Methods of Text Type translation Based on Source/Target Text Features and Type-fixed Procedures: The Case of Informative and Expressive Parallel Corpora

Thesis Submitted to The Department of Letters and The English Language in Candidacy for the Degree of Doctorat ès Sciences in Linguistic Science and Translation

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2016-2017
DEDICATION

I dedicate this work to my mother *Yakouta* and father *Rabah* whose affection and support are a *Bestowal, a non-drying Stream of Honesty, Courage and Hard Work.*

To my Husband *Abdelkrim Sekkar* whose *invaluable help, deep vision, belief in my efforts* and *positive support* boosted me to finish this work.

To my little prince *Mehdi Zyriab* whose competitive behaviour to snitch some of my time pushed me to work harder.

To my nieces *Achouak Lyna, Ouissal* and *Razane.*

To my brother and sisters.
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ABSTRACT

This study investigates the relationship between text typology and translation with reference to specific discourse types, here informative and expressive texts. In other words, it attempts to shed light on the realizations of Arabic-English and English-Arabic informative and expressive parallel corpora. The objective of the study is twofold: first, it attempts to show whether the translation of an expressive or informative text will result in overt (source language (text) oriented) or covert (target language (text) oriented) translation, and second whether such translations are stamped by the adoption of specific translation procedure(s). Consequently, the main focus of the study is on the different procedures used by the translator to provide an overt or a covert translation. In the expressive parallel corpora, the focus is on the correctness of syntactic and stylistic features, the adequacy of lexical choices and equivalence of semantic ones. In the informative text type, assessment will cover the adequacy of lexical choices, correctness of grammatical choices and equivalence of semantic ones. The results reveal that for the expressive text type, the English–Arabic and Arabic–English translations are more target language (text) oriented (covert) than source language (text) oriented (overt). The frequencies of the procedures of the former include less varied procedures than those of the latter. For the informative text type, there is a high percentage of overt translations than covert ones in English–Arabic–English parallel corpora and the used translation procedures are varied and close in number. The results highlight the specificities of each text type and their realizations in the target language. They confirm further that the translations of informative and expressive texts can be either overt or covert and that there is no type-fixed procedure. The outcomes raise the importance of the topic of text typology in the field of translation teaching and translation in general.
LIST OF ABBREVIATIONS

TS: Translation Studies
SL: Source Language
SLT: Source Language Text
ST: Source Text
TL: Target Language
TLT: Target Language Text
TQA: Translation Quality Assessment
Tr.: Translatum
TT: Target Text
TU: Translation Unit
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INTRODUCTION

1. Rationale: Research Problem and Objectives

The field of translation has witnessed since the end of the mid-nineteenth century a profound interest in the different text typologies, i.e., the classification of texts into different types according to different criteria as the communicative functions they fulfil, and their relation to translation. In fact, some of the typologies proposed by different scholars, in translation studies, are said to be based on Karl Buhler’s organon model (1934). Contributions of Reiss & Vermeer (1984) and Newmark (1988) reveal the close tie between text type and translation. To clarify this better, Reiss (1971) proposed specific translation methods for each text type (in her model). The aim is to produce a target text with the same functional properties as the source text. In this context, the possibility of producing either a source-text or target-text oriented translation emerges.

House’s (1977) overt and covert translations can be effective illustrations of a source oriented or target oriented translation. Here, the current research problem emerges, it turns around the relationship between the methods of text type translation and overt and covert translations on the one hand. On the other hand, the present work also attempts to show whether these methods are based on specific procedures that are recurrent/used in a specific text type. The text types under concern here include two main types: the informative and the expressive text type.

2. Statement of The Research Questions and Hypotheses

By adopting a descriptive contrastive study to assess the Arabic-English-Arabic parallel corpora, we attempt to investigate whether the informative and expressive texts from English into Arabic and and from Arabic into English are overtly or covertly translated and whether they
depend on specific translation procedures. The research questions are formulated as follows:

a. How are the expressive and informative text types translated from English into Arabic and from Arabic into English? In other words, is the translation of these two text types realized more overtly (source text oriented) than covertly (target text oriented) or the reverse?

b. Are there specific translation procedures (type-fixed) used to translate these types of text?

To answer these questions, we hypothesize that:

a. The translations of the informative and expressive texts can be sometimes overt (source-oriented) and other times covert (target-oriented); the expressive texts may be translated more covertly than overtly, but the informative ones may be translated more overtly than covertly. The reason may lie in the fact that in the former, the text (expressive) is form focused, while in the latter it is more content focused.

b. The translation procedures adopted to render these text types may not be type-fixed. In other words, the translation of a specific text type (mainly the informative and expressive) is not limited only to specific translation procedure(s).

3. Functional Framework of The Study

This study is based on parallel informative and expressive corpora. They are collected from varied sources. They include texts written in Arabic and translated into English as well as texts written in English and translated into Arabic. The main criteria for this corpus selection are variety of number, arbitrariness of selection (i.e., we do not select a text to
confirm or disconfirm the hypotheses, but rather to test them) and the bi-directional feature. In other words, the corpus includes texts in Arabic with their English translations and texts in English with their Arabic translations.

The analysis consists in extracting source and target structures from the different informative and expressive parallel corpora, then assessing the source and target structures by identifying the translation procedures used by the translators in each text type, and classifying them into source text oriented or target text oriented translations. The results are tabulated and commented.

4. Structure of the Study

Our study consists of six (06) chapters. The first three ones represent the theoretical background in terms of the main concepts, ideas and approaches related to key notions as ‘text type’, ‘translation’, ‘overt’ vs ‘covert' translation, translation ‘method’ vs translation ‘procedure’, ‘text type’ vs ‘text genre’. The last three chapters are concerned with data collection and analysis, implications of the study and conclusions. The following sections are illustrative:

The first chapter sheds light on the history of translation from earlier reflections to functional theories where main attention was attributed to the tie between text type and translation. The main stations in the history of translation discussed in this chapter include translation through antiquity, the seventeenth, eighteenth and the nineteenth century where the seeds of text type started to spread. Important dates related to the concepts of text type and translation procedure are also highlighted (1950’s -1960’s). Turning points in the history of translation were also indicated, they are: the Holmes’ Map of TS, the pragmatic, linguistic and cultural turns in TS. The ground for other approaches to translation as the manipulation school
and polysystem theory was set. Key concepts in this study that are subscribed under the functional theory of translation are also highlighted. They include ‘overt’, ‘covert’ translation, ‘equivalence’ and ‘adequacy’.

The second chapter explores more focused concepts in this research. ‘text type’ is investigated in other fields and how it emerged before it became an important topic in the field of translation. Matters in the field of discourse are also highlighted, because they are all linked to text type. They include the notions of ‘text’, ‘discourse’, ‘context of situation’, ‘register’, ‘genre’ and then ‘text type’. The different typologies provided in the field of translation are presented, mainly the contributions of Reiss (1971) and Newmark (1984). Text hybridization and translation types are highlighted at the end of the chapter.

The third chapter explores further the interdependence between translation and text typology. More details about form-focused and content-focused text types are provided, because they represent the main tools of research. Then, Reiss’s criticism is explained as it serves as the ground to develop the method of analysis of the source data.

House’s overt and covert translations are discussed, because they will help us to classify the source data as source-oriented or target-oriented. The different translation procedures and methods are discussed, because they serve as a key to answer the research questions. The ‘unit of translation’ as the boundary in which we analyse these procedures will be highlighted together with an explanation of parallel corpora which constitute the main source data of this study.

Chapter four is devoted to the analysis of English-Arabic and Arabic-English expressive parallel texts. The data will be analysed both qualitatively and quantitatively.
Chapter five, on the other hand, concerns the analysis of English-Arabic and Arabic-English informative parallel corpora. The data will also be analysed from a qualitative and quantitative point of view.

Finally, chapter six deals with the implications of the study for the field of translation and translation teaching. Stress will be put on the way we can further explore the outcomes of this study in the context of translation studies and translation teaching at the university.
Translation Tradition: from Early Reflections to Functional Theories

History for man is self-knowledge…
The only clue to what man can do is what man has done. The value of history, then, is that it teaches us what man has done thus what man is”.
R.G. Collingwood (rightsandresources.org)

Introduction

This chapter represents one part of the current study’s review of literature. It sheds light on the translation tradition from the early reflections about how to translate to the modern theories, mainly the functional theory where translation has already been announced as an independent discipline and further research was carried out on text typologies.

The study of any topic should be started within its historical framework, though some people do not appreciate such perspective and start directly their research without historical consideration; therefore, we will first indicate the need for a historical overview of translation, from a western point of view. Then, we will provide a sketch of the development of translation through antiquity, the seventeenth and eighteenth century and then during the outset of the nineteenth century where the seeds of the notion of ‘type’ started to spread. In this chapter, focus will be put on the main periods that traced translation history, i.e., during the 1940’s- 1950’s where concepts of translatability and equivalence constituted the main topics of enquiry, and also during the 1950’s and 1960’s where the concepts of translation type and translation procedure gained much interest.

Light will also be shed on the famous historical event announcing the term ‘Translation Studies’, declaring by this Translation as an independent discipline in the work of Holmes ‘The Name and Nature of Translation
Studies’. Hence, the Homes’s map will be explained as it will help us to situate the current study among other sub-fields in the map.

We will also discuss the turning points in the history of translation studies: the pragmatic, linguistic and cultural turns. The latter being a move towards viewing translation as culture and a prosperous ground on which new theories will extend; the polysystem and manipulation school, and the functional approach to translation. Due to the valuable efforts deployed by scholars of the functional theory, specific emphasis will be put on its basic concepts, particularly, ‘skopos’, ‘translational action’ and its rules, ‘translatum’ and translation as an information theory of translation. Key concepts that are primary to the current study as ‘overt’ and ‘covert’ translation, ‘equivalence’ and ‘adequacy’ will be introduced at the end of the chapter.

I.1. The Need for a Historical overview about Translation

The importance of history in human knowledge is both invaluable and timeless. Reflexions in any field or discipline as well as questions raised in any research field are closely set up upon their historical background. In Algebra or Physics, the very basic rules that any learner can be introduced to are not independent from their historical framework, at least to the generator of the rule. Names as Newton and Pythagoras, for example, may evoke the history underlying a discussion in a Mathematics session in school X.

In Chemistry, Geography, Literature or Translation, it is important to refer back to the history of every issue, question or hypothesis in order to establish a rational basis for a scientific approach to the matter and thus guarantee a scientific credibility to the efforts that one is willing to deploy.

As revealed in the previous quotation by R.G.Collingwood, the
history of a discipline is itself knowledge. One cannot study the history of a country without referring back to its founders, historical figures and historical development. In this sense, we cannot learn to translate adequately without studying the history of the enterprise of translation as an activity and as a discipline.

As an activity, translation history reveals how the early exercise of the translating activity was about a restricted transfer of words from one language into another in order to teach / learn a language. That is to say, translation was deemed as a pedagogical activity (Ghanooni, 2012). History reveals also how early translators as Quintilian, Cicero and Horace debated questions related to word for word or sense for sense translation. However, their basic trends “affect later progression in the field of translation and exert an influence up until the twentieth century” (Ghanooni, 2012, p.77). In fact, they constituted the rationale for the different translation approaches whose views were either for word for word (literal) or sense for sense translation.

As a discipline, the history of translation offers not only a diachronic account about the development of translation into an independent discipline, but also how systematic this change was mainly by reviewing reflexions and papers written in the field to announce it as a new discipline. Almost no scientific effort deployed in this direction lacks reference to the famous seminal paper written by Holmes (1988) ‘The Name and Nature of Translation Studies’, which is considered as the first loud announcement of Translation Studies (TS) as an independent field of study, and scholars in the field firmly confirm this as Gonzalez (2003) stated that the term Translation Studies is endowed to us by Holmes.

Bassnett (1991) stated that: “No introduction to Translation Studies could be complete without consideration of the discipline in an historical
perspective” (p. 39). However, she (1991) highlighted the difficulty of studying translation from a diachronic perspective as the lines of division between the periods are not clear cut. In fact, other scholars, as well, realize the complexity of a diachronic approach to translation due to the firm connectedness between its periods. For example, Mehawesh (2014) chose to trace the history of translation in the Arab world with specific emphasis on “the stages that translation went through from the beginning of the Islamic Empire, Umayyad Period, Abbasid Period, school of Toledo, Ottoman Period, and the 20th century” (p. 684). Such a choice to study the history of a discipline is very logical for the simple reason that events are interweaved through a so complex network of nodes that is impossible to break into simple clear cut connexions.

It is quite natural to indicate the fuzziness between translation periods, because history is a continuous flow of events and actions. It has no stopping momentary nature as it is closely knitted through time. As the clock of time does not stop, so does history. As a result, one period melts into another knitting by this an unbroken chain of events that constitutes translation history.

In the current study, we aim at shedding some light on the history of translation as it may set the ground for the close relationship between translation history and text typology which has been the central topic of recent research works, mainly the functional approach to translation, though its roots go back to Buhler’s (1934) and Schleiermacher’s (1813) reflexions.
I.2. Translation in Antiquity

It has long been known among translation scholars that translation in Europe has started with Cicero and Horace (1st century, as cited in Ghanooni, 2012). Admitting that the history of translation is long, Steiner (1975) confirmed that: “the first period would extend from Cicero’s famous Precept not to translate *verbum proverb*, in his *libellous de optimogenereoratum* of 46 BC and Horace’s reiteration of his formula in the *Ars poetica* some twenty years later” (p. 248).

The identification of both Cicero and Horace as the starting points of translation theory could be justified by the significant influence they exerted on translation theory in the west. However, it is quite logical to believe that translation is more likely to have existed as long as languages and their interaction have taken place at the same time. For instance, Hung and Pollard (1998) indicated: “that there were government officials with special responsibility for translation during the time of the Zhon Dynasty in China in the ninth century B.C […] even the Roman tradition itself predates Cicero as Kelly (1998:465-503) pointed out.” (p. 366, as cited in Malmjaer 2007, p. 02).

In the Roman period, when translation was not yet established as an independent discipline, Roman commentators as Cicero and Quintilian viewed translation as a pedagogical exercise and a debate about the translating act which was dominated by word for word and sense for sense (Ghanooni, 2012). In fact, the theories in antiquity included unsystematic observations in Rhetoric. Translation at that time was from Greek into Latin and the audience was a limited target of educated people who were already able to read Greek. Translation during this period was focused mainly on literary texts as well as philosophical ones. This means that translation helped in adding more value to the target language as well as the literary system.
Cicero (106 to 43 BC) wrote De Oratore I: 35:

By giving Latin form to the text I had to read, I could not only make use of the best expressions in common usage with us, but I could also coin new expressions analogous to those used in Greek, and they were no less well received by our people, as long as they seemed appropriate. (as cited in Lefèvre, 1990, p. 23-4)

In fact, this is a case where translation helps in the enrichment of the target language (and in modern terms ‘culture’). This gives a small hint to the polysystem theory in modern time which discusses cases where translation’s role becomes primarily in the literary system by enriching it. Again, this is a confirmation that history repeats itself and cannot be broken down into isolated phases.

Cicero’s view of translation gives more importance to language form because he sees himself a more orator than an interpreter: “I did not translate as an interpreter, but as an orator… I did not hold it necessary to render word for word, but I expressed the general style and the force of the language” (Cicero, 46 BCE/1960 CE, p. 364, as cited in Ghanoooni 2012, p. 77).

Expressing the force of language means using the power of word to translate as an orator. Meaning, for Cicero, is not in single isolated words, but in the powerful style of the translator and style may deviate, in this case, from the sense for sense dichotomy.

Another view opposing Cicero’s is St Jerome’s sense for sense translation. Mainly in the 4th century BC, Jerome brought another period in antiquity to negate word for word translation, because he believed that following the form of the original results in an absurd translation. St Jerome (345 CE/1997) put forth: “Now, I not only admit but freely announce that in translating from the Greek—except in the case of Holy scripture, where even the syntax contains a mystery— I render not word for
word, but sense for sense” (p. 25, as cited in Munday 2001, p. 20).

It is obvious that St Jerome announces his freedom to translate sense for sense rather than word for word exerting subsequent influence in the translation of scriptures later on, as confirmed by Munday (2001): “….approach to translating the Septuagint Bible into Latin would affect later translations of the scriptures” (p.07). It can be held true that word for word translation goes hand in hand with accuracy which is the foremost criterion for Bible translators who also use the vernacular to transmit the ST’s meaning, combining faithfulness and accessibility.

Translation in antiquity was not limited to the exercise of translators. Reflexions about it were the seed from which basic and early trends progressed to exert an important influence up until the twentieth century.

The ‘word for word’ and ‘sense for sense’ dichotomy in antiquity paved the way for subsequent trends and concepts in the history of translation studies. An account about the development of translation history/theories/approaches may reveal how each period was characterized by specific concepts about rendering the ST that nourished reflexions on translation and enriched the field with seminal works on translation as an activity and as a discipline.

1.3. Translation in the Seventeenth and Eighteenth Century

The main factor that helped in the development of translation in the 15th century was the invention of the printing machine. However, during the 16th century, conflicts on bible translation were intensified and “translation came to be used as a weapon in both dogmatic and political conflicts as nation states began to emerge and the centralization of the church started to weaken evidence in linguistic terms by the decline of Latin as universal language” (Bassnett, 1991, p.46).
Zakhir (2009) stated that “the seventeenth century knew the birth of influential theorists” (p. 04). Such theorists include names as John Denhom (1615-69) who states in his preface to Virgil’s translation ‘The Destruction of The Troy 1656’ that the translator needs to translate poetry into poetry; “and poesie is of no subtle a spirit, that in pouring out of one language into another, it will all evaporate; and if a new spirit be added in the transfusion, there will remain nothing but a mortuum” (Robinson, 1997:156, as cited in Malmjaer 2007, p.7). John Denhom in this citation is referring to the complexities of languages and impediments that can face the translator while translating poetry into poetry. These difficulties, in addition to meaning and content, include poetry-specific features: form, meter and rhyme.

We should think, in this context, that despite these difficulties as well as the process of evaporation threatening the success of their translations, translators attempted to communicate ‘poesie’ and its beauty across different languages and through ages. Against many evaporations—failures—there exist some masterpieces “as cited by Jean Paris in a symposium on the translation of literature—from Urquhart’s translation of Rabelais to Proust’s translation of Ruskin, from Rossetti’s renditions of François Villon to Pierre Leyris’ version of Gerard Manley Hopkins” (Soon, 1996, p.36).

John Dryden (1631-1700) was the introducer of the three types of translation in his preface to Ovid’s Epistles (1680): Metaphrase which is word for word translation, paraphrase (translation with latitude) which is a reformulation of the original without following the author of the original’s words and sense strictly. Imitation which is far from translation in its common sense preserves only some hints of the original while totally changing the words and sense (as cited in Bassnett, 1980, p.66).
The eighteenth century witnessed the image of the translator as an artist who has a double moral duty; one towards the work of the original author, while the other towards the receiver. This era has also witnessed the enhancement of new theories on translation process which resulted in a systematic study of translation. An example of this is Alexander FraserTytler’s volume entitled ‘Principles of Translation, 1791’.

In his review of Munday’s ‘Introducing Translation Studies’, Wendlend (2012) pointed out to Munday’s consideration of early attempts of systematic translation theory. These attempts include efforts deployed by Dryden’s three categories of translation, Dolet’s five principles, Tytler’s three general rules and Schleiermacher and the valorisation of the foreign.

Bassnett (1991) saw Dolet (1509-46) as “one of the first writers to formulate a theory of translation” (p.54, Stated in Malmjaer 2007, p. 06). In his ‘La manière de bien traduire d’une langue en autre’ (How to Translate from one Language into Another) 1540, he posited five principles:

- Mastery of the source and target languages by the translator.
- Familiarity with both the source and target languages by the translator.
- Ability to be free from reliance on word for word translation.
- Use of ‘normal diction’ without any ‘extravagant neologisms’.
- Adherence to the principles of rhetorical harmony (Steiner,1975).

It is important to highlight at this point that “Dolet’s interest in philosophy led to his downfall” (Malmjaer, 2007, p.06). Dolet’s downfall was after he has translated a passage from Plato’s dialogue Axichus. His translation was seen as a contradiction to the Christian doctrine concerning the survival of the soul after death.

It is noteworthy to indicate that while reading about translation
history, we detect that scholars may converge on matters as who theorized first about translation? However, what is important is not only identifying the first person to do this, but rather to assess the way his/her contribution directed the path of translation theory and transferred this knowledge to our students.

Another figure of translation systematic theory is Alexander Fraser Tytler, Lord Woodhouselee (1747-1813) who was a professor of History, Greek and Roman Antiquity at the university of Edinburgh. His ‘Essay on The Principles of Translation’ (1791), was an important bedrock in translation history. The three general rules require translation to fulfil ideas and style of the original and possesses the ease of the original composition. In Tytler’s (1797) terms:

“First general rule- a translation should give a complete transcript of the ideas of the original work- knowledge of the language of the original, and acquaintance with the subject” (p.16).

“Second general rule: the style and manner of writing in a translation should be of the same character” (p.112).

“Third, general rule: A translation should have all the ease of the original composition” (p. 199).

These rules are indeed a reflexion of the dominant view of translation as imitation during this period, which was later altered with the emergence of new reflexions. Tytler’s principles represent one point, among others, of translation history.

1.4 Translation since the Outset of the 19th Century

While the seventeenth and eighteenth century witnessed the emergence of influential theories and discussion of imitation in translation, respectively, the outset of the nineteenth century saw discussion of
translatability and untranslatability. In 1813, Schleiermacher, the German theologian and translator provided a treatise that was originally written in German and entitled ‘On different Methods of translating’. Schleiermacher (1813/1992) saw that the focal question in translation is how to bring the ST writer and the TT reader together: “either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader as much as possible and moves the writer toward him” (as cited in Munday 2001, p.21).

Schleiermacher’s stand was the first one, i.e., moving the reader towards the writer as much as possible. This means that he was for an alienating rather than a naturalizing method of translation. For him, the reader of the translation must have the same impression as the German would have while reading the source text. To achieve this, both the language and content of the ST would help him to valorise the foreign language and translate it into the TL.

It is noteworthy to indicate the great influence of Schleiermacher’s theory on modern translation theory as Kittel and Polterman (1997) indicated: “practically every modern translation theory- at least in the German-language era responds, in one way or another, to Schleiermacher’s hypotheses. There appear to have been no fundamentally new approaches” (p.424, as cited in Munday, 2001, p.28). Schleiermacher believed that there are two types of translator dealing with two types of text (as cited in Munday, 2001, p.27). They are:

- **The Dolmetsche** who translates commercial texts.
- **The Ubersetzer** who works on scholarly and artistic texts.

In this context, it is very important to highlight the existence of the notion of ‘type’ not only in modern times, but also in earlier periods of
translation activity and reflexion. This could be justified by the fact that translation history has always been nourishing, continuously, works on translation theory and practice in modern time. Again, this is another established link between the current research and translation history.

The second type of text/translator is seen by Schleiermacher as “being on a higher creative plane, breathing life into the language” (Schleiermacher 1813/1992: 38, as cited in Munday, 2001, p.27).

Venuti (2000) considered concepts of ‘foreignization and domestication’ and ‘alienating and naturalizing’ dichotomies; Walter Benjamin (1921) equally tackled the language of the translator or ‘Le Pur Langage’, and Steiner’s (1975) hermeneutic motion explained the trip of the translator in search of the meaning.

The idea of attributing a primary consideration to the audience was completely absent in the writings of Benjamin who sees the objective of translation in the pure work, in the pure language. In fact, Benjamin’s concept about translation role is in demonstrating the relationship between languages. This relationship is, for him, better revealed in a work and its translation than two similar works in two different languages.

Steiner’s hermeneutic motion explained the trip of the translator in search of the meaning. *After Babel* (1975) represents a solid reference for researchers and theorists who are interested in the philosophical approach to translation. His view was based on German romanticism and hermeneutic tradition. For Steiner (1975) the hermeneutic approach “i.e., the investigation of what it means to ‘understand’ a piece of oral or written speech, and the attempt to diagnose this process in terms of general model of meaning – was initiated by Schleiermacher and taken up by A.W. Schlegel and Humbolt” (p.249). In other words, Schleiermacher, Schlegel
and Humbolt were, for Steiner, the framers of the philosophic theory of translation where the process of translation is carried out through a trip in search of meaning, and language is not to communicate meaning, but it should be constitutive by reconstructing it.

From within the translation activity, Steiner (1975) introduced the hermeneutic fourfold motion to reflect the way that the translator follows:

- **Trust**: the translator trusts the ST to mean something.

- **Aggression**: the translator travels abroad, towards the ST with blender in mind to take something from it.

- **Incorporation or embodiment**: the translator has the intention to go back with blender in mind, to take something from the ST.

- **Restitution**: the translator has to establish a balance by trying to give as much as he has taken. (Steiner, 1975, as cited in Touati, 2007).

This fourfold motion, for Steiner (1975), is a reaction against the triadic model of literalism, paraphrase and free imitation, though some scholars believe that this fourfold motion existed previously, but with different terms as stated below:

Shleiermacher and Nietzsche proposed examples of aggressive translation long before translation. Schleiermacher and Benjamin discerned the incorporative nature of translation.... The notion of reciprocity in order to restore balance is also embodied in Paz’s view of translation as creation and Benjamin’s concept of ‘pure language. (https://www.ocf.berkeley.edu/~chaoran/essays/steiner.html)

Again, this is a confirmation of the repetitive influence of early translation reflexion on subsequent scholars in modern time.
I.5. Translation during 1940s and 1950s

During this period, the prevalent concept was ‘Translatability’ and the main issue was whether the differences that separate languages and cultures can be brought back or not via translation. Consequently, translation problems were specified and translation methods were formulated.

Eugene Nida (1945) saw that solutions to translation problems should be ethnological, relying on the translator’s acquisition of sufficient ‘cultural information’. His view is based on bible translation experience. For him, a cultural word in the bible like ‘desert’ should be rendered as ‘abandoned place’ so that the cultural equivalent of the desert of Palestine is established, and so the cultural differences ‘boil down’ to make the concept comprehensible in the TL. Nida (1964) argued that there is formal equivalence and dynamic Equivalence.

Dynamic equivalence is “the quality of translation in which the message of the original text has been so transported into the receptor language that the RESPONSE of the RECEPTOR is essentially like that of the original receptors” (Nida & Taber, 1982, p 200).

In formal equivalence, both linguistic and cultural aspects of the ST are transparent in translation, while in dynamic equivalence focus is on the receptor, i.e., comprehensibility. Newmark (1981), on the other hand, proposes semantic and communicative translation. For him (1981), “Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original” (p. 39).
The first type of translation is source oriented, while the latter is target oriented. Ghanooni (2012) indicated a correlation between Newmark’s semantic and communicative translation and House’s covert and overt translation (this point will be developed further in chapter 03). What could be said briefly here is that covert translation is ‘to recreate, reproduce and represent in the TT the function the original has in its intralingual framework and discourse world… while overt translation is a TT that does not purport to be original’ (House, 1997, p.114, as cited in Ghanooni, 2012, p. 80). This means that covert translation enjoys the status of the ST in the target culture, while in overt translation the reader is not addressed directly, because it is source oriented.

The contribution of Vinay and Darbelnet in 1958 is worth mentioning. They see that descriptions of translation methods reduces linguistic and cultural differences to empirical semantics, that is to say, the translator is supposed to find solutions to problems from the situation of the source text. One example that they (1958) use is the expression (prenez-en un), i.e., take one in English. However, if this expression appeared in a store to refer to ‘free samples’, equivalence can be achieved by using the term ‘échantillons gratuits’. 
They provided six translation procedures which will be developed in chapter 03: “Direct Translation Procedures: borrowing, calque and literal translation. Oblique Translation Procedures: transposition, modulation and equivalence. They are applied when specific stylistic features cannot be translated into the TL.” (Vinay & Darbelnet, 1958, pp.46-52).

In the 1960’s-1970’s, the main prevailing concept was ‘equivalence’. Translation, during this period, was viewed as a process in which the ST is communicated by creating a relationship with the TT.

Mounin (1963) negated the concept of ‘relativity’ which made translation unfeasible and focused on the concept of ‘equivalence’ which is based on language and culture universals (Ghanooni, 2012).

Werner Koller (1979) enunciated five types of equivalence, they are:

"Denotative equivalence" or equivalence of the extralinguistic content of a text. It is called "content invariance." "Connotative equivalence," depending on the similarities of register and style. Koller refers to this as "Stylistic equivalence." "Text-normative equivalence," relating to text types, with different kinds of texts behaving in different ways. "Pragmatic equivalence," or "communicative equivalence," oriented towards the receiver of the text or message. “Formal equivalence”, related to the aesthetics of the text. (p. 185, as cited in Ghanooni 2012, p. 79)

Each of these types of equivalence represent a level where the translator is supposed to work. Denotative equivalence refers to the same thing (may be physically) denoted by the ST and TT while connotative equivalence can be attained by referring to the same associations or shades of meaning in the ST and TT. In text-normative equivalence, the language used in the ST and TT should be sorted in a way that suits the norms of a specific text type, for example, the expressive language and informative one are the suitable codes used in form-focused and content-focused texts.
respectively, and finally, the pragmatic equivalence in which both the SL and TL have the same effect on the source reader and target reader.

During the 1950’s - 1960’s, the contrastive approach exerted an important influence on translation research, Vinay and Darbelnet (1958) and Catford (1965) are two examples. At that time, the sociocultural and pragmatic factors have not yet been incorporated and translation was not fully viewed as a communicative act.

The ground of a new science is ready for new research directions as the terms ‘science’, ‘translatology’, ‘traductology’ and ‘traductologia’ are claimed for the new discipline.

I.6. The Holmes / Toury Map

The Holmes’ map is available in different references including books, research papers and websites that are dealing with the history of translation studies. In fact, it represents an important attempt to draw and describe the nature of TS. Gentzler (2001) indicated that Holmes’ paper “generally accepted as the founding statement for the field” (as cited in Munday, 2001, p. 44).

Holmes (1924- 86) was an American poet and translation scholar who spent most of his life in the Netherlands (Malmjaer, 2007, p. 17). TS was first mapped out in his presentation to the Third International Congress of Applied Linguistics (Copenhagen, 21-26- August 1972) in his seminal paper ‘The Name and Nature of Translation Studies’. This paper was not made widely available until 1988, in a collection of Holmes papers edited by Van den Broek.
I.6.1 The Holmes Map of TS

Figure 02: The Holmes’s map of Translation Studies (Toury 1995:10, as cited in Munday, 2001, p. 10).

Holmes (1988) attempt to draw this map was motivated by the impediments he saw in the field as the “lack of appropriate channels of communication” (p73). In other words, articles written about translation can be found in different journals of different disciplines. This means that translation was lacking a home of its own since scholars from other disciplines are involved while scholars from the field of translation might be excluded.

The TS map is a vertical one. Munday sheds light on Holmes’ explanations of the map (p.11). The pure translation aims at describing the phenomena of translation (descriptive and translation theory) and setting up principles of such phenomena (translation theory). The theoretical branch of TS includes general and partial theories. General theories account for each translation type and then generalize for translation as a whole, while partial theories are limited to six parameters: medium (machine, computer/human, written or spoken), area (specific language/culture), rank (word, sentence, text level), text type (specific discourse types or genres), time
restricted (theories and translations limited to specific periods (eg. Translation history), problem (questions as equivalence). Pure research includes also descriptive TS which has three main foci: product, process and function.

Product oriented descriptive TS aim at describing and analysing, either single or several translations of a ST, into one simple or more TLs. Munday (2001, p.11) stated that these studies can be either diachronic or synchronic. Holmes (1988) expected that “one of the eventual goals of product oriented TS might possibly be a general history of translations—however ambitious such a goal might sound at this time” (as cited in Munday, 2001, p. 11).

Function oriented descriptive TS involves a good description of context since its main concern is the function of translation in the target culture. Focus, in these studies, is on the effect that these translations had in their contexts as “genres of original writing in the recipient culture, reading habits, the general intellectual climate, the educations system, medical practice, leisure pursuits, religious practice and belief, and so on” (Malmjaer, 2007, p 18).

Process oriented descriptive TS are an area not yet analyzed in a systematic way. The sole concern of these studies is what is going on in the mind of the translator during the process of translation, both at the subliminal and conscious levels, including translation strategies, organizational processes and procedures used by the translators. Malmjaer (2007) stated that Holmes ([1972] 1988:73) “Points out that any general translation theory, that is, a theory capable of covering all translational phenomena, would necessarily be highly formalized and, however, the scholar may strive for economy, also highly complex” (p.18).
This means that scholars focus on some aspects of translation to produce partial theories. These aspects include:

- **Translation Medium**: as human or machine translation, terminology extraction, memory systems…etc.

- **The Translation Area**: between a specific pair or groups of languages or cultures.

- **The Ranks**: envelopes shifts from word to sentence to text/discourse, subcorpus or corpus.

- **Translation of specific text types**: sacred, literary, technical, scientific…etc.

- **Translation at a Particular point in time**: middle ages, modern time…etc.

- **Translation of a Particular Problem**: tackling a specific problem as equivalence, punctuation, coherence…etc. (Munday, 2001).

In the following, we will present the applied branch of TS.
I.6.2. The Applied branch of TS

Such studies are based on descriptive and theoretical TS, as well as other disciplines for specific practical purposes as translation pedagogy (teaching about and training in translation), development of translation tools as dictionaries, grammar, memories, machine translation programs and translation criticism.

It is worth highlighting at this point the contribution of Malmjaer in adding to this map another branch ‘translating’ as he (2007) confirmed: “To these, I have added translating, which is curiously absent from Toury’s map” (p.20). This addition is based on the assumption that the translator can take his decisions on the basis of knowledge and understanding from Translation Studies “of, for example, the concept and importance of translational norms, translational purposes and translational contexts, and this seems to be a way of applying translation studies” (Malmjaer, 2007, p.20).
I.7. The Place of the Current Study in the TS Map

The objective of scientific research, mainly the applied one, is not only to analyse specific linguistic structures in a source language and a target one in order to find out what strategies the translator used, or just answer the research questions to be answered. Review of the literature is also important not only to synthesize the development and achievements in a specific field. The researcher is required, at every point, to link what s/he is reviewing with the research s/he is carrying out, because this helps giving more light about what is done, where s/he is searching, how far s/he can go with what s/he accumulated as literature. That is why we find it useful to establish a tie with what we are writing in the theoretical part of our study.

The current study has a place in the TS or Toury’s map. It is partially theoretical and partially descriptive. It is both area restricted, because it is between two languages (English and Arabic) and so between two cultures, and text type restricted, because its scope covers informative and expressive texts.

In fact, we can say that the link between the literature review and the topic of research is like a map or satellite navigator that guides a tourist in his trip to locate where he is and help him where to go.

I.8. The Pragmatic / Target Text Turn vs. The Cultural Turn

Understanding the historical development of translation studies can serve as a useful tool for teachers and students to understand questions about what, when and why specific changes took place in translation theory. Moreover, a good understanding of translation history in an organized way is far better than just having small insights or points of view that are dispersed here and there, without being able to situate which view
preceded the other while it is important to master this, because no theory emerged just out of nothing. In few words, it is like a tour through different stations. Knowing the order of stations is far more important than just knowing their names.

The recent developments that took place in translation studies witnessed two main turns: the pragmatic turn and the cultural turn. The pragmatic turn, in linguistics, has its importance and connexions to translation studies for the simple reason that Translation Studies was born from the womb of Linguistics. Both of them deal with language and meaning.

The cultural turn took place in translation studies. A confusion between both the cultural and the pragmatic turn may arise since the former is associated with TS while the latter with linguistics. Both turns have an impact on translation theory.

I.9. The Pragmatic Turn in Linguistics

The pragmatic turn, after World War Two, is considered as the emancipation of translation studies which became a topic of research beyond word for word level. Hornby (2006), in this sense, advocated that: “… and the crucial ‘pragmatic turn’ which encouraged the emancipation of translation studies both from linguistics and from comparative literature” (p. 35).

Actually, TS is indeed an independent discipline, which inevitably crosses various linguistic matters. However, the term ‘emancipation’ used by Hornby, in this case, is an exaggeration. If Algebra and Geometry are emancipated from Mathematics, or if Medicine and Commerce are emancipated from Mathematics as well, then we are tolerated to suppose that translation is emancipated from linguistics. In very few terms, we can
say that the ties between translation studies and linguistics are stronger because they are clearer.

Machine Translation is said to contribute in the pragmatic turn of the 1970’s, where researchers according to Hornby (2006) believed that studying language’s syntactic rules and an extensive lexicon together with a high speed processing of ambiguities contributes a lot for a type of machine translation that is called ‘**Fully Automatic High Quality Translation**, FAHQT.

Machine Translation, however, can serve as a tool to help the translator to achieve his task, but not totally replace the human genius. This is what Bar Hillel confirmed in Hornby’s (2006) terms: “By 1960, the linguist Bar Hillel had realized that such MT-system would have to include a model of human knowledge, and he came to the conclusion that translation was not after all a mechanical activity” (p. 35). In fact, no wise translator would disagree with Bar Hillel on this idea.

Transformational Generative Grammar offered a ground for language analysis at the time, in terms of a finite number of rules that generates an infinite number of sentences. It is obvious that the upper unit of analysis was the sentence. Consequently, and as opposed to the historical view of language analysis, this made a turn or a revolution in the field, because this means that TGG can also serve as a profitable resource for new translation theories as Hornby (2006) confirmed: “given the approach of the time, this would also mean that generative grammar would provide a theory of translation, and some attempts were made in this direction, as for example in Catford 1965” (p.36).

The main contribution of Catford (1965) in his book ‘A Linguistic Theory of Translation’ was about translation shifts that he considered to
occur at two levels:

- Shifts of level: grammar and lexis.

- Shifts of category: structural, class, unit/rank and intrashifts.

This is what is stated by Catford (1965):

…we return, now, to general discussion; in particular, to a brief systematic survey of some of the changes or ‘shifts’ which occur in translation. By ‘shifts’ we mean departures from formal correspondence in the process of going from the SL to the TL. Two major types of ‘shifts’ occur: level shifts (12.1) and category shifts (12.2). (p. 73)

Munday (2001) considers Catford’s book as an attempt to apply the advances in linguistics to translation. Catford (1965) believed that translation and formal correspondence do not go hand in hand, but Munday (2001) advocated that “this kind of scientific-like statement of probability, which characterizes Catford’s whole approach and was linked to the growing machine translation at the time, was later heavily criticized by, amongst others, Delisle (1982) for its comparative linguistic approach.” (p. 61).

In fact, Catford’s attempt to consider the communicative function of the ST was not successful, because “he never looks at whole texts, nor even above the level of the sentence” (Munday, 2001, p. 62).

In the following, we attempt to shed some light on the cultural turn of the 1980’s, which is a very important turning point in the history of translation theory followed by the emergence of modern theories to translation, mainly the functional theory under which our research is subscribed.

I.10. The Cultural Turn of The 1980’s

The cultural turn of the 1980’s is said to be a subsequent result of the pragmatic turn of the 1970’s. The cultural turn itself resulted later on in the
emergence of other camps of translation scholars, mainly the functionalist approach (skopos theory) and the manipulation school and the polysystem theory which “was one typical example of the cultural approach, though it was put forward before the born [birth] of culture turn” (Huang & Chen, 2014, 490).

The cultural turn in translation studies witnessed the integration of culture as a principle component in the translation activity, where not only matters of formal structures of language are to be considered. In fact, language is an amalgam of interactions with the surrounding factors of communication including social and cultural elements. Translation, as well, is a dynamic process that is about meaning and equivalence with respect to cultural elements.

Huang and Chen (2014) indicated that: “the culture turn of translation studies was initially put forward by Bassnett and Lefevere (1990)” (p.487). Both Basnett and Lefevere (1990: ix) concluded that: “the growth of Translation Studies as a separate discipline is a success story of the 1980s.” (as cited in Hornby, 2006, p. 47).

In her ‘The Turns of Translation Studies’ (2006) chapter 2, Mary Snell Hornby traced the course of the cultural turn of the 1980’s through different countries: in the Low countries, England, Germany, Finland and Brazil. She (2006) indicated Radnitzky’s viewpoint that during this turn, translation crosses the territory of masters, by leaving that of pioneers. The masters are “those whose work sets the standard by which the disciples later measure their own success” (Hornby, 2006, p. 47).

In her ‘A Companion to Translation Studies’ (2007), Susan Bassnett opened the first chapter by the following title: Why did Translation Studies take a Cultural Turn? She referred back to her contribution with André
Lefèvre (Translation, History and Culture, 1990) and said: “We wanted to draw attention to changes that we believed were increasingly underpinning research in translation studies, changes that signalled a shift from a more formalist approach to translation to one that laid greater emphasis on extra-textual factors” (Bassnett, 2007, p. 13).

By extratextual factors, Bassnett (2007) meant: “…broader issues of context, history and convention not just on debating the meaning of faithfulness in translation or what the term equivalence might mean” (p. 13). It can be held true that, at this time, the questions asked in the discipline “have been changed. The object of study has been refined; what is studied is text embedded within its network of both source and cultural signs”. (Bassnett and Lefèvre, 1990, p. 11-12, in Bassnett, 2007, p. 13).

Bassnett and Lefèvre (as cited in Huang, 2014) combined cultural factors including sociology and psychology with translation in order to improve the translated texts in terms of literariness. They (1990) criticized the fact that the move from word to text was not combined with the cultural setting where the text was produced. The text is not just a container of structural forms; it is about a dynamic interaction between language and its culture. In addition to this, Basnett and Lefèvre (as cited in Bassnett, 2007) saw that comparisons between translations and originals are void from the cultural aspect, though “translation is the most obviously recognizable type of rewriting, and … it is potentially the most influential, because it is able to project the image of an author and / or those works beyond the boundaries of their culture of origin” (Lefèvre, 1992 a: 9, as cited in Munday 2001, p. 127).

In a nutshell, the cultural turn in translation studies was a concrete move from considering translation as text to translation as culture. The
Manipulation school, polysystem theory and functional approach are extensions of the cultural turn of the 1980s.

I.10.1. The Polysystem theory and the Manipulation School

At first, it is important to recall the importance of the cultural turn in the 1980s (previously the pragmatic turn of the 1970s) in the emergence of Translation Studies as an independent discipline. Holme’s paper (1984) provided a conceptual framework of the literary system, and Etamar Even Zohar provided a framework of literary texts as a polysystem (as cited in Hornby, 2006, p. 47). In fact, the latter is a reflexion of what is going on in literary culture where literary works need to be studied not in isolation and within the framework of the literary system.

In this context, Holmes (1988) saw that literature in a given society is a collection of various systems, a system of systems or polysystem, in which diverse genres, schools, tendencies, and what have you are constantly jockeying for position, competing with each other for readership, but also for prestige and power. (as cited in Hornby 2006, p48)

Munday (2001) also defined literature as being part of “the social, cultural and historical framework, and the main notion is that of the system, in which there is an ongoing dynamic of ‘mutation’ and struggle for the primary position in the literary canon” (p. 9). The polysystem consists of subsystems that are in a continuous dynamic interaction. Consequently, literature, sometimes, occupies a primary position and is in the centre of the system (for example, major events in the history of literature or when a new literature is born (a young one), and is secondary, lying at the periphery of the system, other times. In this case, its influence is not major in the polysystem. Zohar (1978/2000) indicated that the secondary position is the suitable for translated literature (as cited in Munday, 2011). However, there exists primary translated literature which is translated from primary or major literary works. Zohar provided two illustrations of both types of
literary system: the first one is “the Hebrew literary polysystem published between the two world wars, when translations from Russian were primary but translations from English, German and Polish were secondary” (as cited in Munday, 2011, p. 110).

Sometimes, when literature is young and not primary, it can progress into a higher position by investing from literatures by means of translation. In this case, translation becomes primary and the translated literature part of this system. A question that one can ask, here, would be: what is the position of translation when both the source and target literary systems enjoy a primary position, as in the case of English and Arabic? Who is responsible for the translation decision? The translator? SL constraints or TL constraints?

The concept of ‘polysystem’ led translation scholars to focus more on literary translation aiming to establish a comprehensive theory of translation which is based on a methodology of a descriptive translation studies (DTS), and this coincided the edition of Theo Hermans ‘The Manipulation of Literature’ in 1985, which is a collection of essays that includes other authors as “Gideon Toury with an exposition of Descriptive Translation Studies, José Lambert and Henrik van Gorp with a model for describing translations (cf. 3.3.1), Susan Bassnett (-Mc Guire) on (cf. 3.1.3) drama translation and André Lefèvre on rewrites (cf. 3.3)” (Hornby, 2006, p. 48). They view that translation, from a target literature perspective, involves a manipulation of the source text for a specific purpose, and this led to name them as the ‘Manipulation School’ though Hermans view them as scholars sharing the same assumptions rather than a school in itself (Hornby, 2006, p. 48).

The polysystem theory is, in fact, functional in orientation since it
“emphasized the whole cultural environment to decide the method to translate texts” (Huang, 2014, p. 490). However, the cultural approach reorientation towards politics led to the emergence of feminist, cannibalism and post-colonialism approach whose function, according to Huang (2014) was “propagating their political tendency for something else” (p. 490). These approaches, of course, followed the functional approach to translation which colloquates with the skopos theory of translation.

1.10.2. The Functional Approach: Skopos theory

The functional approach to translation represents a divorce from the linguistic theories that were seen as formal approaches to language and translation study. It is a more sociocultural oriented and functional approach to translation which was developed in Germany in the late 1970’s by the famous scholar Hans J. Vermeer whose invaluable contribution to knowledge and scientific research crossed the geographical borders of Germany, because almost all scholars, teachers and students at universities in the world are indebted to his contribution.

For Vermeer “the university [which] was a place of nous could lead to the genuine evolution of thoughts and theories” (as cited in Kopp, 2010, p.375), though he was “consistently aware of the perspectivity and temporal limitations of theories” (as cited in Kopp, 2010, p.375). The foundation of the skopos theory in the framework of his ‘General Translation Theory, 1984’ co-authored with Katharina Reiss was a solid basis that he built and supported and this can be demonstrated by the fact that his book “is the most quoted work” (as cited in Kopp, 2010, p.375).

The shift from linguistic to functional theories of translation is quoted and explained by Schaffner as follows: “this shift drew inspiration from communication theory, text linguistics and text theory, as well as from
movements in literary studies towards reception theories (see for example Iser 1978)” (academia.edu).

It is obvious that multidisciplinarity is a feature of this theory and clearly of the founder of this theory ‘Hans J. Vermeer’ whose “publications demonstrate the multidisciplinarity of his interests, the historical depth of his investigations and his phenomenological openness” (Kopp. 2010, p.375).

‘Skopos’ is a Greek word which means objective, purpose as Guidère (2008) stated: “le mot grec “skopos” signifie la visée, le but ou la finalité. Il est employé en traductologie pour désigner la théorie initiée en Allemagne par Hans Vermeer à la fin des années 1970” (p. 72). It is important to indicate that the terms ‘skopos’, ‘purpose’ and ‘function’ are used interchangeably by scholars, but the term ‘function’, linked to text typology, is attributed a specific use by Reiss (1971).

Schaffner (retrieved from academia.edu, and uploaded by Adelina Tamas) indicated that scholars working on this paradigm include “Margret Ammann (1989-1990)- Hans Honig and Paul Kussmaul (1982), Sigrid Kupschlosereit (1986), Christiane Nord (1988) and Heidrum Witte (1987a)”. However, there is also Katharina Reiss whose name was not mentioned and whose contribution with Vermeer especially to text typography is of paramount importance as hinted at by Guidère (2008):

Aussi, grâce à l’apport de Katharina Reiss (1984), Vermeer parvient non seulement à préciser le fonctionnement de sa théorie mais aussi à élargir son cadre d’étude pour englober des cas pratiques et des phénomènes spécifiques qui n’étaient pas pris en compte. (p.73)

In this context, it is also worth stating that Christiane Nord does not consider herself as a skopos theorist, but rather as a functionalist. On the
23rd May 2006, she was interviewed in Tarragona (see video on youtube.com), she was told that she was noted as a translator trainer and theorist within the skopos theory; she replied that in a way she is so, but she prefers the term functionalist, because she is applying the skopos theory, but she is not really a theorist. She applied skopos theory on translator training, translation teaching and practical translation. She ends up her answer nodding: “I think I am a functionalist” (Pym, 2012).

The skopos theory presents translation as a form of human action. In his ‘Towards a Theory of Translational Action: Skopos Theory Explained, 2013’ co-authored with Katharina Reiss and first translated by Christiane Nord, Vermeer (2013) spoke about the purpose that anyone can have in mind before carrying out any action as speaking, writing and exchanging knowledge and said: “Translational action involves a previously produced source text and the production of a target text for another culture. A theory of text production is, therefore, a prerequisite for the development of a theory of translational action” (p. 17).

This approach gives more freedom and independence to the translator from the ST, because translation is considered as a new communicative act ‘action’ with a specific ‘purpose’, set in accordance with the translator’s readership and client. The translational action, then, leads to a ‘Translatum’ (Tr.) as Vermeer (2000) clarified:

Translational action leads to a “target text” (not necessarily a verbal one); translation leads to a translatum (i.e., the resulting translated text), as a particular variety of target text” and “In this way, Vermeer dethroned both the source text as norm and the concept of equivalence. (p.221)

The skopos of the translation should be specified by the client long before translating, but the role of the translator is very important as well, because he is responsible and expert in this, and so “It is thus up to him to
decide, for instance, what role a source text plays in his translational action” (Schaffner, academia.edu).

Translational action, not a mere transcoding, should consider situational and contextual factors which include:

- The culture of the target culture recipient.
- The client who commissioned it.
- The function that the text performs in the target culture (as stated in Schaffner, academia.edu).

Specifying the skopos prior to translating means that this is a prospective attitude rather than a retrospective one. This is further clarified by Schaffner in the following: “In highlighting skopos, the theory adopts a prospective attitude to translation, as opposed to the retrospective attitude adopted in theories which focus on prescriptions derived from the source text” (academia.edu).

To clarify this better, equivalence based theories on the one hand have a retrospective attitude in the sense that they view the ST as determining the translation process by considering its effect on the ST recipient or the function assigned to it by the author. On the other hand, the skopos theory maintains that “the prospective function or skopos of the TT as determined by the initiator’s, i.e., the client’s needs” (Schaffner, academia.edu).

**I.10.3. General Rules of Translational Action**

In the end of the first part of ‘Toward a General Theory of Translational Action: Skopos Theory Explained, 2013’, Vermeer (2013) stated the six general rules of the skopos theory, they are:

1. A translatum is determined by its skopos.
2. A translatum is an offer of information in a target culture and
language about an offer of information in a source culture and language.

3. A translatum is unique, irreversible mapping of a source – culture offer of information.

4. A translatum must be coherent in itself.

5. A translatum must be coherent with the ST.

6. These rules are independent and linked hierarchically in the order set out above. (p.107).

The idea that the translatum is determined by the skopos means that the function of the translation in the target culture determines the aspects of the ST that should be transferred. More than that, the skopos, according to Reiss and Vermeer, determines the translation methods and strategies but not the function of the ST (as cited by Naudé, 2002, p 51).

The second rule is important in that it interrelates both the ST and TT within the framework of their linguistic and cultural context. The translator, in this case, has an important role in the process of intercultural communication which results in a translatum.

The third rule is actually about the irreversibility of the skopos and consequently the function of the translatum. In other words, “the function of a translatum in its target culture is not necessarily the same as in the source culture.” (Du, 2012, p. 2192).

The translatum must be coherent in itself means that it should be coherent in a way that the receiver comprehends it and the TT receiver interprets it as coherent with his/ her situation. In few words, this is the ‘coherence rule’ introduced by Vermeer. The other rule is the ‘fidelity rule’ (the fifth rule). It is about intertextual coherence between the
translatum and ST and “stipulates merely that some relationship must remain between the two once the overriding principle of *skopos* and the rule of (intratextual) coherence have been satisfied” (Schaffner, academia.edu).

This hierarchical order reflects the primacy of the skopos rule (rule number 1). It also “means that intertextual coherence (rule 5) is of less importance than intratextual coherence (rule 4), which, in turn, is subordinate to the Skopos (rule 1)” (Du, 2012, p. 2193).

I.10.4. Translation as an Offer of Information/ A Two Phase Process

Translational action as a human cognitive process is reflected by Vermeer and Reiss (2013) as both a two phase process and as an offer of information. For Vermeer (2013), these two definitions are interlinked and confused.

![Figure 04: Translational action as a Two Phase Process and an Offer of Information](created by us, on the basis of Vermeer and Reiss (2013).)
I.10.4.a. Translation as a Two Phase Process

It is said that this definition is more common than the second one, i.e., translation as an offer of information, the ST is received by the translator, transcoded in a TL text and then forwarded to a TL recipient. “Due to the limitations of our knowledge, the process going on in the translator’s mind, like a ‘black box’, is not yet accessible. Therefore, the terms ‘two phase process’ and ‘transcoding’ remain rather vague” (Vermeer, 2013, p. 39). This model is presented as follows:

\[ S(L) \xrightarrow{\text{Trl.}} T(L) \]

\( S(L) = \text{source-language}, T(L) = \text{target-language}, \text{Trl.} = \text{translator as relay station} \)

**Figure 05:** Translation as a Two-Phase Process (Vermeer, 2013, p.39).

It is important, however, that one should be aware about the difference between what is encoded in a text, what the sender/producer intended to say and what the translator understands.

In this way, the law scholar Karl Salomo Zachariae (1805), highlighted that this model is about understanding and passing on this understanding: “According to its internal structure, translating is, in any case, a process consisting of two phases: understanding a text in a foreign language, on one hand, and reproducing its sense in the target language, on the other” (K. Schmidt 1969:53, cited in Spidzbardt 1972:15, as cited in Reiss and Vermeer, 2013, p.39).
This model witnessed popularity among the Lipzig school scholars. Then, it was overlooking the cultural values and preserving equivalence below the sentence level, i.e., words. In this sense, Reiss and Vermeer (2013) revealed that only few scholars take the verbal forms into consideration.

In a nutshell, Vermeer (2013) cited the following features of translation as a two phase process as follows: “1. Translation is seen as a linguistic operation. 2. Cultural phenomena are seen as difficulties which prevent translation from being completely successful. 3. It is not possible that the ST and TT are supposed to achieve dissimilar functions” (p. 42).

**I.10.4.b. Translation as an Information Theory of Translation**

This model defines translational action as “‘information’ about a source text in another language” (Vermeer, 2013, p.43). In fact, the roots of this model may be views of translation as an interpretation of a ST using a TL, and the scholars supporting this model include important names as Neubert, House, Diller and Kornelius, as Vermeer (2013) highlighted: “their theories, however, only take partial aspects of translation into account. We shall attempt to transform them into a general theory of translation” (p. 43).

Neubert’s contribution is based on a text type analysis. For him, each genre has its own function and the cultural aspect is not considered. Reiss and Vermeer (2013) view Neubert’s approach as being too narrow for a general theory of translation.

The second outstanding contribution in this model is Juliane House’s two types of translation, which has further subtypes which are:

- **Covert translation**: addresses an audience which differs from the ST
audience. The translatum is assigned a new function.

- **Overt translation**: the meaning is preserved across the two languages. The translatum is addressed to both ST and TT audience.

We find it important to indicate, in this context, that House’s covert and overt translation is a principal issue in our research which will be discussed in more details in chapter 03.

Diller and Kornelius (1978) made also a distinction between two types of translation:

- **Primary Translation** establishes communication between the producer and the TL recipient.

- **Secondary Translation** informs the TL recipient about the communication between the SL sender and SL recipient (as cited in Reiss and Vermeer, 2013, p.48).

Reiss and Vermeer (2013) indicated that “Diller and Kornelius relate their typology to the distinction between alienating and assimilating translation which is usually attributed to Schleiermacher” (p. 49). However, House (2009) does not share this view because for her, “… Schleiermacher does not at all- as the propagators of the so-called functional school of translation (eg. Reiss and Vermeer 1984; Nord 1997) are won to claim-refer to a category of effect or purpose (skopos). Schleiermacher refers to the nature of the linguistic forms and their particular arrangement in the translated text” (p. 14).

In this direction, it is necessary to remember that, despite the diverging points of view among scholars concerning specific points of the translation history and theory, we cannot neglect the strong relationship between the past and modern time. The old debate about questions of meaning as literal translation took other forms nowadays and still raised
among translation researchers. Some scholars in translation research view fidelity as an old fashioned topic. What can we say about the fidelity rule of the functional theory of translation? Debate is, in fact, vital in such cases, because it helps in the progress of the human intellect and fields of research.

### I.11. The Concepts of Equivalence and Adequacy under the Umbrella of Functional Theory

The translation practice involves the use of different terms related to the process and product of translation. However, the use of concepts and terms is generally accompanied with a gloom and little precision as in the case of the terms equivalence and adequacy. In this sense, Reiss and Vermeer (2013) stated that these two terms are defined in Translation Studies with little precision, because they are used interchangeably, i.e., as a pair of one concept. “Sometimes, equivalence is equated with adequacy (e.g. by Stackelberg 1978:8) or is even suggested as a synonym for ‘translation’ (Toury 1980 a:115)” (Reiss & Vermeer, 2013, p. 115). That is why it is important to specify what is meant by each term and limit its use to specific contexts. The concept of ‘equivalence’ in the functional theory of translation is seen as ‘achievement –oriented translating’ which means that to achieve equivalence, we should take the pragmatic dimension of linguistic signs into account, because the aim of the act of translation is to produce a translatum that is able to fulfil communication with the target culture recipient as the one achieved between the source text and source culture recipient.

The origin of the term equivalence is said to be borrowed from logic terminology, “Wilss, on the other hand, assumes that the concept was adopted from mathematics, where equivalence refers to a binary and reflexive relationship between the elements of (two) sets” (Reiss
&Vermeer, 2013, pp. 118-119). In fact, this adoption does not seem to be satisfactory for the functional theorists Vermeer and Reiss, because it is not possible to apply to a relationship that exists between a source and target text. They (2013) said:

what appears more promising is borrowing the equivalence concept from electrical engineering, which refers to two circuits of alternating current. We do not want to strain the analogy too much, but this definition can indeed be applied to translating and translations.

Such an analogy between the concept of equivalence and electrical engineering may refer to the network of structures and the differences in language use existing in different text types and genres.

In TS, Reiss and Vermeer (2013) saw equivalence between individual linguistic signs of two texts and between the whole texts. However, equivalence between the individual elements of a text does not lead directly to equivalence at the textual level or vice versa. In their opinion, textual equivalence goes beyond linguistic matters, because it involves cultural equivalence.

It is worth mentioning to evoke that functionalism in translation does not exclude a target text from being a translation, because of a lack of textual equivalence. In such a case, the target text ‘the translatum’ has been assigned a different function from that of the source text. However, the two texts are not of equal value, because the translator strives to establish equivalence between certain characteristics of the two texts. Consequently, the concept of adequacy emerges.

Reiss and Vermeer (2013) believed that not all information in the source text can be transferred in the target text, and they illustrated this with ancient texts that cannot be inferred with all their details by the modern target recipients. This can be justified by the following: “The
guidelines for the translation process will be that of achieving adequacy, i.e., selecting the appropriate linguistic signs for achieving the purpose with regard to the characteristics in question” (p. 123).

This means that, we can say that a translation is adequate if “the choice made of target- language signs is consistently in line with the requirements of the translation purpose” (Reiss & Vermeer, 2013, pp. 127-128). In other words, the concept of adequacy is process-oriented, while that of equivalence is result or product oriented. We do not say ‘we translate equivalently’, but we say ‘we translate adequately’. Equivalence concerns the final product (the translatum); it is a result oriented concept.

We find it important to indicate that the term of adequacy was discussed under the scope of translation methods as well as a network of different text types by Reiss and Vermeer (2013), that is why we will discuss these points in more details in the next chapter, as this part is dealing with the rationale of the skopos theory which will serve as the source of the current research’s method of analysis.

Finally, the skopos theory stresses the strong tie between equivalence and adequacy as two main complementary terms. The functional theory of translation defines equivalence as a specific kind of adequacy under one condition: the skopos of the translation requires both the source and target text to have the same function.

**Conclusion**

Translation history is so rich that it is impossible to be outlined in a small chapter, or in even a single work. What is sure is that we should, as researchers, continuously and regularly read about translation history, because we may get an answer to a question that we are investigating in the present. This review of literature has confirmed the fact that key concepts in modern time did exist in the past. The notion of ‘type’, ‘covert’ and
‘overt’ translation have already been tackled by scholars in the past, but of course, within different approaches and even different terms (for example, domestication vs foreignization correspond to overt vs covert translation).

Since our work is centred around text types and translation, our attempt in the next chapter will be to unveil the different efforts that led to interest in text, discourse studies with its subtopics as language variation and so text typologies, mainly by translation scholars in order to understand better the positive outcomes resulting from such valuable works.
CHAPTER TWO

Text Typologies and Translation

“When you coin a term, it ought to mark a real species, and a specific difference; otherwise you get empty, frivolous, verb; age” (Aristotle, n.d., in Chatman, 1978, p15).

Introduction

In this chapter, we will attempt to understand appropriately the notion of ‘text type’ before exploring its relation to translation. That is why the chapter will be about efforts and concepts that preceded the appearance of ‘text type’ and gave birth to it. It will also present how this concept was investigated in other fields so that it becomes an important notion in the field of translation. We will first try to understand why the notion of ‘text’ is worth studying, especially in translation and what is the property of being a ‘text’ (standards of textuality). ‘Discourse’ as opposed to ‘Text’ is important to highlight as it is a form of text and is also tied up to notions that we will present as ‘the context of situation’ and ‘register’. The latter, being one component of language varieties according to use and a node that leads us to get into details about the categorisation of language on the one hand and highlighting the difference between the notions of ‘genre’ and ‘text type’ on the other hand. We will then provide an overview about ‘text genre’ and ‘text type’ as two sister notions under the context of situation and then present the different text typologies provided by scholars, mainly Jackobson, Newmark and Reiss who inspired their typologies from Buhler’s organon model to add valuable contributions to the field of translation.

Focus will be on the informative, expressive and vocative texts, with more emphasis on informative and expressive text types (the main source data of this study). Since there is no pure expressive or informative text, we will shed light on hybrid texts, because they must be considered by scholars
in text classification. Finally, we will end up this chapter with other text classifications and highlight a valuable contribution by Roberts (1995) in a preliminary typology of translations.

II.1. Dealing with Texts

Why do we deal with texts? This is a striking question that requires more than just one answer. In fact, a ‘text’ is both an abstract and concrete notion, it accompanies the Human from birth to death; a new born baby’s birth certificate is a text, and the death of a person is registered via a death certificate or a text on the grave or a longer memorial during the ceremony.

It is logical, then, to be interested in the notion of text, because it is born with man, and survives with man. Linguistically speaking, a text can be seen as an input and output that all humans receive and may produce. The baby may listen to a long song, a story or receive an order. Pupils start their lessons by reading short and long stretches of text which are, in reality, vehicles of knowledge. Text output is a very dynamic operation as we speak, sing, write and draw texts.

We deal with texts, because they are an important component of existence. We deal with texts in this research, because they are the main source that will help us discover, explain and achieve development in the field of translation.

II.2. The Notion of Text and its Relation to Translation

The notion of ‘text’ cannot be divorced from any discipline, because it is a unique vehicle of knowledge with different colours, forms and objectives. A good reader in any language can decide whether a text has the identity of being a text or not as Hasan and Halliday (1976) confirmed: “we know, as a general rule, whether any specimen of our language constitutes a TEXT or not” (p.01). In this sense, the concept of ‘texture’ emerges,
because it is the guarantee which distinguishes a text from a non-text; “the concept of texture is entirely appropriate to express the property of ‘being a text’” (Hasan and Halliday, 1976, p.02).

Preoccupation with texts is very old as Dressler and De Beaugrande (1981) confirmed: “the oldest form of preoccupation with texts can be found in RHETORIC, dating from ancient Greece and Rome through the middle ages up to the present…” (p15). In fact, the objective of a rhetorical enquiry is to find out how the selections we perform to organize and produce texts can be effective and useful in communicative situations. In this context, we refer to text as beyond the sentence, though some scholars believe that the length of a text can vary from a single word to sentences and beyond. In another context, Hasan and Halliday (1976) believed that because the text is a semantic unit not a formal one, it is not related to a sentence, but rather encoded in it; “It is REALIZED BY, or encoded in sentences” (p. 02). What is meant here is of course not the length or number of linguistic units, but rather the concept of meaning and unity of a text as thought, not as structure; “the unity of text is a unity of a different kind” (Hasan & Halliday, 1976, p.2), that is why Dressler and De Beaugrande (1981) devoted a whole work to study the standards of textuality that help to knit texture which is the most important factor in ensuring that a text is well built or hangs together.

There are seven standards of textuality as demonstrated in the following figure:
Cohesion refers to the structural organisation of a text through grammatical and lexical choices which ensures the knitting of a well cohesive text. They are reference, substitution and ellipsis; conjunction, reiteration and collocation. In this way, we can postulate that a text can be coherent if it is cohesive. Coherence is reflected through the smooth flow of ideas that the reader enjoys without break, while moving from one part of the text to another. Intentionality refers to the writer’s intention to communicate a goal or something oriented to the recipient. It is linked to the recipient’s reaction which is known as acceptability. In modern translation theories, and mainly the functional ones, the text recipient is the main focus of translational action and the skopos of the translatum is set accordingly. Intertextuality is another cohesive device which refers to relations between texts that we can produce and receive in specific ways. We believe it is noteworthy to evoke the concept of ‘dialogism’ in this situation, because it is “sometimes translated as intertextuality (and it) is the term Bakhtin used to designate the relation of an utterance to other
utterances” (Ewald, 1990, p. 01).

In fact, the notions ‘intertextuality’ and ‘dialogism’ are very similar in the way that they view text as an outcome of interaction between the writer, his reader and the topic he writes. However, “Dialogism rejects the notion that writing can express an individual self, believing that what is expressed in discourse is culture, or values held by particular culture” (Ewald, 1990, p. 01). This is very close to the modern view of translation as being a reflection of culture in the target system and not simply a mere operation of linguistic transcodage.

In a nutshell, isn’t the translatum itself a concretisation of the concept of intertextuality with all its micro and macro details?

Informativity designates to what extent the text is informative, that is to say how the receiver expects it as new or not. It can be held true that informativity is an important component of the skopos theory which sees translation as an offer of information (see chapter 01) about the ST where the role of the translator and the skopos of the translatum are decisive in translational action. We can say that ‘informativity’ as an important standard of textuality is an important ground of the skopos theory.

Situationality refers to the situational factors in which text production takes place. The standards of textuality cannot be dissociated from each other because they complete each other to knit the text as a unified whole.

The importance of text in translation cannot be discussed in few pages, if it is seen from different angles. In our study, we aim to highlight this importance in terms of the communicative act which is realized through the text and how it is rendered in the TL from the functional view and the importance of the standards of textuality in translation.

It is a general assumption that the translator is a mediator, not only a
linguistic mediator, but a cultural one as well. Translation appears as a tie between two systems which is knit through procedural selections of devices that help in the production of a text in the target culture. As the ST, the TT needs to be both cohesive and coherent, i.e., both structurally and conceptually unified. The intention to produce a text in the TL/ culture so that the target reader accepts it or not should be specified before translational action takes place, because the outcome is a text whose situational factors and content are meant to achieve a communicative purpose in the TL/ culture. In this case, it is appreciated to reiterate the idea that translation as a product, or the translatum in functional terms is an offer of information about a ST which envelopes facts, things or places as Neubert (as cited in Hamidi, 2002) put it:

\[\text{تُمَثّلُ الإِخْبَارِيَّةُ في عمُلٍّ التَّرْجُمَةَ مِقِيَاسًا لِلْمُعَلَّمَاتِ التَّيّ}\\ \text{تَقْدِيمَةُ التَّرْجُمَةِ لِقَارِئِ النَّصّ الهدف عن الأحداث، والحالات، والعمليات، والأشياء والأفراد، والأماكن والمواقع في النص المصدّر.}\\ (ص. 119).\]

This means that the standards of textuality may serve as an important parameter in translation evaluation; the adequacy of a translation depends on the success of informational content shared between the ST and the TT. In other words, it is linked to the intertextual realizations achieved between the translatum and the ST.

The importance of ‘text’ to translation was and is still investigated by different translation theories. Our research stresses the intertextual choices that are decisive in specific text typologies (mainly the informative and expressive texts), but with a contrastive approach which stresses its dependence on specific translation procedures as well.
II.3. Text Vs Discourse

The terms ‘Text’ and ‘Discourse’ have been used interchangeably for a long time in language related studies. However, the use of both terms in different contexts and for different purposes necessitates a distinction between them. In general, the term ‘discourse’ is broader than the term ‘text’. Al Didaoui (2000) saw it as an event with a clear rhetorical message:

"وَإِنَّ أَيُّ وَذُوٍّ نُفْسٍ مُّهَادِئٍ لَّا يُحَمِّلُ بَلَاغًا أُوْيَ يُحَمِّلُ بَلَاغًا مُّشَوَّهًا بَيْنَ طُبَابِيْتِهِ فَهُؤُلَّا نَصُّ" (ص.14).

This view stresses not only the pragmatic dimension (communicative function) of the text, but also the clarity in its rhetorical message that constitutes a specific variable of the property of being a text, because if the text’s communicative function is not fulfilled, it is not a text. The skopos theory of translation, represented by Vermeer and Reiss and other functionalist scholars as Mary Snell-Hornby (2006) built their theories on the sociocultural dimension of the text, because the text is a representation of linguistic and sociocultural habits, practices, beliefs..., that should be carefully integrated during the translation process. Al Didaoui (2000) saw that the German school represented by Vermeer and Reiss (1991) saw translation as a cultural transfer, while Hornby (1988) focussed on its communicative function (الوظيفة التبليغية). Other definitions of ‘text’ include De Beaugrande and Dressler’s (1990) view that it is: “an organized whole that meets the seven standards of textuality” (p. 58, as cited in Puchalla, 2011, p. 357-358). Gaja (1992) is not the only to focus on the communicative aspect that a text must possess. Mayenowa (1976) saw it as “an integrated whole of semantic character, having a beginning and an end, and conveying information that is complete from the sender’s point of view” (pp. 291-292, as cited in Puchalla, 2011, p. 358). These views stress further the assumption that the text which is more than a sequence of
cohesive sentences is indeed a communicative act or utterance portraying an intention, addressee and addressee. In fact, it is the communicative function of the text that determines its features.

Generally speaking, the term ‘discourse’ is broader than the term ‘text’ as it envelopes both the written and spoken forms. In this sense, Hatim and Munday (2004) saw that “the relationship between discourse and text is one of emergence: discourse emerges in and through texts” (p. 198). When we deal with a text from a functional perspective, we are dealing with discourse. In clearer terms, there are many factors (internal and external) in discourse that should be carefully scrutinized in linguistic and translation research. For example, a political text is at first hand a written text. Once a president addresses his people with this speech, ‘discourse’ emerges. Oral texts are also subscribed under discourse, they are oral pieces of discourse (a content), with a specific function directed to an audience in specific contextual situations. In few words, the term ‘text’ or ‘النص’ in Arabic refers to the written text, while the term ‘discourse’ or ‘الخطاب’ refers to the oral form of text. In general use of the terms, ‘discourse’ designates both the written and oral forms of text.

The concept of discourse is not limited to a specific discipline as its use cannot be framed independently from all the fields of knowledge exchange. However, in linguistics, and “Since its introduction by Zellig Harris in 1952 to refer to the manifestation of formal regularities across sentences in combination, the term ‘discourse analysis’ has come to mean different things to different people” (Baker and Saldanha, 2009, p. 88). Baker and Saldanha (2009) gave three examples of what the term ‘discourse’ means to different scholars; it is both written and spoken discourse for Gilbert and Mulkay (1984), while for Sinclair and Coulthard (1975) it covers how talk is put together. The third example is Foucault
(1972) “who conceives discourse as social structure and discursive practice as social practice” (as cited in Baker & Saldanha, 2009, p.88).

The applied linguistics perspective to discourse can be summarised in the following figure:

**Figure 07: An Applied Linguistics Perspective to Discourse**

It is obvious that translation research, according to Baker and Saldanha (2009) is subscribed under the pragmatic approach to text, a fact that was confirmed by Puchala (2011) who stated that translation theory is characterized by discourse viewed as text in context, i.e., the translator should be aware about, first, the conditions of the linguistic communication; second, the roles of both the addressee and addressee; and third, the ways in which they manifest their presence.

Boudjadi (2012) studied the concept of ‘discourse’ in relation to text linguistics. He (2012) stated Al-Rouili and Al-Bazighi’s (2002) view that text linguistics is concerned with the different structures of different texts and that discourse or text is beyond the sentence:

وَ مِنْ أَهْمَىِ الْمَفاهِيمِ الَّتِيْ تُسْتَنْدَ إِلَيْهَا أَنُّ الْخَطَابُ هُوَ كُلُّ كَلَامٍ تَجاوَزَ الجُملةِ الواِجْهَةَ سَوَاءَ أَكَانَ مُكْتَوِيَّاً أمَّا مَلَفْوَةُ، وَتَحْتَلَّ أَنَاَهَ الْحُدَيْثُ اللُّغْيُ بِالدَّلُّالَاتِ غَيْرِ المَلْفَوْةِ، وَهُوَ مَنْدُكَةُ لَدِى السَّامِعِ وَالْمَتَّكِنّ أَنَاَهَ الْحُدَيْثُ ذُونَ عَلَامَةٍ مَّعْلُوَةٍ وَاضْحِيَةٍ، نَخَوَّ: أَلَا تَنْسَمُّ إِلَى الصَّيْفِ؟ ذَغَّةُ إِلَى التَّسْلِيمِ وَلَيْسَ سَؤَالًا. (ص.33)
CHAPTER TWO

It is obvious that the term itself can be defined at the end as a spoken form of the intellect. Again, the term discourse is not only a reflexion of what we think or believe, it is a whole interaction between a sender and a receiver through an oral/written channel to fulfil one of the linguistic functions in the communication process. Mainguenaux (2008) believed that ‘discourse’ is more than a field of study. It is an interaction between people in a given context:

إنْ مَصْنُطُخُ الخَطَابٍ، مَنْ حَيْثُ مَعْناَةَ الْعَالَمَ المَتَداَوَلُ في تَخْلِيَّةٍ 
الخَطَابَاتِ، يُجْعَلُ عَلَى نُوعٍ مَنَ التَّدَاوَلِ لِلْغَةِ، أَكْثَرُ مَا يُجْعَلُ عَلَى حَقْلٍ 
بَحْثِي مَحْدُوْدٍ، فَالْغَةَ فِي الخَطَابِ لَا تُعْدُ بَرْنَةٍ إِغْتَبَاطِيَّةٍ، بَلْ نَشَاطًا إِفْرَادٌ 
مَنْدَرِجٍ في سِياَقٍ مَعْنَيِّ١٨ (ص.38).

There is little or no subjectivity to say that putting a fixed definition to the term ‘discourse’ is extremely difficult or impossible, because there is a large number of views which converge sometimes and diverge other times. For example, Foucault (1969) defined discourse as an entity of sequences of signs in that they are enouncements (énoncés)” (p. 141, as cited in Zaidan, n.d., para. 07). This reveals that Foucault’s view of discourse highlights the importance of its situational inscription by using the term ‘énoncé’ or utterance to define it. Hasan and Halliday (1976) insisted on the importance of two different evidences to determine the status of a text. The first evidence is represented by linguistic clues, while the second one by situational ones.

Linguistic clues refer to the way a text is bound by means of cohesive devices. “situationally, takes into account all he knows of the environment : what is going on, what part of the language is playing, and who are involved” (Hasan and Halliday, 1976, p. 20). In fact, the ways in which both the reader of a text and the linguist, the analyst, react to the text are different. The reader or listener does not separate internal and external
features of texture. This would be justified by the fact that they do not respond to the text in the same way as the analyst, i.e., consciously. The linguist is more aware about the internal as well as external features, he “is bound to make observations of two rather different kinds” (Hasan & Halliday, 1976, p. 20).

Internal features of text include features of meaning that are realized by vocabulary and grammar, while external features are represented or encoded in the ties between “the language and the relevant features of the speaker’s and hearer’s (or writer’s and reader’s) material, social and ideological environment” (Hasan & Halliday, 1976, p.20). After this brief definition of internal and external features of a text, it is likely to restate the fact that the reader is not always obliged to make observations on these features in the same way the linguist does, especially if the aim is to derive pleasure from a literary or get information from an informative text.

Some scholars like Hasan and Halliday (1976) focused on the internal/linguistic features of texts, i.e., cohesion and coherence, but were at the same time aware of the importance of the external criteria as they highlighted that: “the situational properties of texts which are now beginning to be studied in greater detail and with greater understanding, constitute a vast field of enquiry which lies outside our scope here” (1976, p.21). The term ‘situational clues’ leads us to evoke the concept of ‘context of situation’ which should be dealt with cautiously. According to Hasan and Halliday (1976), the term situation which means “the ‘context of situation’ in which a text is embedded, refers to all those extra-linguistic factors which have some bearing on text itself” (p.21).

In his ‘The Role of Contexts in Translating’, Nida (1999) opened his contribution in Margaret’s ‘Word, Text and Translation: Liber
Visibly and linguistically, words are put into context by their collocations, their grammatical functions and their position in the word order of a sentence. Outside language, invisibly and referentially they are within a context of a real or imagined situation, a cultural background, a topic and a shared experience with the reader. (p.87)

What can be inferred from Nida’s view of context is that there is the linguistic, visible context, represented by collocation, grammar function and word order on the one hand. On the other hand, there is the invisible/referential context that can be an imagined situation or something else shared with the reader as topic, experience or cultural background. This means that consciousness about the role of the context is a must during the translation process, because any faulty organization or selection of words may lead to translation errors or affect the organisation of discourse (i.e., its type) and hence its function, unless the change or preservation of a specific type of discourse has already been decided by the translator. However, Hasan and Halliday (1976) stressed that the context of situation should be understood cautiously, because if we speak about the external factors that have no relationship with the meanings expressed in the text, they are not really part of the text’s situation.

A question that rises here is what are these external factors that constitute the context of situation and influence the linguistic choices that the speaker or writer makes? Hasan and Halliday’s (1976) answer is that “these are likely to be the nature of the audience, the medium, the purpose of communication and so on” (p.21). This means that we should be aware of the recipient of our text, the way we will address him/her and why communication with him/her has been established so that our linguistic choices help us to fulfil our communicative purposes.
II.4. Components of the Context of Situation and Register

During the 1960’s and 1970’s, Halliday developed a new approach to language, viewing the text from a functional perspective, a functional theory of language that is based on “the notion that language plays a certain part in our lives; that is required to serve certain universal types of demand” (Halliday, 1971, p.331, as cited in Hatim & Mason, 1990, p.36). Halliday’s social theory of language, also known as the systemic functional theory is said to come into existence thanks to different sources, more specifically “two sets of insights from anthropology and linguistics were particularly influential. The first of these comes from the work of Malinowski (1923, 1935) and the second from that of Firth (e.g. 1935)” (Hatim & Mason, 1990, p.36).

‘Context of Situation’ is a concept that was formulated by Malinowski in 1923 and elaborated by Firth in his ‘Personality and Language Society’ 1950. Other linguists as Hymes in his ‘Models of Interaction of language and Social setting’ (1967) were also concerned with this concept.

Malinowski was working with remote cultures (Melanesian peoples on the Trobriand Islands of the western pacific). Studying a culture means studying their way of life; what they eat and say, how they think and react…etc. This means that the oral tradition can be analysed “through their emergence in texts” (Hatim & Mason, 1990, p.36).

Hatim and Mason (1990) pointed out to the coincidence that the theory of context (developed by Malinowski) was developed with the translator in mind, because the question that he was trying to answer concerned the adequate method to portray these texts in English; whether it was free, literal or translation with commentary. At the end, Malinowski
opted for translation with commentary, because it is more suitable than free or literal translation to convey the cultural insights of the people he was working with. Moreover, this translation method helps to relate the text to its verbal and non-verbal context, i.e., the context of situation.

According to Hatim and Mason (1990), Malinowski saw that the context of situation is very important to understand the text about this culture as it considers “… a variety of factors ranging from ritualistic (which assumes great importance in traditional societies), to the most practical aspects of day-to-day existence” (p.37). This means that the context of situation developed in the systemic functional model of language does not “refer to the general meaning of ‘text in context’ for which we use the term ‘co-text’, but refers to a precise and specific concept” (Manfredi, 2004, p.38).

The concept of ‘context of situation’ is seen as a specific concept, because it portrays a specific view of meaning. For Malinowski, the meaning of an object is not related to its features, but to its function, i.e., its correct use:

Utterance and situation are bound up inextricably with each other and the context of situation is indispensable for the understanding of the words… a word without linguistic context is a mere figment and stands for nothing by itself, so in reality of a spoken living tongue, the utterance has meaning except in the context of situation. (Malinowski, 1946, p. 307, as cited in Xia, 2015, p. 362)

Boudoukha (2012) defined the context of situation as a sum of factors related to the communicative event:

٨٠ لا يَحْيَبُ الطَّرُوفِ وَمَلَابِسَتِهِ، وَهُوَ مَا يُعْرَفُ الْآنَ بِبَيْنِهِ الحَالِ لَدَى
Moreover, Boudoukha (2012) stated that the term that Malinowskii used as ‘context of situation’ has been used for more than a thousand years before by the Arab rhetoricians:

It is clearly reflected that the researcher, here, highlighted the three strata of the context: the context of situation, co-text: to each article, and that of culture: to each context of the cultures. However, we believe that what is more important is not only who first formulated the concept of ‘context of situation’, but rather how scholars and researchers exploited it. In fact, the amount of references (printed and online) that are easily accessed in a large number and that probe this notion primarily from a linguistic and TS view includes German and English researches who went really further to examine axes on text genres, register and text typologies. Fortunately, the objectivity of Boudoukha (2012) is obvious when he confirmed that:

وَهَذِهِ الْغَوَانِبُ الَّتِي ذَكَرَهَا تَحْمَّلُ حَسْانٌ أَشْارًا إِلَيْهَا البُلاغُوَانِ وَقَتَلَتْ فِي أَثَرَهُمْ وَكَانَتْ تَحْتُظَّ عَمْلٍ بَوْاصِلٍ عَمْلِهِمْ وَتَنْتِمُ مَا لَمْ يَتَبْتِمْ، وَلَكِنْ ذَلِكَ لَمْ يَتَحْقَّقْ إِلَّا عَلَى أَيُّيْدِ عُلُوْمَاءِ الْغَرَّبِ وَقَدْ أَعَزَّرَ تَحْمَّلُ حَسْانٌ بِثَلَّكَ حِينَ قَالَ: أَجَدْ لَفْظَ المَقَامِ أَصَلَّحَ مَا أَغْرَبَ بِهِ عَمَّا أَفْهَمَهُ مِنَ الْمَصْنُوْلِ الْحِدِيثِ سِيَاقَ الْحَالِ الَّذِي يُسَتَّعْفَعُهُ الْلِّسَانِيَّانَ المُخْثَدِنُونَ
Malinowski’s viewpoint of context evokes a relationship of gradience between the text, the context of situation and the context of culture. In this direction, Manfredi (2004) stated that Butt et al. (2000) indicated that the text occurs in two different (but interrelated) contexts, where one is within the other as demonstrated in the following figure:

![Diagram](Figure 08: Text in Context (adapted from Butt et al. (2000), as cited in Manfredi, 2004, p.39))

The text, at the centre of the communication process, is a reflection of the context of situation surrounding it and that of culture surrounding both (i.e., text and context of situation). This, again, stresses the importance of the two concepts that different scholars emphasize when approaching the context in the communication process. In this sense, Hu (2010) said:

In the framework proposed by Halliday, the concept of context consists of three strata: context of culture, context of situation and co-text. Context of situation and context of culture are outside of language itself. Co-text also known as linguistic context is certainly inside the language itself. (p. 324)

The three strata presented here are directly linked to ‘genre’ ‘register’ and ‘discourse’; “to be specific, context of culture is related to genre, context of situation is related to register, and co-text to the discourse itself”
What is of more interest to our research are the concepts of both ‘register’ (which is a functional variety of language divided into other varieties) and ‘genre’ which is seen by Swales / reviewed by Todorov (1976) and Fowler (1982) as a collection of similar objects, but are “casted and keyed events set within social communicative processes. Recognizing these codes and keys can be a powerful facilitator of both comprehension, composition and translation” (Trosborg, 1997, p.08).

II.5. The Three Dimensions of Context

Hatim and Mason (1990) indicated that the context of situation has three dimensions: communicative, pragmatic and semiotic as demonstrated in the following figure:

![Figure 09: The Three Dimensions of Context](created by us, based on the works of Manfredi, 2004).

To explain these concepts further, Pollard and Chan (1995) indicated that:

The communicative dimension includes *field, mode and tenor*. The pragmatic dimension includes *intentionality, speech acts, implicature, and inference.*
The semiotic dimension includes texts, discourses, genres, signs, intertextuality. [these components are]… nevertheless mutually dependent and combine to form a unit, the unit being the text. (p. 151)

In fact, the above figure together with Pollard and Chan (1995) statement concerning the dimensions of the context of situation offer a clarification of its relationship with the concepts of genre and register. One point that was gloomy and confusing is to read in one source that register includes three factors: field, mode and tenor on one hand, and at the same time another source states that the context of situation is built upon field, mode and tenor. Now, it is clearer and more explicit that it is register with its field, mode and tenor that constitutes the communicative dimension of context, and that is why we find definitions of context as being and amalgam of the three previous factors.

Genre which is of interest to us is also one other important component of the semiotic dimension of context in addition to the pragmatic dimension which is defined as “the study of the purposes for which sentences are used, of the real world conditions under which a sentence may be appropriately used as an utterance” (Stalnaker, 1972, as cited in Hatim and Mason, 1990, p. 59). In the following, we will shed light on the concepts of ‘Register’ and ‘Genre’ as they are key elements of text typologies from a functional point of view.

II.5.1 Register

It has been stated earlier that the context of situation is decisive in the sense that it has an impact on the way we use language. In other words, “the notion of register is a notion required to relate the functions of language… to those aspects of the situation in which it is being used which are the relevant aspects for us to include under the notion of speech situation or context” (Malmjaer, 1991, p.215).
The point that our linguistic choices were determined by both situation and culture was Firth’s insight that, in turn, was examined by scholars. Finding that language varies with its function led to studies about language varieties or registers. In this direction, Halliday, McIntosh and Streven (1964, as cited in Trosborg, 1997, p. 5) developed a framework which divides language variation into user-related varieties and use-related varieties as demonstrated in the following figure:

**Figure 10:** Language Variation according to user and Use (Hatim & Mason, 1990, p. 46).

The categorisation of language variation into user and use related varieties demonstrates the geographical, temporal, social, (non-) standard and idiolectal factors controlling language variation. Register which is a functional language variation reflects variation in meaning as opposed to variation according to user which does not “… in principle entail any variation in meaning. Different dialects, are, in principle, different ways of saying the same thing, and dialectal linguistic variation reflects the social order basically in terms of geography” (Malmjaer, 1991, p. 215).
Hatim and Mason (1990) highlighted that factors as grammar and vocabulary…etc. are the main elements that differentiate registers. Hence, field, mode and tenor are the main components of register and the relevant aspects of the situation that affect meaning variation.

II.5.1.a. Field of Discourse

It represents the kind of language use “which reflects what Gregory and Carroll (1978) call ‘the persuasive role’ or the social function of the text (e.g.personal interchange, exposition, …etc)” (Hatim&Mason, 1990, p.48). It is important to state that throughout our readings about the field of discourse, we noticed that some scholars (and may be this is the assumption any student can have) believe that the subject matter is what constitutes the field of discourse. Malmjaer (1991) saw field as “…a complex act in some ordered configuration, in which the text is playing some part. It includes ‘subject matter’ as one aspect of what is going on”(p. 512). It is very evident that Malmjaer (1991) does not state that ‘field of discourse’ is the subject matter, but one aspect of it, and this was again stressed by Hatim and Mason (1991) for the following reasons: first, field is characterized by different subject matters as political discourse: taxation, legislation, …etc., and second, in specific fields language is ancillary, “but differently, it is only when subject matter is highly predictable in a given situation (a physics lecture)” (p.48); or when there is a close relationship between the field and subject matter. What is sure is that the field of discourse may represent a rich basis in a language like English which enjoys a rich technical culture that is somehow difficult to translate into languages of developing countries which “face the challenge of foreign new expression in these fields – an activity which transcends issues of bilingual terminologies and broaches wider questions of identity, ideology, …etc” (Hatim & Mason, 1991,p. 49).
II.5.1.b. Mode of Discourse

It is the language used in the communicative situation and “… the main manifestation of the nature of the language code being used” (Hatim & Mason, 1991, p. 49). There is a pertinent aspect of mode which is the ‘channel’ and should not be confused with mode, because “it is the vehicle through which communication takes place, …[ and includes] other communicative occurrences such as the telephone conversation, the essay, the business letter, …etc” (Hatim & Mason, 1991, p. 50). In addition, Hatim and Mason (1991) asserted that “in Halliday’s later writings (e.g. 1978:144-45), mode even includes rhetorical concepts such as expository, didactic, persuasive, descriptive and the like” (p. 50). These channels are an important point in discussing the topic of text organization and text genre.

II.5.1.c. Tenor of Discourse

Halliday (2000) saw tenor as the most important component of register. It refers to the relationship between addresser and addressee:

The language we use varies according to the level of formality, of technicality, and so on. What are the variables under this type of distinction? Essentially, it is the role relationship in the situation question, who the participants in the communication group are, and what relationship they stand to each other. (p. 231, as cited in Xia, 2015, p. 653)

Gregory and Caroll (1978) tackled functional tenor as “… the category used to describe what language is being used for in the situation. Is the speaker trying to persuade? To exhort? To discipline?” (p. 53, as cited in Basil & Hatim, 1990, p. 51).

There exists a strong relationship between the three elements: field, mode and tenor of discourse. For example, in tenor formality influences the field, i.e., the technicality of the language in a specific mode of language which can be written. In this context, it is important to highlight that
translators need to be aware of shifts that occur while translating across languages as Xia (2015) highlighted:

The more the analysts know about the features of register, the more likely they are to be able to predict what is likely to be said and in turn the more he will know how to transfer the meaning in translation, so register is a crucial factor to decide on translation strategy. (p.653).

It is important to indicate that field, mode and tenor of discourse are loosely tied up to the concepts of genre, discourse and text. They are also reflected through the experiential, interpersonal and textual meanings that Halliday introduced as reflected by the following figure:

Field (experiential) \[\rightarrow\] Genre

Tenor (interpersonal) \[\rightarrow\] Discourse

Mode (Textual) \[\rightarrow\] Text

**Figure 11:** Pragmatics and Semiotics of Context (Hatim & Mason, 1991, p.75)

To explain this further, Hatim & Mason (1991) indicated the following:

adding a semiotic dimension to field of discourse *(the experiential component of context)* relates it to genres and their conventions. Similarly, tenor *(the interpersonal component of context)* relates to discourse as an expression of an attitude. Finally, genre and discourse find expression in texts through *(the textual component of context).* (p. 75)

In this context, it is of paramount importance to introduce the concept of ‘genre’ and clarify it as opposed to ‘text type’.

**II.5.2. Genre, Register and Text Type**

The concept of genre is said to be rooted in literary tradition and dates back to Aristotle “who distinguished genres as classes of texts, a view which still prevails” (Trosborg, 1997, p. 07). However, the terms genre and
register on the one hand, and genre and text type on the other hand are more often used interchangeably. Hence, a gloom covers the specific use of each term as Lee (2001) confirmed:

"register and genre are in essence two different ways of looking at the same object" (p.46). Furthermore, Trosborg (1997) indicated that in linguistics, little distinction has been made to draw a distinction between genre and register; “it is only recently in the systemic school that genre has become disentangled from register: Frow (1980: 78), for instance, refers to “discourse genre, or register”. (p. 07)

More importantly, in addition to viewing them as the most problematic terms though, genre and register represent two different ways of looking at the same thing, Lee (2001) believed that “genre is used when we view a text as a number of a category: a culturally recognised artifice, a grouping of texts according to purposeful goals, culturally defined” (p. 46). This means that the culturally defined goals which indeed have a purpose beyond put the concept of genre at a macro-level as Trosborg (1997) pointed out: “The concept of genre enables us to approach texts from a macro level as communicating acts within a discoursive network or system” (p.07). Moreover, the purpose of genres is clearly stated by Berken Kolter and Hutchins (1995) in what follows:

Because it is impossible for us to dwell in the Social world without répertoires of typified social responses in recurrent situations- from greetings to thank yous to acceptance speeches and full- blown, written expositions of scientific or scholarly investigations- we use genres to package our speech and make of it a recognizable response to the exigences of the situation. (p. 07, as cited in Trosborg, 1997, p.07)

Trosborg (1997) cited three different points of view concerning the concept of genre: First, Swales (reviewed by Todorov 1976 & Fowler 1982) saw that genres are a collection of similar objects, but they are
“coded and keyed events within social communicative processes. Recognizing these codes and keys can be a purposeful facilitator of both comprehension, composition and translation” (Trosborg, 1991, p. 08). Second, Miller (1984) argued that “a rhetorically sound definition of genre must be centered not on the substance or form of the discourse, but on the action it is used to accomplish” (p.151, as cited in Trosborg, 1991, p. 08). Third, Martin (1985) saw that genre envelopes various linguistic activities that reflect our culture. In other words, we fulfil culture-related or society-related purposes by means of language (Trosborg, 1991).

It is obvious that all of the three previous points of view place the purpose of genre, i.e., the communicative purpose, at the core of genre’s definition.

In this sense, Bhatia (1993, as cited in Trosborg, 1997) believed that not only communicative purposes do determine genre, but also that a change in the communicative purpose leads to a change in genre. One might wonder: then about what would be a clear and simple difference/distinction between ‘genre’ and ‘register’; ‘genre’ and ‘text type’.

We will start with the first one, i.e., ‘genre’ and ‘register’ and we are convinced that Munday (2001) has best illustrated this distinction by the following figure:
The sociocultural environment is an important factor that conditions genre (the type of text in relation to the communicative situation). Genre influences other elements starting with register (field, mode and tenor), discourse semantics represented by the three metafunctions which are realized by lexico-grammar (transivity, modality, theme/rheme, cohesion).

On the other hand, Trosborg (1997) saw that “registers are divided into genres reflecting the way social purposes are accomplished in and through them in settings in which they are used” (p. 06). Lee (2001) said that Kress views genre under register (p.04).

The same idea was conveyed by Halliday and Hasan (1976) where text, genre and text type are placed under the context of situation where text production takes place as reflected by the following figure:

Figure 12: Relation of Genre and Register to language (Munday, 2001, p. 90).
II.5.3. Genre Vs Text Type

Recent years have witnessed questions related to the identification, classification and distinction of genre. Of course this means that a growing interest in text classification took place.

In his ‘Genre, Text Type and the Language Learning Classroom’ Brian Platridge (1996) highlighted that the concept of ‘genre’ has been attributed a stronger emphasis than that of ‘text type’. For him (1996), a distinction between the two should be drawn, because the exploration of
the tie between the two concepts is of great benefit in the language learning classroom. It is important to state that the same recommendation is useful for the translation classroom, especially that recent translation theories exploited such relationship, with more focus on text type and translation in the works of Reiss & Vermeer, Trosborg, Kussmaul … etc. It should be specified that a part of this study explores text type and translation and states the different outcomes of scholars’ researches in this field, mainly in the end of this chapter and the next one.

Lee (2001) and Francis (1993) (as cited in Lee 2001), however, doubted the usefulness of the categorization of genre and its usefulness to educators: “genre is never about situated linguistic patterns (registers), functional co-occurrences of linguistic features (text types), or subject fields (domain)…”; “it is, in fact, all of these things. This makes it a messy and complex concept, but it is also what gives its usefulness and meaningfulness to the average person. They are all genres (whether sub or super-genres or just plain basic level genres” (p. 51-52).

Our point of view, however, is that the underestimation of such a categorisation led to the confusion prevailing language and translation classrooms concerning the concepts of ‘genre’ and ‘text type’. This was also highlighted by Paltridge (1996) who said that as a result of little attention paid to text type and more attention paid to genre, “in a number of instances, the terms ‘genre’ and ‘text type’ seem to have been conflated, with the term genre being used to include both of these notions” (p.237).

According to Trosborg (1997), some scholars define genre by means of external criteria, while others consider the communicative function, linguistic form and content, i.e., internal criteria. In this context, Paltridge (1996) added: “For Biber, the term ‘genre’ categorizes texts on the basis of
external criteria, while ‘text types’ represent groupings of texts which are similar in linguistic form, irrespective of genre” (p.237).

In other words, genres include activities that take place in society as sermons and prayers and text types include texts similar in co-occurred linguistic patterns. Consequently, one genre may have different linguistic features and different genres may have similar linguistic features.

Trosborg (1997) stated two approaches to text classification:

- **According to purpose**: that is to say, the communicative function as expressing attitude…etc.

- **According to type**: descriptive, narrative, argumentative, expository

However, she (1997) added that genre distinctions were criticized, because they do not represent the basic functions of the English language.

Neubert (1985) saw that the language system is represented in a different way through the different text types that serve as the appropriate and effective moulds in society. (as cited in Puchalla, 2011,).

Puchalla (2011) indicated that Sager (1997) noticed that text types are like patterns suitable for specific communicative situations. To write a content, a person thinks about the text type necessary to transmit the message and “repetitions of messages in certain circumstances have created particular expectations and convention of what is appropriate for a given occasion” (Puchalla, 2011, p. 360). This means that people link a specific text type with a certain content, that is why Sager (1997) saw that text types have evolved from conventionalized communicative situations ( p.13, as cited in Puchalla, 2011, p 360). In other words, text types have evolved from the relationship between reader, author and other factors as the topic and mode of expression.
In this sense, the framework of Buhler’s and Aristotle’s language functions explains how text type can be determined according to one of the four components in the communication process which receives the main focus (Trosborg, 1997, p. 13).

If focus is on the reader, the text type is persuasive while it is expressive if focus is on the sender. In the literary text type, focus is on the linguistic code, but it is on the realities in the world in the referential text type. In what follows, we will attempt to shed some light on the different text types, mainly from a TS point of view, especially that so much attention has been attributed to this topic as a result of functional enquiry in translation theory.

II.5.4. The Organon model and Text types according to Buhler, Jackobson, Newmark and Reiss

‘Text Type’ is an important notion in the universe of language and discourse studies that constituted the core theme of different sciences aiming to find a rationale for their enquiry about the organization of properties and features of specific classes that reflect human’s mental structures in general. This means that the aim to pin down a typology is to generalize. Van Dijk (1971) illustrated this with the example of psychology which does not aim to understand the mental structure of a specific individual, but rather of human mental structure in general, “similarly, sociology as a theoretical science is not so much interested in the precise (inter) actions in a certain group of individuals, but in the interaction of similar groups in general” (Van Dijk, 1971, p.301).

A more attractive question that may strike our minds is why do we build typologies of texts? Van Dijk (1971) answered this interrogation as follows: “if we want to describe how and why we make typologies of texts, it is useful to know what reasons have led the social sciences to the use of
It is noteworthy to indicate that individuals are initially able to distinguish between different text types. For example, Trosborg (1997) viewed that though we distinguish between text types ‘intuitively’, we need to carry out a detailed analysis. Likewise, Van Dijk (1971) believed that this is due to the linguistic ability which he calls ‘textual competence’ that users of languages possess.

In linguistics (and consequently in translation studies) the main reason that led scholars to classify texts was basically to determine the purpose of discourse with regard to the four basic factors of the linguistic process: listener, speaker, thing referred to and linguistic material. Since translation is also a communicative process which relies on the processing of different text types, scholars in the field established varied text typologies to explore fruitful grounds in translation practice (mainly translator training) and of course translation theory. In this context, it is useful to reiterate that translation scholars like Jackobson, Newmark and Reiss used the Organon model of Buhler to establish the different text typologies which they exploited in their works.
Figure 14: Buhler’s Organon Model (as cited in Thomsen, 2010, p. 402).

The following table summarizes them.

<table>
<thead>
<tr>
<th></th>
<th>Informative</th>
<th>Vocative</th>
<th>expressive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buhler</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1934</td>
<td>Informative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jackobson</td>
<td>Referential</td>
<td>Emotive (aesthetic)</td>
<td>Conative</td>
</tr>
<tr>
<td>1960</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reiss</td>
<td>Informative</td>
<td></td>
<td>Expressive</td>
</tr>
<tr>
<td>1971</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Newmark</td>
<td>Informative</td>
<td>Vocative</td>
<td></td>
</tr>
<tr>
<td>1988</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 01: Text Types according to Buhler, Jackobson, Newmark and Reiss (created by us).
Table 01 shows that the four scholars share the main functions developed by Buhler in 1934, with some modifications in the number and nomenclature of the text types. While Newmark (1988) deals with the informative, expressive and vocative text type, Reiss (1971) adds the audiomedial function and uses the term operative instead of vocative. Jackobson’s language functions include six: referential (informative in Buhler’s terms), emotive (aesthetic), conative (vocative in Buhler’s terms and operative in Reiss’s terms). The poetic (expressive in Buhler’s terms), the phatic and the metalingual functions are not stated by the rest of the scholars.

In his ‘Contrastive Functional Analysis’, Andrew Chesterman (1998) indicated that the main competing proposals of functional text typology are “Buhler’s three functions (Darstellung, Appell, Ausdruck) and Jackobson’s six (referential, emotive, poetic, conative, phatic, metalinguistic)” (p.161). He (1998) pointed out to the fact that other texts demonstrate more than one function. Consequently, we have to indicate only the text’s dominant function. Buhler’s work was first published in 1934, but had already been developed in 1918 (Anderson, 2008, p.6). He sees that in communication, there should be three main components (participants). The first is the speaker, the second is the hearer and the third includes objects and states of affairs. Hence, “language establishes a function with each of the three obligatory communication participants” (Anderson, 2008, p.6).

Buhler’s model did not only influence research in linguistics, but also in TS, communication and pragmatic studies. In this sense, it was stated that:

Searle’s distinction between expressives, commissives and Declarations was unthinkable without the influence of his teacher Austin (1962), but it was also in direct continuation of Buhler’s three distinction, Viz. Language in relation to the speaker, its relation to

It is fair to admit that this organon model represents a solid ground for cultivating ideas and inspiring several generations of scholars including modern ones (Reiss’s work) to generate systematic approaches to translation as a profession and a discipline. In what follows, we will discuss the three main text types (and language function) on which Jakobson, Newmark and Reiss built their own typologies.

II.5.4.a. The Informative Text Type

This text type is written with the intention to communicate knowledge, news, or views. It is also referred to as ‘the representational function’ (Reiss & Vermeer, 2013). The core of the informative text is the external situation and the reported content. Newmark (1988) sees that the informative text is concerned with any topic of knowledge and their format is said to be standard. It includes textbooks, technical reports, scientific papers, agendas or meetings’ minutes. He (1988) assumed that the informative text type has a modern, non-class and non-regional style and mentioned four main points on a scale of language varieties to be present in an informative text: A formal, non-emotive and technical style for academic papers/texts. The use of passives, present perfect, literal language, Latinised vocabulary and jargon, multi-noun compounds with empty verbs and no metaphors. They can be summarized as in the following:

- Informal and neutral style, use of technical terms (in textbooks), use of first person plural, present tense, dynamic active verbs and basic conceptual metaphors.

- An informal warm style for popular science or art books (coffee-table books), use of simple grammatical structures, large vocabulary to
accommodate definitions and various examples in addition to stock metaphor and simple vocabulary.

- A familiar, racy, non-technical style for popular journalism with surprising metaphors, short sentences, Americanese, adjectives before nouns, unconventional punctuation and colloquialisms.

Buhler (1934, as cited in Anderson, 2008) saw that the representative function is the most dominating function of language and that any function can be present in any utterance and any linguistic form (langue) and not to its substance (parole). For example, when we say: ‘This is a nice house’, there is a representation of a state of affairs and an expression of emotions, at the same time an appeal to the hearer to react. In fact, this is what differentiates Buhler’s three main functions from Jackobson’s six functions and Halliday’s seven functions, and that is why it is said that “Buhler’s functions are language functions, Jackobson’s and Halliday’s are speech functions” (Anderson, 2008, p.7,).

The informative texts constitute the largest majority of texts translated in international organizations, companies and agencies. However, sometimes these works are sometimes poorly written and inaccurate, that is why it is usually the translator’s job to correct them (Newmark, 1988).

II.5.4.b. The Expressive Text Type

This type of text conveys an artistic content through the expressive function of language. Focus is on the text’s producer, i.e., speaker/writer who expresses his feelings irrespective of any response. Newmark (1988) gave some examples of this text type. They include serious argumentative literature, lyrical poetry, short stories, novels, plays-lyrical poetry. For Him (1988), the personal components of the expressive texts include infrequent collocations, original metaphors; untranslatable words like adjectives of
quality that are generally translated into more than one word. This type of text is also characterized by unconventional syntax, neologisms, strange words that can be used in specific dialects, archaisms and odd technical terms. One might wonder why we find these components in the expressive text, and Newmark’s answer is that because they generally characterize an idiolecor/personal dialect (the sender) as opposed to ordinary language (a normal syntax).

II.5.4.c. The Vocative Text type

Reiss and Vermeer (2013) said about the vocative/ operative text type that if the author wants his information offer to convey a persuasive content so the recipients react according to the intentions of the text sender (commissioner), s/he should select the operative function. The addressee is then supposed to act, feel, reactor think.; “this function of language has been given other names including ‘conative’ (denoting effort), ‘instrumental’, ‘operative’ and ‘pragmatic’ (to produce the same effect on the readership).

Newmark (1998) highlighted that vocative texts are directed to a readership rather than a reader. Examples of such text type include notices, instruction, publicity propaganda, persuasive writing and possibly popular fiction which aims at selling books and entertaining the reader.

In the operative text, the relationship between the writer and reader is the first most important factor that is reflected through different grammatical relations or forms of address like ‘tu’, ‘vous’ and other variant forms as infinitives, imperatives, subjunctives, impersonal, passives, first/last names, titles, …etc. (Newmark, 1998).The second factor is the language of the vocative text. It should be comprehensible to the readership, “Thus, for translation, the linguistic and cultural levels of the SL text has to be reviewed before it is given a pragmatic impact” (Newmark,1988, p.42).
Reiss and Vermeer (2013) indicated that the three types of text are encoded at different levels as shown in the following table:

<table>
<thead>
<tr>
<th>Encoding Level</th>
<th>Informative</th>
<th>Expressive</th>
<th>Operative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content (+aesthetic organization); persuasive configuration</td>
<td>X</td>
<td></td>
<td>X</td>
</tr>
<tr>
<td>Content; aesthetic organization</td>
<td>X</td>
<td>(X)</td>
<td></td>
</tr>
<tr>
<td>Content</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

**Table 02:** Reiss and Vermeer’s Three Types Of Text (Reiss & Vermeer, 2013, p.183).

If we follow a down top direction, we will notice that there is a kind of gradience. The informative text is encoded at the level of content only, while the expressive text is encoded at the level of content and aesthetic organization. The operative text, however, is encoded at the levels of content, aesthetic organization and persuasive organization. Reiss and Vermeer (2013) supplied some examples to illustrate this table:

- Operative instruction: informative + appellative (operative).
- Poem: expressive content.
- Propaganda pamphlet: persuasive composition (operative).
- Satirical novel: expressive with appellative function secondary or appellative with secondary expressive function.

This means that no text is purely expressive, informative or vocative, and in this case we need to discuss the notion of hybrid texts.
II.5.5. Hybrid Texts

It can go without saying that the textual competence that individuals possess may easily help them realize that no text is purely informative, expressive or operative. For example, an informative text can have a vocative thread somewhere to stimulate the addressee’s reaction; that is to say, a text can hardly be informative (objective). Likewise, an expressive text will carry information and the degree of the vocative function in it depends on the universal and cultural components (Newmark, 1998).

In the same direction, Van Dijk (1971) was aware that: “functions are not exhaustive and exclusive: informative texts may be incitive advertisements about pharmaceutical products for example” (p.310).

This means that the dominant function is information with a vocative thread to incite people to buy such pharmaceutical product. To clarify this more, Puchala (2011) said that: “In many cases one of the aims is the dominant one and the other is a means, for instance information included in the advertisement in order to further the persuasion.” (p.360), that is why “The global function of the text is normally determined, however, by its dominant features, by its general functional property, not by occasional ones” (Van Dijk, 1971, p. 310).

Trosborg (1990) highlighted that Hatim and Mason (1990) posited that multifunctionality is not an exception, it is a rule, and that a useful text typology would take this into consideration. On her part, she (1990) spoke about: “the expressed intent of the author [which] may not be the real intent. In many cases it overlaps, one of the aims is dominant and the other is a means” (p.14).

Reiss and Vermeer (2013) used another illustration to explain the hybridization of texts that may cross the translator during his trip in search
of equivalence:

The three basic functions may even alternate with one another in the same text, e.g., in the final speech of a defence lawyer in court, who wants to obtain the least heavy sentence or even an acquittal for the accused. Its dominating function classifies the speech as a text of the operative type, which requires appellative language and persuasive strategies of verbalisation. However, such a speech will usually also include passages describing the situation in a purely informative way. (p.184)

This same idea was highlighted by de Beaugrande and Dressler (1981) who believed that text typology is fuzzy and because many texts of a specific type include traits of another, there are no exact characteristics of a specific text type (as cited in Zuraikat, 2013).

II.5.6. Some other Classifications of Text Types

We have focused in the previous sections on text types proposed by Jackobson, Reiss and Newmark and inspired from Buhler’s Organon model, because it is subscribed within the framework of our research. This does not mean that it is normal to neglect other classifications proposed by a large number of scholars willing to enrich translation theory and enquiry concerning this important topic. However, we need to indicate the diversity of the criteria used by different scholars to set different text typologies. These criteria include language functions and their situational factors, domain, cognitive properties, field of discourse, purpose (communicative function) and type. What is obvious is that most of them agree on the importance of the communicative purpose/function and contextual dimension in text classification.

According to their applicative domains, texts were classified by Wright (according to Dilton, A. and MC High, C. 1990, as cited in Zureikat, 2013) into domestic, functional, advanced and literary.

Werlich’s (1976) classification, on the other hand, is based on
cognitive properties of text types and includes four categories: description, narration, argumentation, exposition and instruction. Another classification is Kinneavy’s (1971); it is inspired from Aristotle (Trosborg, 1997, p.15). It includes: narration, classification, description and evaluation. Trosborg (1997) explained these types as follows:

If our static view of reality focuses on individual existences, we describe; if it focuses on groups, we classify. If our dynamic view of reality looks at change, we narrate; if it looks at the potential for reality to be different, we evaluate. (p.15)

Another classification worth mentioning is Crystal and Davy’s (1969) classification. It is based on the field of discourse or subject matter and their contribution refers to:

- The language of religion.
- The language of news reporting.
- The language of legal documents.

Baker (2006, p. 263) indicated that Basil and Hatim (1990) saw that Crystal and Davy’s classification as being very much appreciated in TS, because it gives the translator the needed knowledge for decision making, especially at the equivalence level (Zureikat, 2013). However, Gorlach (2004) postulated that “field” is an obvious parameter, but the number of possible distinctions is almost infinite” (p.17, as cited in Zureikat, 2013, p.07).

Hatim and Mason’s (1991) classification is said to be inspired from Werlich’s (1976). That is why Zureikat (2013) said:

To avoid repetition, we would like to mention only their improvement on Werlich’s attempt. They conflate the first three types (descriptive, narrative, expository) into one type: expository. So, they limited texts into a triadic functional model: Expository, Argumentative and Instructive. (p.07)
The literature about text classification is very rich, and we believe that each contribution has a specific effect in the field of translation or on the varied researches carried out by young researchers as Masters and PhD students. Knowing the different text types will not be useful in the translation classroom, if it is not exploited appropriately in finding solutions or proposing specific approaches or strategies to face the obstacles during the translation process.

Interest in text typologies did not stop at providing classifications of text by different scholars. Attempts went further to establish typologies of translations which themselves represent texts, outcomes and products. That is why we find it very useful and worth mentioning to add a contribution from The School of Translators and Interpreters- Universida de Ottawa, where Roda A. Roberts (1995) in her article ‘Towards a Typology of Translations” analysed some existing typologies in order to establish a more detailed classification as shown in the following figure.
Figure 15: A Preliminary Typology of Translation, (Roberts, 1995, p.78).

Roberts (1995) indicated that the existing typologies were established from two points of view:

- From the point of view of TS.

- From the point of view of the translation profession.

For her (1995), “the focus of the former is more on classifying translations on the basis of the source text, while the latter concentrates on –the- classification on the target text produced by the process of translation” (p.69). She (1995) analysed the classification of Delisle (1980) which is presented as follows:

- According to the function of the ST: pragmatic vs literary.

- According to the degree of specialization in the ST: traduction scolaire (academic translation) Vs professional translation.

- According to the translation approach used in producing the TT:
transcodage Vs translation (proper).

Newmark’s classification supplied by Roberts (1995) offers more details than the one we supplied earlier. It is based on five criteria:

- According to the function of the ST: informative, expressive and vocative.

- According to the style of the ST: narration, description, discussion and dialogue.

- According to the content/subject matter: scientific/technological, institutional/cultural and literary.

- According to the general purpose of translating:
  Translation for language teaching, and translation for professional purposes.

- According to the translation approach used in producing the target text:
  Semantic translation vs communicative translation.

Snell and Crampton’s classification (1983) use seven criteria in their distinction:

- According to the degree of style and function of the ST: literary translation and translation of promotional and instructional material and translation of informatory material.

- According to the general purpose of translating: non-commercial translation (for language acquisition) Vs professional translation.

- According to the function of the translation: translation for publication Vs translation for information.

- According to the degree of style involved in the translation: literary translation Vs translation for informatory material; translation of
promotional and instructional material. Note that

The first criterion is SL focused, while this one (the fourth one) is TL
focused.

- According to the integrality of the translation: translation proper (of
the whole text) Vs extraction of the whole text.

- According to the direction of the translation: translation into the
mother tongue and out of the mother tongue.

- According to the medium of the translation: written Vs oral translation
(interpretation, dubbing, subtitling, and translation aloud). This type is
from a TS point of view and not a ST one. (as cited in Roberts 1995)

Roberts (1995) saw that this classification is somehow confusing and
overlapping, “such overlap may be due to the fact that the two authors,
each responsible for particular sections of the classification, did not
establish clear boundaries between the categories that each was to treat”
(p.71).

Sager’s classification (1983) is also based on seven criteria, but “the
categories of translation are novel in comparison with those suggested by
others” (Roberts, 1995, p.71).

- According to the function/content of the ST: literary vs non-literary
translation.

- According to the status of the translation (or the translation’s
communicative translation in relation to the ST):

Type A: translation as a substitute for the monolingual reader

Type B: translation which is an alternative to the original (coexists with it).

Type C: translation which is a full equal to the original.
- According to the integrality of the translation: full vs selective translation.

- According to the function of the translation: translation for publication (as prestige for public record) vs translation for other purposes.

- According to the translation approach used in producing the TT: writer-oriented translation vs reader-–oriented translation.

- According to the communicative function of the TT in relation to the ST, “he makes a distinction between translation with the same function as the original and translation with a new function in relation to the original” (Sager, 1983, p.124-125, as cited in Roberts, 1995, p.72).

- According to the modification introduced to the target text: translation with modification of the ST (e.g. multilingual legislation) and translation without modification of the ST/original.

What is obvious from the last two classifications, i.e., Snell and Crampton’s on the one hand and Sager’s classification on the other is that their work is a classification of translations rather than a classification of texts. In the current study, we are concerned with the translation of text type, mainly the informative and expressive texts that are classified according to a clear-cut criterion which is language function. However, this does not mean that we are not concerned with the outcome of such translations, because the scope of our research attempts to investigate the traceability of source and target text features in translations (according to House’s overt and covert translation respectively) and the consistent and possible co-existence between specific translation procedures and these two types of text(Reiss’s approach). Hence, we will attempt in the following chapter to shed light on the different translation methods/procedures as an
important ring holding text typology from one side and translation from the other side. We will also shed light on both House’s overt and covert translation and Reiss’s contribution to text typology in translation.

**Conclusion**

‘Text type’ is a so deep notion that we need, first, to understand how it came into being before attempting to list or understand how texts are classified. Reviewing literature in translation is not only about the history of the act of translating, but also about how specific concepts are dealt with by scholars in translation studies and the sister disciplines.

The contribution of scholars on text type was rich and useful for translator training and also for translation theory. The first outcome of such a fusion between text type and translation is the notion of ‘translation methods’ or ‘translation procedures’, mainly by Reiss, that is why we will devote chapter three to investigating more the correlation between ‘text type’ and translation, House’s overt vs covert translation and translation methods vs translation procedures. We will then explain the unit of translation which we will adopt in our analysis and finally we will shed light on parallel corpora as the main tool of our research.
The Correlation between Text Type and Translation: Translation Methods vs Translation Procedures

“There is no creation without tradition; the 'new' is an inflection on a preceding form; novelty is always a variation on the past.”

Carlos Fuentes (http://www.goodreads.com/)

Introduction

This chapter is devoted to studying the rest of the elements building the rationale of the current study. The first of these elements is the interdependence between text types and translation, where we will supply more descriptions of the functional features of the content-focused, form-focused and appeal-focused text type, in addition to highlighting some decisions that the translator may take during the translation process (related to these types of text). Light will be shed also on Reiss’s translation criticism with its literary, linguistic and pragmatic categories, because they may serve as an inspiring method for analysing the source data. Since the first part of the research questions aims at answering whether the expressive and informative target texts are SL or TL-oriented, we will shed light on House’s overt and covert translation which are, themselves, SL and TL-oriented, respectively. We will also attempt to identify the different translation procedures, because they will be the key to the answer of the second part of this research question (type-fixed procedures). Note that a clarification of, mainly, the terms ‘procedure’ and ‘method’ will be provided, because the literature is so rich that confusion may prevail about the use of these terms if they are not clarified. Selecting a specific translation procedure by the translator is done within the boundaries of a ‘unit of translation’, that is why the next element in this chapter is about the unit of translation in general and the one which is defined according to the scope of the current research in particular. Research would be incomplete if
not all its basic elements (that are reflected in the title mainly) are discussed, especially if this is related to the main tool of research. In this case, we finish this chapter with an explanation of the use of corpora in general, a definition of parallel corpora which is the tool of our research and an explanation of the main reasons for the choice of such a tool of research.

III.1. The interdependence between Text Types and Translation Methods

Reiss’s work during the 1970’s was based mainly on the concept of equivalence, taking the text, not the sentence as the main level of communication. However, this concept of equivalence itself is loosely tied to the three main types of text. Munday (2001) viewed that “her functional approach aims at systematizing the assessment of translations. It borrows Karl Buhler’s three main way categorization of the functions of language” (p.73). Reiss (2000) drew a distinction between language functions, their corresponding language dimensions and text types as seen in the following table:

<table>
<thead>
<tr>
<th>Language Function</th>
<th>Representation</th>
<th>Expression</th>
<th>Persuasion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language Dimension</td>
<td>Logic</td>
<td>Esthetic</td>
<td>Dialogue</td>
</tr>
<tr>
<td>Text Type</td>
<td>Content-focused (informative)</td>
<td>Form-focused (expressive)</td>
<td>Appeal-focused (operative)</td>
</tr>
</tbody>
</table>

Table 03: Language functions, language & Dimension’s and Text Types (Reiss, 2000, p.2).

Language functions constitute a basis for text classification that translators and critics share. There are cross points between these functions,
but still one dominant function in any text prevails. Hence, as Reiss (2000) put it:

...it becomes evident that distinguishing the three basic functions is justified: the depictive function is emphasized in content focused texts, the expressive function emphasizing form focused texts, and the expressive function emphasizing appeal focused texts. (Reiss, p.25)

In the following, we will attempt to highlight more functional features of the three main types of text and present some views that translation scholars advanced concerning their relationship with translation as the appropriate procedure a translator may adopt or the way to approach their translation to achieve a specific problem.

III.2. The Content Focused Text

Such type of text includes examples as press releases, correspondence, official documents, treatises, reports and essays. These are just a few from the examples that Reiss (2000) provided. Though form is important in transmitting content, it is less important than what is transmitted. In addition, content-focused texts are designed to provide information and describe a situation, involving sometimes individualistic that can be kept intact during the process of translation, because they may later serve as important criteria of the evaluation/assessment of translation.

In fact, “the sole purpose of form is to give adequate expression to content” (Julius Wirl, 1958, as cited in Reiss, 2000, p. 29). In this type of text, the language dimension is logically ‘logical’, i.e., referential, and the topic constitutes its main focus.

III.3. The Form Focused Text

‘Form’ for Reiss (2000) is different from content, since it expresses how the addresser expresses himself/herself. ‘Content’, on the other hand,
deals with what the author says. In this type of text, the writer uses formal elements in knitting an aesthetic effect through an artistic expression that needs to be rendered in the TL by an analogous form of expression. The formal elements include syntactical traits, the ‘tempo’ of the style, rhyme schemes, comparative and figurative manners of speaking, proverbs and metaphors (Nida, 1964, as Cited in Reiss, 2000). An important point is that the translator should not transfer these elements slavishly to the TL. The same thing applies for content-focused texts, because their objective is to achieve a similar aesthetic effect. “Thus, in a form-focused text, the translator will not mimic slavishly (adopt) the form of the source language, but rather appreciate the form of the source language and be inspired by it to discover an analogous form in the target language” (Reiss 2000, p.33). Examples of this type of text include artistic and literary works, except the audiomedial text which Reiss (2000) excluded from this category though it is considered as an artistic work. The language dimension in the form-focused text is aesthetic and the sender is the focus. Form is as important as the addressee and it is SL oriented.

III.4. The Appeal Focused Text

This type of text is distinctive in the sense that it represents information with a specific explicit purpose to incite a response which can be a non-linguistic outcome, i.e., it is like a stimulus expecting a behavioural response. In this type of text, form is less important than the result or the non-linguistic result, because what is more important is to provoke a reaction on the part of the addressee who is supposed to engage in a specific action. Hence, appeal-focused texts include all texts in which appeal is dominant, “with advertising, publicity, preaching, propaganda, polemic, demagogy or satire provoking either the purpose or the linguistic means of expression” (Reiss, 2000, p.39).
In the appeal focused text, the same effect should be achieved. As a matter of fact, the translator departs from both content and form of the original in order to achieve the result intended by the author. Since this type of text aims at inducing a specific response, focus is also on the receiver of the text where the form of language is dialogic.

The contribution of Reiss (2000) is outstanding, because it linked each text type with a specific translation method to achieve specific purposes in the TT, that is why when the purpose of the translation is to transfer the ST into a TT without abridgment, producing a TT that represents the corresponding ST which is conditioned by the text type; “it is the type of the text which decides the approach for the translator; the type of the text is the primary factor influencing the translator’s choice of a proper translation method” (Reiss, 2000, p.17). The following table summarizes text types and their relation to translation methods:

<table>
<thead>
<tr>
<th>Text type</th>
<th>Informative</th>
<th>Expressive</th>
<th>Operative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language function</td>
<td>Informative (representing objects and facts)</td>
<td>Expressive (expressing sender’s attitude)</td>
<td>Appellative (making an appeal to text receiver)</td>
</tr>
<tr>
<td>Language dimension</td>
<td>Logical</td>
<td>Aesthetic</td>
<td>Dialogic</td>
</tr>
<tr>
<td>Text focus</td>
<td>Content-focused</td>
<td>Form-focused</td>
<td>Appellative-focused</td>
</tr>
<tr>
<td>TT should</td>
<td>Transmit referential content</td>
<td>Transmit aesthetic form</td>
<td>Elicit desired response</td>
</tr>
<tr>
<td>Translation method</td>
<td>‘Plain prose’, explicitation as required</td>
<td>‘Identifying’ method, adopt perspective of ST author</td>
<td>‘Adaptive’, equivalent effect</td>
</tr>
</tbody>
</table>

**Table 04:** Functional Characteristics of text types and their relationship with Translation Methods (Reiss, 1971, adapted by Munday, p.74, 2001).
We will focus in our analysis of the table on the relationship between text type and translation methods. First, the target text of the informative text should transmit the content of the ST and the needed translation method to achieve this includes plain prose and explicitation when needed. The target text of the expressive text should transmit the aesthetic (artistic) form of the ST, and the appropriate translation method is the ‘identifying’ method, adopting the ST’s author perspective. The third type of text, i.e., the operative text should produce the same effect on the target reader and the translation method is the adaptive method. In fact, the relationship between the text type and translation method is not only important for the translator’s work to comply with the requirements of text type translation, but also serves as an important point of departure of Reiss’s approach to translation criticism.

In her book ‘Translation Criticism, The potentials and Limitations: Categories and Criteria for Translation Quality Assessment’ (2000), Reiss presented her approach of translation criticism where she proposed three categories for a possible objective criticism by analysing the outcome of the translation process. These categories are:

- The literary category.
- The language category.
- The pragmatic category.

And the assessment begins with:

- The determination of the text type.
- The choice of the appropriate translation strategy.
- Measuring whether the translator has met the text type accurately.

(as cited in Tezcan, 2015, p.29).
Reiss (2000) summarized her approach as follows:

In other words, in a content-focused text, it is whether primary concern has been shown for accuracy of data; in a form-focused text, whether special attention beyond the general concern for accuracy of information has been paid so that rhetorical structures will achieve a comparable aesthetic effect; in an appeal-focused text, whether it achieves the purpose intended by the original; in audiomedial text, whether the relevant media has been accommodated and their contributions duly incorporated. (p.04)

It is obvious that besides the above mentioned three categories, each text type has a specific ground of assessment different from the other; “for example, it would be a mistake to use the same criteria in judging pulp fiction and serious literature” (Reiss, 2000, p.16).

In what follows, we will attempt to present a small overview of Reiss’s categories used in translation assessment. We will try to highlight the ones that are related to the informative and expressive types of text as they constitute the ground of data analysis in the practical part of this study.

III.5. Reiss’s Translation Criticism

Reiss (2000) cited three ways of criticising the target text. In fact, there are limitations to one-sided evaluations, that is to say, evaluating the target text only. In this sense, she (2000) indicated that “A definitive judgment is possible only if its inadequacies can also be observed and demonstrated in the source of the translation” (p.10). The first way is the evaluation and analysis of the target text that is followed by a comparison with the ST. The reverse is possible, i.e., and lysing the ST then comparing it with the TT.

Host Von Tscharner (1963) used this approach where he first analysed a poem in its ST, “and then proceeds [proceeded] to exhibit several translations together with his comment for and against their solutions” (Reiss, 2000, p. 10). The third way is through inconsistencies. Kellner
(1964) said: “Absurdities may be conspicuous even without a comparison of the two texts, for which most critics do not take the time” (p.87, as cited in Reiss, 2000,p. 14).

These absurdities are errors that can occur at the semantic level of the TT, “bringing to the lexical, grammatical and stylistic criteria a fourth and last criterion which can be relevant to judging the target language version of a text” (Reiss, 2000, p.14). In sum, a constructive translation criticism is based on the judgement of translation on the basis of its faults.

III.5.1. The Literary Category

This is the first category that Reiss (2000) saw related to the text type and believed that since literature includes all written expressions in the language, any written text in a given language can be the basis of translation. We conclude, as a matter of fact, that translation can be subject to evaluation.

III.5.2. The Linguistic Category

This is the second category in her approach which deals with language style (linguistic features) in the SL and their counterparts in the TL. In this category, evaluation aims at “examining in detail how the translation process has represented the linguistic peculiarities of the source language on the target language” (Reiss, 2000, p.48). Moreover, this process should involve the selection of an optimal equivalent, among other potential equivalents so that it is best suitable for the overall context (Reiss, 2000). This means that not only should the linguistic components be recognized (semantic, grammatical, lexical), but also should the influence of these features on non-linguistic criteria be taken into consideration. This adds a third category which is the pragmatic category. Under the linguistic category, Reiss (2000) highlighted the following elements:
III.5.2.a. The Semantic Elements

Semantic equivalence focuses on meaning and attempts to render it as closely as possible in the target language. This type of equivalence is very important to achieve and at the same time negative to ignore, because failure to recognize polysemous words and homonyms, the lack of congruence between source and target language terms, misinterpreting relations and arbitrary additions and omissions are the greatest source of danger for the translator, and consequently offer the most inviting openings for the critic. (Reiss, 2000, p.53)

In fact, to achieve semantic equivalence we have to understand correctly what is intended by what is expressed in both the micro context (words in the immediate context) and the macro context represented by the whole text. Reiss (2000) highlights the role of both micro and macro contexts in selecting the optimal equivalent from other potential ones. This means that in our analysis, we need to point out the potential and optimal equivalents and their influence on semantic equivalence.

III.5.2.b. The Lexical Elements

If the standard of full equivalence is semantic equivalence, the standard of the lexical components is ‘adequacy’. “Therefore, the critic has to determine whether the components of the original text have been adequately carried over to the target language on the lexical level” (Reiss, 2000, p.58).

The translator should be competent enough to deal with problems that are related to the lexical elements, like the ones related to idioms, technical terms, metaphors, play on words and untranslatable words. In this sense, Reiss (2000) viewed that play on words is not to be imitated in the TL for a content-focused text, i.e., the informative text, except if the whole meaning of the text is subordinate to it. However, in form-focused text, i.e., the expressive text, she postulated that the translator should find a parallel
structure, in the same place (or passage) if possible, mainly when this play on words is used elsewhere in the text, otherwise an adaptation into a similar play on words could be a suitable translation procedure. It is noteworthy to indicate that this is just one example that reflects the interest of our study which is the interrelation and interdependence between translation procedures and the text type. The analysis of a large corpus in both senses of a pair of languages may offer large data that can serve as both the rationale of many conclusions or the start of other research questions.

III.5.2.c. The Grammatical Elements

If the standard of full equivalence is semantic equivalence and that of the lexical component is adequacy, the feature for evaluating grammatical elements is ‘correctness’.

Adequacy does not refer to the similarity of expressions, though many researchers assume it is so. For Reiss (2000), the literal adoption of a grammatical form in the TL is a potential equivalent. However, the optimal equivalent requires a transposition which means that the morphology and syntax of the TL take precedence over those of the SL.

III.5.2.d. The Stylistic Elements

In evaluating these stylistic elements, the critic is supposed to:

- See if the translation takes into consideration these stylistic features of the ST in relation to standard, individual and contemporary usage.

- Whether in particular stylistic aspects, the creative expressions deviate from normal language usage. (Reiss, 2000, p.63).

To conclude the linguistic category, we cite Reiss’s (2000) view:
The critic must examine the translation with regard to each of these linguistic elements, the semantic elements for equivalence, the lexical elements for adequacy, the grammatical elements for correctness, and the stylistic elements for correspondence. (p.66)

These elements are indeed related to each other, but are also connected to the text type’s demands, that is why Reiss (2000) said: “In content focused texts verbal semantics (the lexical element) and syntactical semantics (the grammatical element) assume priority, while in form-and-appeal-focused texts, the phonetic, syntactic and lexical elements are especially important” (p.66).

We can assume, then, that in the informative text evaluation, the two main standards are adequacy vs correctness, while in the expressive text evaluation, correspondence, correctness and adequacy are the main standards that have priority. In this connection, Reiss (2000) added that semantic elements have priority in content-focused and more specifically the grammatical elements in reports and lexical as a close second in the technical text. In the work of popular science, semantic and stylistic (individual style) elements take precedence over the lexical one to establish equivalence in the TT.

III.5.3. The Pragmatic Category

In this category, the extra-linguistic components of both the ST and TT need to be examined, because they have an impact on the linguistic features, and more specifically, they contribute in making the difference between potential and optimal equivalents (Reiss, 2000). Weinrich (1966) highlighted this point by saying: “words belong to sentences, texts , and situations” (p.19, as cited in Reiss, 2000, p.67). In this sense, Reiss (2000) viewed that sentences are the micro-context, texts are the macro-context, and situations are the extra-linguistic context. Again, this was highlighted by Nida (1964) as he summarised the communicative context in time,
place, author, audience and intent and the cultural context of the SL. Mounin (1967) as well pointed out to the pertinence of this concept, and Reiss mentioned his view. He (1967) posited:

…Translation today does not mean simply observing the structural and linguistic meaning of the text, its lexical and syntactic content, but rather the whole meaning of the statement, including its environment, century, culture and if necessary the whole civilization which produced it”. (as cited in Reiss, 2000, p.68)

It is important to indicate, here, that the context of situation or the pragmatic dimension is a central concept in translation reflection, mainly the one dealing with text types and translation that is why we repeatedly insist on this notion throughout the review of literature of the current study, instead of just rehearsing what typologies were proposed by scholars.

In research, it is important to explore the roots that stem out from central concepts, because to understand these concepts properly, we need to understand the conditions that gave birth to them. Reiss (2000), however, believed that the use of such factors of situations for translation criticism purposes need to be limited, because they are too vague (historical, geographical, social and cultural aspects). She, instead, focused on:

- The immediate factor.
- The subject matter.
- The time factor.
- The audience factor.
- The speaker factor.
- Affective implications

Reiss’s (2000) work on text typologies does not stop only at the classification of texts according to Buhler’s Organon model, but goes further to investigate the translation process, product and assessment. Nord
(2012) cited three main aims of text typologies. The first aim is to guide the translator to carry out pre-translational analysis of the text in order to identify the problems related to the text type (Newmark and other linguistic approaches). This aim was highlighted by Reiss’s (2000) model of translation criticism, because she believed that: “No critique without a comparison with the original! This process of comparison is indispensable for a balanced judgement; any alternative would only invite changes of subjectivity and caprice” (p.9). The second aim is to provide criteria for the selection of translation strategy and methodology. This again has been stressed by Reiss (2000) who, after reviewing different text typologies concluded two main things: “First, it cannot be denied that the type of text plays a primary role in the selection of criteria for translating and correspondingly for translation criticism …. Second, the classifications thus far advanced have been inadequate…” (p.23). This inadequacy in the different classifications was justified by the inconsistency of criteria that underlie the typology of texts and the weakness as well as variability of the reasons behind these principles. Of course, this fact was highlighted in the previous chapter and we are insisting on it in this context, because the solution to such a serious problem, in the field of translation is seen as the division of a ‘typology of translations’. Hence, Reiss (2000) posited that a typology of translations to meet the requirements of translating and translation criticism is “not only justifiable, but also imperative” (p.23). The third aim that Nord (2012) highlighted is to establish a correlation between text type and translation method. This is probably the most cited and well-known contribution that Reiss’s approach brought to translation theory and practice.

The importance of the two last aims, i.e., the type of translation and translation method, for our research resides in the fact that we attempt first
to analyse the type of translation that is source/target text-oriented (the macro-strategy used) and type-fixed procedures, i.e., the translation procedures used in each text type at the micro-level (microstrategies).

Holst (2010) viewed that “in order for the translator to decide how to translate a given text, he would have to estimate which macro strategy would be appropriate” (p.6). A macro-strategy can be ST or TT oriented, the former refers to House’s overt translation, as opposed to covert translation which is TT oriented.

Schjoldager (2008) proposed a model of macro-strategies in which the translator focuses on three aspects (p.71, as cited in Holst, 2010, p.6).

<table>
<thead>
<tr>
<th>ST Oriented Macrostrategy</th>
<th>TT Oriented Macrostrategy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus on source-text form and content</td>
<td>Focus on target-text effect</td>
</tr>
<tr>
<td>Communication of somebody else’s Communication</td>
<td>Mediation between primary parties in a communication</td>
</tr>
<tr>
<td>Overt Translation</td>
<td>Covert Translation</td>
</tr>
</tbody>
</table>

**Table 05:** A Model of Macrostrategies (Schjoldager, 2008, as cited in Holst, 2010, p.6).

If focus is on both form and content of the source text as well as communicating someone else’s communication, then translation is overt. It is covert if the macrostrategy is directed towards the target text effect by mediating between primary parties in a communication.

In micro-strategies, the translator works at the level of words, phrases and sentences to decide how the ST will be translated. In macro-strategies, the translator adopts a broader orientation in the process of translation as producing a source text oriented or target text oriented translation. Holst (2010) cites Schjoldager’s taxonomy of macro-strategies which we name in
the current study as ‘procedure’. We find it obligatory to shed some light on the macro-strategies that we will adopt in the practical part (House’s overt and covert translation) as well as the microstrategies that different scholars proposed.

III.6. Juliane House’s Overt vs Covert Translation

The valuable contribution of Juliane House (1997/2015) to translation is represented by her model which criticizes translation from the perspective of quality. Translation Quality Assessment (TQA) is a pertinent topic in TS that aims at measuring translation quality. Many efforts have been deployed in this direction, “however, only a few of them is applicable and encouraging” (Tezcan, 2015, p.33). House’s model is one of the most accepted models, it is based on Halliday’s functional systemic theory and focuses on the mismatches between the ST and TT. This means that both the ST and TT are included in the assessment model (not one-sided assessment that was severely criticized). Al Ukaily (2011) stated this advantage of house’s model in his PhD thesis:

Juliane House model of TQA (1977/1997) focuses on a retrospective comparison of both ST and TT and gave more importance to the ST” (p.48). This means that “… she “rejected the ‘more target-audience oriented notion of translation appropriateness’ as ‘fundamentally misguided’ and considered the right way to achieve a good assessment of translation is through ST-TT comparison. (Munday, 2001, p.92 as cited in Al-Ukaily, 2011, p.48)

As Reiss’s model of translation criticism, the concept of ‘equivalence’ is central in house’s model, because she (1997) believed that “Translation has a double-binding relationship with its ST and to the communicative conditions of the receiving linguaculture” (House, 1997, p.29, as cited in Tezcan, 2015, p.33). For her, the TT should represent the ST at both the semantic and pragmatic levels, i.e., “… a TLT must not only match its SLT in function, but employ equivalent situational-dimensional means to
achieve that function” (Shaheen, 1991, p.197). The situational and linguistic dimensions used for analysing the SLT provides the translator with the norms against which the TLT’s quality will be measured and any mismatch will result in an error (Shaheen, 1991).

The act of translation aims at preserving the meaning across the ST and TT, and meaning has different aspects or levels. House (2001) makes a distinction between the levels of meaning: semantic, pragmatic and textual. The textual meaning operates at larger levels; beyond the mere words written on a paper. The semantic or referential meaning concerns the representation of a specific word (i.e., the referent) in the real world, while the pragmatic meaning which is best demonstrated by Austin and Searle’s Speech Act Theory “… refers to the pragmatic meaning as the illocutionary force that an utterance may have, i.e., the particular use of an expression on a specific occasion” (Shaheen, 1991, p.194). In other words, the pragmatic meaning of the text is unveiled through the context/speech situation where it occurs. However, House (1982) believed that the pragmatic meaning overrides the semantic one, for language operates at the level of units of language in use (utterances) (as cited in Shaheen, 1991, p.195).

For the purpose of TQA, House (1997/2015) made a distinction between two types of translation which are related to the type of text being translated. They are ‘overt’ and ‘covert’ translation.

**III.6.1. Overt vs Covert Translation**

In very simple words, a covert translation is target- text/ culture specific. It maintains the function of the ST. An overt translation is source text/culture specific, and a window into a different culture.
III.6.1.a. Overt Translation

House (2015) defined overt translation as follows:

An overt translation is one in which the addressees of the translation text are quite ‘overtly’ not directly addressed: an overt translation is not a ‘second original’. In overt translation the original is tied in a specific manner to the source language community and its culture… (p.54)

In fact, the texts that call for an overt translation are deeply rooted in the SL community. These texts are divided by House (2015) into two groups:

- **Overt Historically Linked Texts**

  They are tied to a specific occasion where a precise SL audience is being addressed, House (2015) used in her work different texts that include a sermon, a political speech.

- **Overt Timeless Source Texts**

  This type of text includes works of art possessing a special aesthetic value. However, they normally display a tie with time and culture. The examples that House (2015) analysed include “a morale anecdote (a nineteenth-century kalendergeschichte (calendar story by the well-known German author Johann Peter Hebel) and a comedy dialogue (an excerpt from Sean O’casey’s one act play: The End of The Beginning).” (pp.54-55). In this type of translation, House (2015) viewed that a direct match to the ST function is not possible because of two main reasons: first, the ST is linked to a historical situation that is not repeatable; second, the unique status that the text enjoys in the source culture.

  In the first case, House (2015) indicated that the translator cannot match the original function addressed to the source addressee. Instead, he works to achieve a ‘second-level function’ which reflects a displaced
situationality of both the ST and TT and “holds not only for contemporary educated middle class native speakers of the target lingua-culture but also for their potential counter-parts in the source culture, who are not the original addresses” (p.55).

The ‘second level function’ means a kind of ‘topicalization’ of the original function and this can be considered as a feature of adequate translation. Due to the specific status of the original text, many difficulties may face the translator, since the ST function will be topicalized and this necessitates big changes. Hence, finding equivalents is a tall order for the translator, and that is why House (2015) saw the solution as obtaining from finding equivalents and providing instead explanatory notes to the addressees of the TT. A question that we may ask here would be whether there are other solutions to this problem of equivalence in overt translation because a literary text can be translated overtly, but without explanatory notes. To illustrate this, Annani (2003), in his ‘Modern Translation Theories’ provided a ST in English and an overt translation for it:

Source Text in English (Annani, 2003):

“Comparative literature is being redefined in this age of globalization and acculturation, as well as the paradoxically intensifying clash of cultures. The old models of comparing individual works or examining possible influences are increasingly felt to be inadequate…”. (from the blurb of The Comparative Impulse, M. Enani ed., Cairo, 2001)” (pp.170-171).

Overt Translation in Arabic , (Annani, 2003) put :
It is clear that the TT is an explicit reflexion of the ST in Arabic terms, and of course according to Arabic Lexical, syntactic and grammatical rules. Though the text is not literally rendered, i.e., without using literal translation, the ST components reflect the choice of adequate, correct and corresponding TL components which themselves are connected to the SL text, i.e., present.

In the case of overt translation, House (2015) believed that only a second level function is achievable, because the translator does not aim to achieve functional equivalence which requires adjustments and also because of the ST status: “in an overt translation, an ST is, in a way, ‘sacrosanct, due to its status (as a work of art or a historical document)” (House, 2015, p.60). This means that there is a kind of transposition of the source text as she (2015) confirmed:

Rather, he [the translator] has to restrict himself to ‘simply’ transposing ST from the source to the target culture, giving target culture members the opportunity to have access to the original via the medium of the foreign language. (pp.60-61)

This means that the target reader may have access to the same load of information of the source text, but within the constraints of the target language rules.

III.6.1.b. Covert Translation

The other type of translation proposed by House (2015) is covert translation which Annani (2003) named (الترجمة المُستَيْرَة) as opposed to (الترجمة الساِفِرَة) and Kellou (2013) called (الترجمة السبَرِيَة) as opposed to (الترجمة المَكْتُوَبَة). House (2015) gave the following definition:

A covert translation is a translation which enjoys the status of an original source text in the target culture. the translation is covert because it is not marked pragmatically as a translation text of a source text but may, conceivably, have been created in its own right. (p.56)
This means that the source text that calls for a covert translation is not specifically tied to the source language and culture or is addressed to a specific audience. It is, instead, of equal value to the source and target language audiences; “A source text and its covert translation have equivalent purposes, they are based on contemporary, equivalent needs of a comparable audience in the source and target language communities” (House, 2015, p.56). This means that it is best to preserve the ST function equivalent in the TL. The covert translation enjoys, consequently, the status of an original. It is not marked as a translation at all.

More importantly, House (2009) viewed that an original and its covert translation are universal in that they differ only in their languages:

“an original and its covert translation are –one might say- ‘universal’ in the sense that they differ ‘only’ accidently in their respective languages” (p.17).

To substantiate this notion, Annani (2003) provided a covert translation of the same ST which was first translated overtly:

Source text in English, Annani, (2003) quoted:

“Comparative literature is being redefined in this age of globalization and acculturation, as well as the paradoxically intensifying clash of cultures. The old models of comparing individual works or examining possible influences are increasingly felt to be inadequate: new horizons have opened to include intertextuality across different cultures, the study of cultural constants and variables in literature, conglomerations of primes and universals, and even translation. (from the blurb of The Comparative Impulse, M. Enani ed., Cairo, 2001).” (pp.170-171).
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Covert Translation in Arabic

The Arabic covert translation is indeed an example of a text which enjoys the status of a text that is originally written in Arabic. If we do not read the ST, we can assume that this is a text that was written at first in Arabic. The translator, however, chose to render a TT which is TL language oriented where not only are lexical elements organized according to the Arabic language norms, but also the stylistic choices of cohesive devices were used in such a way to make the reader feel the Arabic cohesive and coherent flow of information.

Another question that may rise here would be whether the expressive texts that we will analyse will call for an overt translation while the informative texts will call for a covert one? What about the notion of hybrid texts and what will the micro-structures reveal about these two types of translation and their relations with the form-focused and content-focused texts?

Annani (2003) relatively answered our enquiry as he concluded, after providing an overt and a covert TT of the same ST, that it is the translator’s decision that leads to either an overt or a covert translation:
Covert translation, though not culture-specific is said to display more serious obstacles to the translator, “and many more subtle, cultural translation problems than those encountered in the case of overt translation, where the particular source culture specificity had to be either left intact and presented as a culturally and historically linked monument, or overtly matched in the target culture setting” (House, 2015, pp.56-57).

The core concept tied to covert translation is the ‘cultural filter’. House (2015) added: “in a covert translation, the translator has to make allowances for underlying cultural differences by placing what I call a ‘cultural filter’” (p.57). In fact, the cultural filter that is placed between the ST and TT give the possibility for the translator to see the ST through eyes of the target addressee. It can be held true that the aim of a covert translation is to achieve functional equivalence, “i.e., real functional equivalence is aimed at, and often achieved in covert translation” (House, 2009, p.17).

Zohre (2013) referred to Chesterman’s view about the cultural filter, which he considers as a pragmatic strategy and that “it may be described as the concrete realization, at the level of the language, of the universal strategy of domestication or target-culture oriented translation…” (p.7). In this context, House (2015) invited translators to, carefully, examine the assumptions concerning cultural differences before any changes are undertaken and goes further to advise the adoption of a ‘non-risk’ strategy in applying the cultural filter in a covert translation, i.e., when there is a doubt, avoid it or in her (2015) words:

In cases of unproven assumptions of cultural difference, the translator might be led to apply a filter whose application, resulting in possibly deliberate mismatches between the source text and the translation text along several situational parameters, would be seen as not justified. (p.57)
Overt and covert translations are, in fact, a clue to intertextual links between the different dichotomies that marked both translation theory and translation history. For example, Newmark (1981) mentioned Diller and Kornelius’s (1978) primary and secondary translation, where the former establishes communication between the ST writer and TL reader, while the latter informs the TL reader about communication between SL writer and SL reader. He (1981) even viewed that these two types of translation correspond to his communicative and semantic translation. Moreover, he (1981) admitted that his dichotomy corresponds to House’s overt and covert translation: “I assume correspondence between her overt and covert and my semantic and communicative translations respectively” (p.68).

The last point that is worth mentioning about covert translation is that Koller (2004) insisted that one should not exaggerate cultural differences, because translators are themselves aware of the fact that specific cultural phenomena cannot be understood except within their cultural situation, and in the case there is no corresponding expression, he (2004) stated some translational procedures as indicated by House (2015):

Koller lists a number of standard translational procedures for overcoming problems, adaptations, explications, commentaries, definitions and paraphrases. All these procedures have venerable traditions in ethnographic research and, of course, in the rich tradition of Bible translation (p.19).

We understand, in this context, that the term ‘procedure’ is related to any of the translation methods used by the translator to compensate for the cultural gap he may encounter while translating a culturally loaded text or any other text demonstrating other types of obstacles. The term ‘procedure’ and ‘method’ are important in the current research. Hence, we will attempt to clarify and explain in the next section the different translation procedures and methods used to assess the source data in the next chapter.
III.7. Translation Methods, Procedures and Techniques

Translation as a process involves many problems at different levels that need to be solved by the translator in order to achieve equivalence. These solutions are what we generally term as translation methods, procedures, techniques, or strategies.

Before shedding light on the different methods/procedures proposed by different scholars, we find it important to point out to the confusion prevailing the use of these terms in translation by researchers, and at the same time, we will draw a distinction between these terms, mainly ‘method’ and ‘procedure’ which are used in this study. Hamel and Sager (2000) posited the following:

At FIRST THE different methods or procedures seem to be countless, but they can be condensed to just seven, each one corresponding to a higher degree of complexity. In practice, they may be used on their own or combined with one or more of the others. (p.84) [Authors’ emphasis]

In their translated article ‘Jean-Paul Vinay and Jean Darbelnet, A Methodology for Translation’, Hamel and Sager (2000) studied the different translation methods that were carefully and exhaustively analysed by Vinay and Darbelnet (1958) in their ‘Stylistique Comparée du Français et de l’Anglais’. We notice that they use the terms ‘procedure’ and ‘Method’ exchangeably, and they are divided as follows:

- Direct Translation Procedures/Methods.

- Indirect Translation Methods.

The former translation procedures are used when there are parallelisms between the source and target language. In this case, transposition is possible and easy to achieve. The latter are used, however, when there are ‘lacunae’, i.e., gaps and:
The stylistic effects cannot be transposed into the TL without upsetting the syntactic order or even the lexis. In this case it is understood that more complex methods have to be used... these procedures are called oblique translation methods. (Hamel and Sager, 2000, p.84)

Again, methods refer to procedures and include: borrowing, calque and literal translation (direct translation procedures). Transposition, modulation, equivalence and adaptation are procedures that constitute indirect translation procedures.

Nida (1964), however, depicted translation procedures differently and as follows:

- Technical procedures which include
  a. Analysing the ST and TT
  b. Studying the SL text
  c. Making judgement of the semantic approximations

- Organizational procedures refer to the continuous assessment of the translations by evaluating two criteria: accuracy and effectiveness (as cited in Ordudari, 2009, p.121).

Other efforts to classify translation procedures include Baker’s (1992) taxonomy who “offered the clearest taxonomy of translation strategies that she believed professional translators use while performing their task” (Owji, 2015, p.01). Owji (2015) used the term ‘strategy’ instead of ‘method’ or ‘procedure’ and she (2015) indicated that Bergen (n.d.) quoted Chesterman’s (1997) features of translation strategies which were divided according to him into: syntactic, semantic and pragmatic strategies.

Newmark (1988) made a distinction between ‘method’ and ‘procedure’ as he (1988) said: “while translation methods relate to whole
texts, translation procedures are used for sentences and the smaller units of language” (p.81). We can say then that a ‘method’ is more global than ‘procedure’, but at the same time we noticed that some methods that were proposed by Newmark (1988) can also be used at the local level as well, i.e., smaller units of translation. For example, word for word translation or adaptation can be applied at the level of the sentence or beyond.

The use of these two terms is somehow ambiguous, as it is the case for other concepts like ‘genre’ ‘text type’ that we discussed in the previous chapter. In this study, we will refer to ‘method’ as the global approach which is based on ‘procedures’ and ST-focused translation (overt) and / or TT-focused translation (covert).

The emphasis on ST or TT is loosely tied to the different translation procedures. Vinay and Darbelnet (1958) classified them into direct and indirect translation procedures and Newmark (1988) classified them into SL emphasis procedures and TL emphasis procedures as demonstrated by the following figure:

<table>
<thead>
<tr>
<th>SL emphasis</th>
<th>TL Emphasis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word-for-word translation</td>
<td>Adaptation</td>
</tr>
<tr>
<td>Literal Translation</td>
<td>Free translation</td>
</tr>
<tr>
<td>Faithful translation</td>
<td>Idiomatic translation</td>
</tr>
<tr>
<td>Semantic Translation</td>
<td>Communicative translation</td>
</tr>
</tbody>
</table>

**Figure 16: SL Emphasis Procedures Vs TL Emphasis procedures**
(Newmark, 1988, p.45).

Word for word, literal, faithful and semantic translation are procedures that are used when translation is SL focused or in House’s terms ‘overt translation’. To achieve a covert translation, i.e., TL emphasis translation, Newmark (1988) saw that adaptation, free translation, idiomatic translation and communicative translation serve the purpose. We can notice a balance in the number of translation procedures between SL and TL
emphasis procedures. In the following, we will shed more light on the different translation procedures, but according to SL or overt translation procedures and TL or covert translation procedures.

III.7.1. SL Focused Procedures (Overt Translation Procedures)

This type of procedures is said to include four types, they are presented according to Newmark (1981) as follows:

III.7.1.a. Word for Word Translation

Context is not primary, because the SL word order is preserved in the TL. Newmark (1981) said that even cultural words are literally rendered.

Filali (2011) used the following example to illustrate it:

“The colonialism is the extermination of the human being Le colonialisme est l’extermination de l’être humain ” (p.75).

III.7.1.b. Literal Translation

The target structure represents the equivalent of the source structure, and the words are translated simply.

III.7.1.c. Faithful Translation

Both the TL structure and the context are important, but the TL remains faithful to the SL author (Newmark, 1981, p.46).

III.7.1.d. Semantic Translation

It is said that it gives more value to the aesthetic value as opposed to faithful translation. However, cultural terms are neutrally rendered.

III.7.2. TL Focused Procedures (Covert Translation Procedures)

Again these procedures include four types, they are:
III.7.2.a. Adaptation

For Newmark (1981), it is the freest form of translation. Both content and form are changed, but conforming to the rules of language and culture of the target language; that is to say, rewriting the SL text according to the features of the TT. Mona Bayar (2007) stated that adaptation is based on three main procedures:

- Cultural Substitution: as in Tel père tel fils (هذَا الشَّيْبَّلُ مِنْ ذَٰلِكَ الْأَسْمَادِ).
- Paraphrase (explanations, additions, change in word order).
- Omission (dropping a word or words from the SL text).

(as cited in Zakhir, 2009, p.01).

III.7.2.b. Free Translation

It is a translation of the content without the SL structure; a longer paraphrase of the original which Newmark (1981) does not consider a translation at all.

III.7.2.c. Idiomatic translation

Refers to the reproduction of the SL message with the use of idiomatic expressions or colloquialism though they do not exist in the SL.

III.7.2.d. Communicative Translation

Reflects a balance between the content and the form by rendering the exact contextual meaning of the ST. In commenting on these two methods, Newmark (1981) said that they fulfil two main purposes of translation: accuracy and economy. In fact, semantic translation is more economical than communicative translation. He (1981) added that “semantic translation is used for ‘expressive’ texts, communicative for ‘informative and ‘vocative’ texts” (p.47); and that “at a pitch, a semantic translation has to interpret” (p.48). This is why both semantic and communicative
translations are believed to exist in a continuum. In other words, a
translation unit can be both semantic and communicative, but either more
semantic than communicative or the opposite.

Other translation methods that Newmark (1981) added include:

- Service Translation.
- Plain Prose Translation.
- Informative Translation.
- Cognitive Translation.
- Academic Translation.

After introducing the eight translation methods, Newmark (1981)
devoted a whole chapter to what he called ‘The Other Translation
Procedures’ in chapter 08, pp.81-91. As highlighted earlier, his distinction
between ‘method’ and ‘procedure’ lies in the fact that the former is related
to whole texts, while the latter to smaller units including sentences. This
means that a ‘method’ envelopes a ‘procedure’ and is also based on a type
of translation. However, the translation process can include procedures, at
the sentence level, like adaptation, modulation and so on. In a nutshell,
‘method’ or ‘procedures’ refer to any solution that any translator resorts to
in case literal translation does not work.

In this study, we refer to ‘method’ as a more general orientation of
translation that is based on overt or covert translation, and at the same time,
envelopes any of the procedures that scholars indicated. Some of them will
be added in the following.

**III.7.3. The Other Translation Procedures**

Sixteen translation procedures can be used by translators to solve any
translation obstacles that they may encounter while performing their tasks,
they are:
III.7.3.a. Transference / النقل الآلي

It includes emprunt/ loan words and transliteration as بيبليوغرافيا. It is SL oriented.

III.7.3.b. Naturalization/ التطبيع

Also known as borrowing, where the SL word is first adapted to the normal morphology of the TL, Edinbough, humeur (Newmark, 1981, p.82). Zakhir (2009) called it ‘borrowing’ which a TL word is used in naturalized way to conform to the rules and grammar of the TL, but it is more source oriented than target oriented.

Filali (2011) on the other hand, supplied the examples of “wahhabisme / الوهابية, Touareg/ الطوارق”.

III.7.3.c. Recovery: الاسترجاع

This procedure refers to the recovery of a naturalized term back to its original form. The translation of the term ‘Touareg’ into ‘الطوارق’ represents a recovery of this term. ( Bani , personal communication, January 12, 2017).

III.7.3.d. Cultural equivalent/ المكافى الثقافي

The SL word is translated by its cultural equivalent.Filali (2011) gave the example of Bône the name of the Algerian town (p.121).

III.7.3.e. Functional Equivalent / المكافى الوظيفي

The TL word may be a functional or neutral translation of the SL word, i.e, it involves a deculturalization of a cultural word.

Filali (2011) used the following examples to illustrate this:

« Entouré d’un horizon de flammes et de fumée qui me rappelle un petit Palatinat en miniature… » (Maspero, 2004 : 182)
III.7.3.f. Descriptive Equivalent/ المكافئ الوصفي

Description may mean function, i.e., we can indicate the function of a word / object when we opt for descriptive equivalent.

III.7.3.g. Synonymy/ الترادف

It refers to a near TL equivalent of a SL word in its context (Newamrk, 1981, p.84). When there is no possibility of literal translation, Newmark (1981) believed that economy overrides accuracy.

As in: le cheval de soumission / حمصان الأمان (Filali, 2011).

III.7.3.h. Through Translation: Calque/ النسخ

It is used to translate collocations and organization’s names. Zakhir (2009) said that the difference between calque and borrowing is that in the latter, the translator transfers the whole word and in calque, we may introduce a stronger structure/form in the TL as in ‘Weekend’ (NP+NP, which does not exist in French).

III.7.3.i. Transposition/ Shifts/ الابداء

It is the same as Vinay and Darbelnet’s and Catford’s shifts, it reflects the change that occurs in the grammar from SL to TL.

Newmark (1981) viewed four types of shifts:

- Word’s form and position: singular/plural, adjective+noun

Eg.: / a beautiful girl

- When the TL does not have the equal structure of the SL, as the gerund in English.
When literal translation is possible grammatically, but may not accord with natural language usage of the TL.

Eg.: **Il a parlé au stade hier**/ He gave a speech in the stadium **yesterday**.

When the translator uses a grammatical structure as a way to replace a lexical gap. Eg.: Après sa sortie/ after he left.

Zakhir (2009) said that it is the most frequent procedure used by translators to override the problems of untranslatability, while Newmark (1981) said that “translators do it intuitively and the research should “uncover” a further number of serviceable transpositions for us” (p.88).

**III.7.3.j. Modulation: التطوع**

This is considered as both a semantic and pragmatic procedure, because it allows us to see the same phenomenon in a different way or from a different point of view. Newmark (1981) gave the following examples:

- Positive vs negative: as in :il n’a pas hésité- he acted at once.

- Part of the whole

- Abstract for concrete

- Cause for effect

- One part for another

- Universal terms: assurance-maladie- health insurance

- Active vs passive

- Space for time

- Intervals for limits

- Change of symbols.
Vinay and Darbelnet (1977) indicated that modulation is distinguished in two ways:

- **Reduced Modulation/ standard modulation:** used usually in bilingual dictionaries, some see it as a ready-made procedure (universal terms).

- **Free Modulation:** it is practical when the TL does not tolerate literal translation (space for time, passive for active…etc).

(as cited in Zakhir, 2009).

The rest of translation procedures include:

**III.7.3.k. Recognized Translation/ الترجمة المقبولة**

It refers to the official, i.e., recognized or generally accepted translation of any institutional term. Hence, we think that the term الترجمة المتعارف عليها seems more appropriate than and conveys the meaning of the English term.

**III.7.3.l. Translation Label/ الترجمة الاقتراحية**

Can be changed after its introduction between inverted commas, it can be a literal translation.

**III.7.3.m. Compensation/ التعويض**

It is used when meaning is lost in part and then compensated on another part of the text.

**III.7.3.n. Componential Analysis/ التحليل التكويني**

Newmark (1981) refers to it as “the splitting of a lexical unit into its sense components, often one-to-two-three or four translations” (p.90).

**III.7.3.o. Reduction vs Expansion**

It is said to be in poorly written texts, and involves a change in lexical
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and stylistic aspects. Reduction refers to reducing the number of the SL words in the TT, while expansion refers to the excessive number of words in the TL of the SL text. Eg.: Table noire/ dark coloured table. That is to say, what is implied becomes explicit as in:

اﻟﯿﻮم ﺧﻤﺮ و ﻏﺪا أﻣﺮ/ A demain les affaires sérieuses.

III.7.3.p. Notes, Additions, Glosses/ أساليب الملاحظات و الشرح بالإضافة

When we translate words, mainly cultural words and there is a need for a cultural or functional equivalent, we use notes, additions and glosses. This involves the use of brackets, except if they appear in the ST. Notes are also used in the bottom of the page or at the end of the chapter. Glosses are used at the end of the book and are less favoured. (Newmark, 1981).

III.7.3.q. Couplets / الجمع الأساليبي

The translator may sometimes restrict himself to one procedure and other times to two, three and even four procedures. This is what is known as couplets, triplets and quadruplets respectively.

After this relatively brief overview of translation procedures, as depicted mainly by Vinay and Darbelnet (1958) and Newmark (1981), we find it of paramount importance to stress the concept of ‘consciousness in adopting a specific procedure. It is the element of consciousness that distinguishes strategic processes or procedures from non-strategic ones and also “the element of consciousness is what distinguishes strategies from these processes that are not strategic” (Cohen, 1998, p.4, as cited in Orduurari, 2007, p.02).

Translation procedures are the solutions that the translators resort to in cases of problems that may be related to a specific aspect of the source language and can be a word, phrase, sentence or beyond. To know what translation procedures are used in a specific translation from language X to
language Y, we need first to determine the unit of translation (UT). In this case, we believe that a definition of UT that we will use in this study should be explained. However, we find it also useful to shed some light on this concept.

III.8. The Unit of Translation

The Routledge Encyclopedia of Translation Studies (2009) cited the definition of unit of translation provided by Vinay and Darbelnet (1958):

“The smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually” (p.352, as cited in Salandha & Baker, 2009, p.304). The UT is indeed a reflection of the translator’s cognitive treatment of the ST segments during the translation process, i.e., when we translate a text, we divide it into segments that should be translated together and not individually, simply because their detachment results in an imputed unit of thought. Even in the classroom translation tasks, students and teachers generally evaluate translations through the assessment of and comment on translation units.

Delisle et.al. (2002) provided a different definition of UT:

What is important in the UT is the semantic features that its segments share together, regardless of its length which is not fixed as Haas (1968) indicated: “it should be as short as possible and as long as necessary” (as cited in Brodovich, 2015, p.218). In other words, a UT is variable and dependent on the translator’s choice. Thus it can be a sentence, phrase, word or even a morpheme.

Brodovich (2015) stated that “some theorists contend that the sentence
is the only correctly identified UT, for it is not before the whole sentence is translated can one appreciate the adequacy of individual efforts of the translator” (p.233). This is true in the sense that some sentences are considered as a whole so that they cannot be split into individual units (words), though the whole meaning of the sentence depends on the meanings of words which in some cases have a pragmatic dimension that stimulates the reader’s reaction as in ‘Wet paint!’.

Newmark (1981) added that:

Since the sentence is the basic unit of thought, presenting an object and what it does, is, or is affected by, so the sentence is, in the first instance, your unit of translation, even though you may later find many SL and TL Correspondences. (p.31)

Though it is largely admitted that the sentence can be a UT, we cannot deny the fact that it can also be any grammatical unit (word or phrase or clause). As Aissi (2015) confirmed,

…the unit of meaning cannot be delimited beforehand since it can be anything from the word to the whole text.
Hence, we assume that the boundaries of a unit of translation depend on the level at which meaning is sought. (p.113)

In the current study, we will take UTs that are one sentence or more, where segments are so bound to communicate a specific content with a functional purpose realized through the linguistic and pragmatic elements (if present) in the UTS.

As any research field, the growing interest in the concept of ‘translation unit’ resulted in a terminological divergence to name this concept.

Salandha and Baker (2009) cited Bennett’s (1994) terms ‘translation atom’ which refers to “the smallest segments that must be translated as a whole” (as cited in Salandha & Baker, 2009, p.304). ‘translation focus’ is
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another term which refers to the “segment of a source text which a translator focuses his or her attention at any one time” (Salandha& Baker, 2009, p.304). Finally, they (2009) stated the term ‘translation-macro-unit’ for “the largest linguistic unit which the translator needs to consider. (p.304)

In conclusion, the unit of translation is a unit of meaning which is dependent on the way the translator approaches a specific translation problem. It can be used for different purposes in research including translation assessment or description of the translator’s choices (his use of specific translation procedures). It is best and easily determined by the use of rich research material, mainly parallel corpora which serve as the main tool of the current research. In this case, it is important to shed some light on this tool and clarify how it can be useful in carrying out our work.

III.9. Parallel Corpora and Translation

The use of corpora (plural of corpus) has flourished in the last decades and paved new grounds for research explorations, not only in linguistics, but also in translation studies. Sinclair (2004) defined the term ‘corpus’ as follows:

A corpus is a collection of pieces of language text in electronic form, selected according to external criteria to represent as far as possible, a language or language variety as a source data for linguistic research. (p.19, as cited in Bezzaoucha, 2015, p.96)

Though it is generally agreed that a text can be electronic, the hardcopy form of a corpus is also viewed as a concrete tool and a feature of a corpus which requires the translator’s or analyst’s intuition and skill to assess the information it encloses. In this sense, Malmjaer (1991/2002) said: “in other words, corpus use is seen as corpus plus intuition, rather than corpus versus intuition” (p.85). This means that intuition is a must, a quality of a competent translator /analyst who works on corpora.
Baker (1993) is said to be the one who opened the gate of corpus studies in TS (Johansson, 2002). Guidère (2002), on the other hand, stated that:

The idea of using parallel corpora is not new; it dates back to the early days of machine translation, but it was not used in practice until 1984 (Martin Kay 93). Subsequently, various methods have been proposed for processing the different levels of correspondence between two texts, an original and its translation. (para.4)

The typology of corpora is a very detailed topic which is not the focus of our study here, but it is worth mentioning to highlight the basic typology of Baker (1993) as Fernandes (2006) described: “In discussing it, the Manchester-based scholar puts forward three main types of corpora” (p.88).

These three types include:

- Comparable corpora
- Multilingual corpora
- Parallel corpora

Figure 17: Baker’s typology of Corpora (as cited in Fernandes, 2006, p.90).
Comparable corpora include texts and translations in the same language, let’s say a ST in language X, and a TT translated from a language Y, but into language X as the language of the ST. Parallel corpora include source texts written in language A and their translations into language B. Multilingual Corpora which are “sets of two or more monolingual corpora in different languages, built up either in the same or different institutions on the basis of similar design criteria” (Baker, 1993,p. 232, as cited in Fernandes, 2006, p.90).

Due to the rapid advance of research in this field, other typologies were provided by scholars, mainly in the fields “with practical applications ranging from professional human translation to machine (assisted) translation and terminology)” (Zanetti & Fantinuoli, 2015, p.01).

We will use parallel corpora in our study, because they represent an important ground for analysing and comparing the different translation procedures that the translator used in the informative and expressive text types. A parallel corpus includes source texts in a language and their translations as Kenning (2010) explained: “The prototypical parallel corpus consists of a set of texts in language A and their translations in language B (e.g. the works of Dickens and their translations into French)” (p.487, as cited in Yepes, 2011, p.66).

The use of parallel corpora is not beneficial only in translation teaching or translator training in that they help to improve translation competence and raise trainees’ awareness of their linguistic and translation decisions. Parallel corpora are a fertile ground for translation assessment and criticism, especially that the functional aspect of language, i.e., language as a communicative tool is important in encoding equivalence in a target language. In this sense, Meyer (2004) justified: “Because corpora consist of texts (or part of texts), they enable linguists to contextualize their
analyses of language; consequently, corpora are very well suited to more functionally based discussions of language” (p.06)

To sum up, the choice of a specific tool of research should be grounded and respond to the requirements of the undertaken research. In fact, we believe that a parallel corpus is a reliable tool of research to answer the current research’s questions.

Conclusion

This chapter envelopes a series of answers to the question about the relationship between text type and translation. We have explained that this relationship is reflected through the choice of specific translation procedures by the translator, at a specific level of text or unit of translation to produce a ST focused translation (overt) or a TT focused translation (covert). Light has also been shed on Reiss’s translation criticism and clarifications about UT and the main tools of research (parallel corpora) were provided at the end of the chapter.
The Analysis of English-Arabic-English Expressive Texts

Introduction

This chapter is devoted to the analysis of both English-Arabic and Arabic-English expressive parallel corpora, in terms of overt (source text features) and covert (target text features) translations as well as to the different translation procedures that will be proved or not, to be type-fixed procedures. First of all, we will shed light on the method of analysis in which a description of the corpus will be supplied and then an explanation of the procedure of analysis will be provided. The source data will be analysed both qualitatively and quantitatively.

In the following sections, we will present the different expressive parallel corpora that serve as the source data of this study and then we will clarify the method adopted for analysing them.

IV.1. The Corpus

The corpus of the study includes a series of texts that are form-focused (expressive). They include texts written in English and translated into Arabic and also texts written in Arabic and translated into English.

It is necessary to indicate the criteria of corpus selection, because the corpus is a very important means of research that needs to be carefully selected. However, ‘carefully selected’ does not mean that we need to choose a corpus in a way that assures the confirmation of the research hypothesis, but rather we need to choose a specific corpus, because we believe it provides a good ground for finding answers to the research questions. In this sense, we believe that ‘arbitrariness’ in the selection is important, i.e., variety of texts from different sources may provide us with rich information concerning the methods of translation adopted by different translators of the same type of text. What is important is the type of text
itself. The second point we believe is important is the sense of translation. We have chosen both senses, Arabic-English and English-Arabic, because not all languages are similar and hence not all translators’ decisions are similar as well. In the following, we will present the different parallel corpora used in this study.

Expressive parallel corpora include seven texts, four of them are Arabic-English while three of them are English-Arabic texts. The Arabic-English parallel corpora include:

- ذَاﻛِﺮَةُ الْجَسَدَ (Memory in the Flesh) written by Ahlem Mostaghanemi (1985, pp.1-2) and translated into English by Baria Ahmar Sreih (2000, pp.1-2).

- ﺣِﻜﺎَйَﺔُ اﻟﻘِﻨْدِﯾﻞِ (The Tale of the Lamp), written by Izz Iddine Almadani and translated by Husni R. and Newman D. L. It is selected from a book entitled ‘Modern Arabic short stories’(2008) which includes 24 short stories written by different Arab writers and are translated into English by the fore-mentioned translators (pp.16-33).


- مَاذَا ﺗَﻌْﻨِﻲ ﺑﯿﺮُوتُ ﻟِﻠﺸﱠﺎﻋِﺮ (What Does Beirut Mean to the Poet?): taken from the same previous source, written by Nizar Qabbani (2000, pp.90-91).

The English-Arabic expressive parallel corpora include:

- A selection from Tariq Ali’s ‘Shadows of the Pomegranate Tree’ (1993, pp.6-7) which was translated into Arabic by Mohammed Abdu N’abi (2011, pp. 16-20).
CHAPTER FOUR

- Wuthering Heights (مَرْتَفعَاتٌ وَبِذْرَنَّ), written by Emily Bronte (1847, pp.2-4) and translated into Arabic by The Modern Arab Institution…. (n.d., pp.10-12).

- A Tale of Two Cities (قصَّةُ مَدْيِنَتَيْنِ), written by Charles Dickens (1859 , pp. 3-5) and translated by Munir Baalabakki (2006, pp.7-9).

The total of the translation structures (i.e., translation units) to be analyzed includes one hundred and fifty (150) units of translation;

75 Arabic-English expressive TUs
75 English-Arabic expressive TUs

The sample data we will present in this study include forty (40) TUs:

20 TUs from the Arabic-English expressive texts
20 TUs from English-Arabic expressive texts

In the following, we will present the qualitative and then quantitative data analysis of the expressive parallel corpora, while the study of the informative texts will be carried out in the next chapter.

IV.2. Method of Analysis

The assessment of the Arabic and English translations of the source texts will take into consideration the original texts as well, i.e., it is not a one-sided assessment. The current study is a contrastive study which involves the description of the data in an eclectic way. We mean by ‘eclectic’ that the focus of the analysis of the expressive texts is not the same as that of the informative text. Before contrasting the ST and TT we will first of all specify the ST unit of translation together with its TT structure. We mean by ‘unit of translation’ a unit of meaning, which can be one or more clauses length is not of paramount importance, as it is the unit
of thought determines the unit of translation.

Second, we will identify the micro-strategies (or translation procedures) used in each unit of translation and explain them according to the different levels: syntactic, lexical, semantic and stylistic.

Conclusions about correctness (of syntax) and adequacy of lexical choices, correctness of stylistic features and equivalence of semantic choices will also be made. If there are clues to the context, we shall discuss them as well.

In a third step after discussing these procedures together with the above mentioned elements, the translations will be classified into ST features oriented (overt translation) or TT features oriented (covert translation).

Finally, we will confirm or not whether there is a relation of interdependency between the expressive text type and overt and covert translation on one hand. On the other hand, we will also show whether there exists an inter-dependence between the expressive text type and translation procedure(s).

IV.3. Analysis of English-Arabic Expressive Texts

The source data will be analysed both qualitatively and quantitatively. We will first comment and discuss twenty (20) sample data and then present the qualitative analysis in tables and figures as follows:

IV.3.a. Qualitative Data Analysis of English-Arabic Expressive Texts

In the following, we will analyse twenty (20) English-Arabic translation units. We will discuss the translation procedures used in each translation unit (TU) and indicate whether they are source oriented (overt) or target oriented (covert). The discussion of these examples will highlight
the lexical, syntactic, semantic and stylistic features.

<table>
<thead>
<tr>
<th>TU1</th>
<th>If things go on like this’ Ama was saying in a voice garbled by a gap-toothed mouth, ‘nothing will be left of us except a fragrant memory.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>«إِذَا إِسْتَمَرَّتِ الأمُورُ عَلَى هَذَا الْمَنْوَالِ، فَلَنْ يِتَبَقَّى لَنَا سَوْى الْذِّكْرَى الْعَطْرَةُ» هَكَذَا كَانَتْ تُقُولُ “آمَّةً” بِصُوْنِيْتِ يَشْوَهُهُ فَنَا الأَذْرُذُ.</td>
</tr>
<tr>
<td></td>
<td>/idha istamarrat al-umūru ‘al á hadha al-minwāli falan yatabaqqá lanaá siwá al-dhikrá al-‘ātirah hakadhā kānat taqūlu āmma bišawtin yushawwihu/famuha al-adradu/</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU2</th>
<th>They were away in Gharnata with the rest of the family.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>كانتا هنالك في غرناطة، مع بقية أفراز الأسرة</td>
</tr>
<tr>
<td></td>
<td>/kānātā hunāka fī gharnātah ma’a baqiyyati afrādi al-ustrati/</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU3</th>
<th>He tried to interest Ama in the game, but the old woman cackled at the thought and refused.</th>
</tr>
</thead>
</table>
TU1, TU2 and TU3 are extracted from Tariq Ali’s ‘A Tale of the Pomegranate Tree’. The target structures can be said to be clear overt translations of the source structures, mainly because there is no rewriting of the source structures into a ‘second original’. In other words, the rendering the ST content is straightforward, the use of translation procedures as literal translation did not affect the equivalence between the semantic or stylistic features of the source and target structures.

Transliteration is used to render names as ‘Amma’ or ‘Gharnata’. However, ‘Gharnata’ can be considered as a borrowed term in the source text which is recovered in the Arabic translation as ‘غرناطة’ in TU2. The use of transposition in TU1 (V + S, or N + Adj.) contributes in the realization of syntactic correctness or lexical adequacy as in ‘فمنها الأذر’ which can be considered as an optimal equivalent of ‘gap-toothed mouth’ together with ‘أغرضت’ instead of ‘رفضت’ in TU3, for example, more value is given to the semantic and stylistic features in the Arabic translation, hence, focus is obviously put on the code (language) in these expressive texts.
In TU4, it is obvious that all the elements of the source structure are present in the target one. Hence we can state that the most obvious translation procedure is literal translation and transposition (S + V). Explicitation is also used to render ‘accomplished strategists’ into بارعِتَينَ، بَرَعَتِينَ فِي رَسْمِ خُطَطِ الشَّطرْنِجِ. In fact, it is possible to borrow the term ‘strategy’ in Arabic, but it is very hard to find a one word counterpart of ‘strategist’, that is why an explanation of the term, in relation to its context (mentioning the game in which they are accomplished strategists) helped to achieve semantic equivalence through the choice of adequate lexis as بَرَعَتِينَ and رَسْمِ خُطَطِ الشَّطرْنِجِ. Such a choice can be said to add value to the stylistic features of the Arabic text and compensate for the gap the term ‘strategist’ presents in Arabic. In fact this is one form of adaptation that is used to avoid (cultural) gaps while translating.
TU5
How extraordinary they are, he thought, as he carefully replaced them in their little home.

<table>
<thead>
<tr>
<th>Addition</th>
<th>Literal</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>/wa baynāmā kāna yubīṭu al-qīta‘a biḥirṣīn fī ma‘wāhā al-ṣaghirī biḥirṣīn kāna yufakkiru kam hiya bədī‘atun wa farīdatun/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TU5 can be said to be a second original, because we believe that the translator was successful in selecting potential equivalents as مَأوَاهَا الصَّغُيرِ instead of just saying بَيْتُهَا الصَّغِيرَ, and also بَيْتُهَا الصَّغِيرَةَ وَ فَرِيدهَا. The latter expression involves the use of addition as the source text’s TU has only one word ‘extraordinary’. Both literal translation and transposition (N + Adj. مَأوَاهَا الصَّغُيرِ are used by the translator to render TU5 into a target-oriented (covert) translation. The lexical adequacy is obviously present in this translation unit and it adds to the stylistic aspect of the Arabic translation. Hence, we can say that equivalence of semantic choices is present in this TU.

We will attempt to assess more examples of overt and covert translations in the following.
**TU6**

To express the hope that I have not inconvenienced you by my perseverance in soliciting the occupation of Thrushcross Grange: I heard yesterday you had had some thoughts –

لأَعْبَرْ لَكَ عَنُّ رَجُابٍ فِي أَلَا أَكُونَ قَدْ أَفْقَهْتُ عَلَيْكِ

بالحاجي في طلب استِبْجَار (أثرشكروسجرنج)، إذْ

علّمتُ بالأَمْسِ أَلْلَّهُ كَنِّتْ تَفْكَرُ في...

/\li’u’abbiralaka ‘an rajā’īfī allā akūna qad alqaytu ‘alayka bi ilḥāhī fī ṭalabi isti’jār

ithrashkurusgrānj idh ‘alimtu bi-al’amsi annaka kunta tufakkiru fī.../.

**TU7**

‘I should not allow anyone to inconvenience me, if I could hinder it - walk in!’

وَمَا كُنتَ لِأَسْمَحَ لِمَلَحُوْقٍ بِأَنْ يُقْلَ عَلَى مَادَامٍ فِي اسْتِبْطَاعِي أَنْ

أَخُولُ ذَوْنَ ذَلِكَ. اذْخُلُ...».

/Wa mā kuntu li’asmaḥa limakhluqin bi’an yuthqila ‘alayya mādāma fī istiṭā’atī an aḥūla
duna dhalika.udkhul.../.
TU8

even the gate over which he leant manifested no sympathising movement to the words.

وَبَلْ أَنَّ الْبُوَائِيَّةُ الَّتِي كَانَ يَسْتَنْتَزُدْ إِلَيْهَا لَمْ تَبْدِ أَيْهَا حَرَاذُ وَدْيَةٍ تَسْتَجِيبُ بِهَا لِهِذِهِ الدُّغْوَةَ...

/wa bal anna al-bawwābata allatī kāna yastanidu ilayhā lam yubdi ayyata ḥarakatin wuddiyatin tastajibu bihā lihādhihi al-dda`wati.../.

TU9

Wuthering Heights is the name of Mr. Heathcliff’s dwelling.

وَ«مَرْتَفُعَاتُ وِيَدرِنْج» هُوَ اسْمُ الدَّارِ الَّتِي يَسْكُنُهَا مِسْتَرْ هِتَكَلِيفَ

/wa murtafa`ātu widhrinj hua ismu al-ddari allatī yaskunuhā mitir hithklif/.

| TU6, TU7, TU8 and TU9 are all examples of overt translations of the source texts extracted from ‘Wuthering Heights’. The translation procedures used to render the expressive source structures include literal translation as the most dominant one (in the four examples). Transposition is usually the frequent translation procedure co-used with literal translation, because if focus is on the language and the correctness of its stylistic features, the syntactic rules of the language should be respected. The choice to render these translations into overt one might be justified by the absence of cultural and complex stylistic elements in the source structures that call |
|---|---|---|
| **TU8** | **Literal** | **Overt** |
| even the gate over which he leant manifested no sympathising movement to the words. | | |
| /wa bal anna al-bawwābata allatī kāna yastanidu ilayhā lam yubdi ayyata ḥarakatin wuddiyatin tastajibu bihā lihādhihi al-dda`wati.../ | | |
| **TU9** | **Literal** | **Overt** |
| Wuthering Heights is the name of Mr. Heathcliff’s dwelling. | | |
| /wa murtafa`ātu widhrinj hua ismu al-ddari allatī yaskunuhā mitir hithklif/ | | |
for a re-structuring (re expression) of the source texts into second originals. One important point that is worth highlighting is the use of borrowing in TU9. ‘Mr.’ in English is a title that can be rendered easily in Arabic into ‘السيّد’. The translator’s choice, however, seems to be uncessful, because the Arabic language does not manifest any lexical gap concerning the term. Moreover, such a choice to use the word ‘مستر’ rather than ‘السيّد’ is considered as ‘anglicism’ which Delisle, Lee-Jahnke & Cormier (2002) defined as:

"هُوَ مُفرْدَةٌ أَوْ تَرْكِيبٌ نَحْوِيٌّ مَُستَعْتَارُ مِنْ لُغَةٍ أَخْرَىٌ يُستَتَغْمَلُ عَلَى خَالِيِهِ فِي اللُّغَةِ الْهُدْفِ(83)"  

They justified the use of such a foreignization in a translation by the rhetorical and stylistic purposes aimed at by the translator, for example, they added that:

"في فَصِلِ القَصِيرِ المُنِيفِ مِنْ كِتَابِ قَلَبِ لُبَانَ 1975، يُدْخِلُ أَمِينَ رِيحَانِي الْكِثَيْرِ مِنْ المُفْرَدَاتِ الفِرْنَسِيَّةِ لِلْدَلَّةِ عَلَى أَجَوَاءِ الفِرْنَجاَةِ الَّتِي كَانَتْ سَائِدةً آنَذَاكَ فِي الأَوْسَاطِ المَخْمَلِيَّةِ، وَقَضْدُهُ مِنْ ذَلِكَ التَّهْكِمُ وَالسُّخَرِيَّةُ." (Delisle et.al., 2002, pp.83-84)

Sometimes foreignization is seen as an advantage for the TL. To bring the reader towards the ST means to invite him collect and return back to the TL with blend in mind as Steiner (1975) said.

Transliteration is used also in TU06 and TU09. This use is quite acceptable and does not affect the adequacy of lexical choices in these translations. It can be concluded that, though the correctness of stylistic features and equivalence of semantic choices exist in these translations, the adequacy of lexical features in TU09 is affected by the choice to render ‘Mr.’ into ‘مستر’.
TU10
In all England, I do not believe that I could have fixed on a situation so completely removed from the stir of society.

"وَمَا أَحْسَبْتُ كَلِّتٌ مِّهِدْنِيًّا، فِي اِنجِلْتِرَا كَلِّتِها - إِلَى مَكَانٍ يَنْدَأَيْ
عَنْ ضَنْجَةِ الْمَجْمَعِ وَضَرْوَاتِهِ مِثْلَمَا يَنْدَأَيْ هَذَا الْمِكَانُ..."

/wa mā aḥsabūnī kuntu muhtadiyan fī injiltrā kullihā ilā makānin yan’ā ‘an ḥaḍrati ‘al-mujtama’i wa ḍawdā ‘ihī mithlamā yan’ā ḥādhā ‘al-makānu/.

TU11
A perfect misanthropist’s heaven: and Mr. Heathcliff and I are such a suitable pair to divide the desolation between us.

"إِنْ هَا الْفَرْدُوْسُ الْمَنْشُوْدُ لِعَدْوَةِ الْبَشَرِ؟... وَأَنَا وَمِسْتِرْ "هُكْلِيف"
خَبَرَ الْقَلْبِينَ أَنْفَقَتْ مُشَارَكَتُهُما بِحِيْثَ يَقْسِمُ هَذَا الْوَخْشَةَ فِي مَا
يَنْدَأَيْ..."

/innahu al-firdawsu al-manshūduli’aduwwi al-bashari?... wa anā wa mistir hithklif khayru ithnayni ittafaqat mashāribuhumā bi ḥaythu naqtasimu hadhihi al-waḥchata fīmā baynanā.../

<table>
<thead>
<tr>
<th>TU10 is a good example of a covert translation. The target structure can be thought to be written originally in Arabic, if read separately from...</th>
<th>Addition</th>
<th>Transposition</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration</td>
<td>Equivalence</td>
<td>Borrowing</td>
<td></td>
</tr>
</tbody>
</table>
the source structure. Equivalence is highly achieved through the use of transposition which is a target text procedure par excellence, mainly because it assures the correctness of syntactic and hence stylistic features of the Arabic translation. The addition of ‘ضْنَجَةٌ وَضَنْوَضَانَّهُ’ instead of only ‘ضَجْةٌ’ stresses further the potential and optimal lexical choices that the translator has made to produce a target text oriented translation. Expressions as ‘وَمَا أَحْسَنَىَّ كَنَّتْ مُهَتَدِيَّةٌ’ and ‘مَكَانٌ يَنَآّرْ’ can be said to be potential choices that contributed to add a target language feature to the Arabic translation.

In TU11, the translator insists also on his choice for a covert translation by using optimal lexical choices as ‘الْفَرْدَوْسَ المَنْشَوْدَ’ and ‘الْثَّنِينْ أَتَفَقَّتْ مَشارِبَهُمَا’ which cannot be found except in the Arabic language. Their use is realized through explicitation as a translation procedure. The use of transliteration is justified in this example as opposed to the borrowing of ‘مَسْتَرْ’ which is a lexical choice that can be found in other language varieties as regional dialects rather than a literary text where language is a crucial element in the literary system. However, this choice did not affect it a lot as the choice of more optimal lexical elements compensated for it.
TU12

The ‘walk in’ was uttered with closed teeth, and expressed the sentiment, ‘Go to the Deuce’.

In TU12, the translator opted for explicitating the ST structure through correct syntactic features of Arabic. Hence, transposition is used in: ‘وَقَدْ اَنْطَلَقَتْ هَذِهِ الْكُلْمَةُ الأَخِيْرَةُ مَنْ بَيْنَ أَسْطُابِهَا الْمُطَحَّةَ وَكَأْنَّا كَانَتْ تُعِيدُ عَنْ زَغْيَتِهَا فِي أَنْ أَذْهَبْ إِلَى الْشَّيْطَانِ’ (active) to mean ‘The ‘walk in’ was uttered’.
(passive) and also: the phrase ‘أَسْنَانُهُ اﻟﻤُطَﺒَﻘَﺔَ’ (N + Adj.) which renders ‘closed teeth’ (Adj.+N) stamped the target structure with Arabic language features. In fact, the Arabic translation seems to be a rewriting of the original except for the rendering of ‘Go to the Deuce’ which was translated as

"فِي أنْ أَذْھِبَ إِلَى اﻟﺸَّﯿْطَانِ" (word for word) which might not be an optimal choice, because in Arabic we generally say ‘أَذْھِبَ إِلَى اﻟﺠَﺤِﻴْم’ and the ‘Deuce’ is itself a symbol of ‘hell,’ ‘الـجَﺤِﻴْم’ . The use of ‘أَذْھِبَ إِلَى اﻟﺠَﺤِﻴْم’ could have added a more target oriented stamp to the translation. We can state that this translation is lexically adequate and stylistically correct, because it includes two (Arabic) optimal lexical features as ‘uttered,’ ‘أَنْطَﻠَقْت’ and ‘closed teeth, أَسْنَانُهُ اﻟﻤُطَﺒَﻘَﺔَ’ instead of just saying ‘ﻓَﻤُﮫُ اﻟﻤُﻐْﻠَﻖُ’.

TU13, on the other hand, is a good example of a very ST oriented style. The translator is obviously aware of what the source text’s writer intended to say in the ST situation. The target structure is obviously a rewording, a reexpression of what the man (in the ST) was whispering to himself while contemplating the place he was in. We can state, then, that explicitation is the most obvious translation procedure used in TU13, where recognition of linguistic elements is made according to the Arabic language syntactic norms ‘وَﻗَدْ أُوُھِيَ لِيَ’ at the beginning of the structure. The Arabic translation includes potential lexical choices as ‘أَوْحِيَ،’ ‘لaurus’، ‘أُوْحِيَ’ ‘وَأَرْيِبَ،’ ‘وَخَمِم وَحَشُم’ which all add more to the correctness of stylistic features.

One other time, it can be held true that to provide a covert translation, the translator does not always need to use indirect translation procedures only.

More overt translation samples of the English- Arabic expressive texts will be analysed in the following.
### TU14

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair.

\[
\text{كانَ أحْسَنَ الأَزْمَانِ، وَكَانَ أَسْوَأَ الأَزْمَانِ، كَانَ عَصْرُ الْحِكْمَةِ،}
\text{وَكَانَ عَصْرُ الْحَماَّقَةِ، كَانَ عُهْدُ الإِيمنَةِ، وَكَانَ عُهْدُ الْمُجْهُودِ، كَانَ}
\text{زَمَنُ الْفُرُوسِ، وَكَانَ زَمَنُ الْعَلَافُ، كَانَ رَبِيعُ الْأَمْلِ، وَكَانَ شَتَاءُ}
\text{الْفُنُودِ.}
\]

We had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way.

\[
\text{كَانَ آمَانَا كُلْ شَيْءٍ، وَلَمْ يَكُنْ آمَانَا شَيْءٌ، كَانَ جَمِيعَاً مَاضِينِ}
\text{إِلَى الجَهَنَّمَ مَبَاشِرَةً، وَكَانَ جَمِيعَاً مَاضِينِ إِلَى جَهَنَّمَ مَبَاشِرَةً.}
\]

### TU15

we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way.
There were a king with a large jaw and a queen with a fair face, on the throne of France.

These TUS are extracted from Dicken’s ‘A Tale of Two Cities’. The Arabic target structure of TU14 is an overt translation of the English source structure. There seems no complexity in rendering the source text content in its expressive mould. Some remarks concerning the lexical choices made in the Arabic translation should be made; the following terms were rendered as follows:

**Times:** 
- أَزْمَان

**Age:** 
- عَصْر

**Epoch:** 
- عَهْد

**Season:**
- زَمْن

**Spring:**
- زَبْيَغ

**Winter:**
- شَتَاء
The rendering of these terms in Arabic varies between literal translation and modulation in the example of ‘Season/زَمَن’. This indirect translation procedure can be said a way of avoiding the repetition of the concept ‘season’ which follows in ‘spring’ and ‘winter’, providing by this a potential lexical choice that can be considered as adequate and adding by this a correct Arabic style and an equivalent target structure, without losing the expressive aspect of the source structure.

In TU15, there are other translation procedures that are involved in a way to render the expressive source structure into an overt translation. Obviously, the first detected translation procedure is literal translation which does not hinder the Arabic syntactic organization. There is a change in point of view by rendering ‘we were all going direct the other way’ into ‘وَﻛُﻨﱠﺎ ﺟﻤِﯿﻊَ مﺎَﺿِﯿﻦَ إﻟﻰَ ﺟَﮭﻨﱠﻢَ ﻣُباشرةً’. This is a modulation which involves an explicitation of what is implicit in the source structure; the translator opted to unveil this despite the possibility of a literal translation. In fact such a choice adds more to the stylistic correctness of the Arabic target structure. Lexical choices can also be said to be adequate and hence equivalence of semantic choices is achieved.

TU16 is another example of a straightforward rendering of the ST structure through literal translation. We should not neglect the use of borrowing to render ‘France’ into ‘فِﺮَﻧْﺴَﮥ’, though it can be seen as a transliteration as well. Transposition is used to ensure the Arabic structure’s syntactic correctness in ‘large jaw/فَلدَ عَريض’ and ‘fair face/وَﺟْﮫٌ ﺟَﻤِﯿﻞ’ (N+Adj./Adj.+N). We can state that situational features have a role in the translator’s decision to choose to say ‘وَﺟْﮫٌ ﺟَﻤِﯿﻞ’ as a potential equivalent instead of just saying ‘وَﺟْﮫٌ ﺣَﺴَﻦ’, because ‘ﺟﻤﯿﻞ’ seems to reflect more physical beauty than ‘ﺣَﺴَﻦ’. We conclude that in this overt translation, adequacy and correctness are fulfilled in the Arabic translation.
‘A Tale of Two Cities’ offers different cases of overt and covert translations. We will attempt to analyse some of them in the following.

TU17
—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

The target structure in TU 17 seems to be detached from the source structure in its expressiveness which is rendered by a quadruplet: Literal, transposition, modulation and addition. Structurally, literal translation is the most obvious translation procedure which is generally co-used with transposition as a way to fulfil syntactic correctness of the Arabic language as in: ‘noisiest authorities’ (Adj+N) and ‘مُؤَرِّخِيَّةُ الْأَكْثَرُ صَخْبَا’ (N+Adj)/‘some of its noisiest authorities insisted’ (S+V) and ‘اصْرَّ بِغَصْنِ مُؤَرِّخِيَّةُ’ (V+S). This latter involves a change in point of view, because the literal translation of this expression into, for example,
will negatively affect both the adequacy of lexical features as well as the equivalence of semantic choices in the Arabic translation. Here, the translator, has obviously relied on the context of situation to render what is meant in the source structure.

The translation of ‘for good or evil’ can be said to be a good stylistic choice that is more Arabic oriented as which involves a more stylistic echo than simply saying. Addition is also present in TU17 as the translator added which is non-existent in the source structure. We can conclude that the lexical features in the Arabic translation has the major role in making it a covert (target/Arabic) oriented translation.

**TU18**

which, strange to relate, have proved more important to the human race than any communications yet received through any of the chickens of the Cock-lane brood.

/wa min ‘ajabin anna al-dalīla qad nahaḍa ‘alā anna hadhihi al-rasā‘ila al-dunyawoyata ikānat a‘wada ‘alā al-naw‘i al-basharī wa ashadda ḥadhran fitārīkhihi min ayin min tilka allatī Talaqāhā al-nnāsu min ayin mindajājāti « ziqāqu al-diyaqati »./
<table>
<thead>
<tr>
<th>TU19</th>
<th>Bespattered with rustic mire, snuffed about by pigs, and roosted in by poultry, which the Farmer, Death, had already set apart to be his tumbrils of the Revolution.</th>
</tr>
</thead>
<tbody>
<tr>
<td>تغطى ب грязь, استترحوذها الخنازير، وتحملها الطيور-عربيةً سابقاً للفلاح، الذي يدعوه الموت، أن أفردها ليكون عربات الثورة التي يسقط بها الناس إلى المخصصة يوم تنشب الثورة.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU20</th>
<th>But that Woodman and that Farmer, though they work unceasingly, work silently, and no one heard them as they went about with muffled tread.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ولكن ذلك الخطاب وذالك الفلاح كان، برغم عملهما الذي المؤصلي، يغمي عليهما لغة، فلما يسمع أحد وقع أذامهما المكتب.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transposition</th>
<th>Explicitation</th>
<th>Addition</th>
<th>Adaptation</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal</td>
<td>Modulation</td>
<td>Transposition</td>
<td>Covert</td>
<td></td>
</tr>
</tbody>
</table>
In TU18, the most obvious translation procedure is literal translation, but the translator’s choice of optimal equivalents by translating ‘**more important to the human race**’ into ‘أَعْودُ عَلَىِ النَّوعِ البشَريِّ وَأَشْدُ حَظْراً’ contributed to making the target structure a covert translation. Addition is also present in this TU: ‘و أَشْدُ حَظْراً فِي تَارِيخِهِ’ is a clear addition by the translator to the source structure ‘**more important**’. Though TU18 cannot be understood out of context, we can state that its expressive power is present (correct stylistic choices) according to the Arabic language features. Hence, we can confirm that this translation is target-oriented and realized by means of direct translation procedures. It is usefull to realize how the translator can be conscious about the way s/he uses a specific translation procedure to provide either a source-oriented or a target-oriented translation.

TU19 is another illustration of a covert translation enjoying lexical correctness in Arabic. Potential equivalents as ‘عَرَبَﺎتُﮫُ’ and ‘أَفْرَدھَا’ are all target-oriented lexical features. The organization of these lexical items into active voice structures as opposed to passive voice in the source structure is what is known as transposition. Though this syntactic organization is the most normal form in Arabic, students and teachers need to be aware about these minute properties of language and their organization. Explicitation is another translation procedure that the translator used in TU19. ‘**tumbrils**’ is rendred as ‘عِزْبَاتُ الَّتِي يُسَاقِ بِهَا النَّاسُ’ to the source structure. The translator did not opt for only ‘عِزْبَاتُ’ , because this term is connected to a specific historical context (i.e., the French revolution) as confirmed by the definition supplied by the Free Online Dictionary:

It can be concluded that the context has not only a crucial role in fulfilling semantic equivalence in translation, but also it can be the reason why the translator, for example opted for explicitation, rather than just literal translation.

In TU 20, literal translation stems the rendering of ‘But that Woodman and that Farmer’ into ‘وَلَكِنَّ ذَلِكَ الحَطَابَ وذَلِكَ الفَلَاحَ’. The translator, then, opted for transposition as s/he chose to translate the verb ‘work’ into the noun ‘عَﻤَﻠﮭُﻤَﺎ’ and the adverb ‘unceasingly’ into ‘اﻟﺪﱠاﺋِﺐُ’ which includes more than one potential equivalent. Such a choice by the translator can be justified by the importance that should be attributed to the code (or language) in an expressive text. One might also think about the correctness and equivalence in translation. The use of longer expressions in the target text can be sometimes risky as it may hinder the adequacy of lexical terms. We can provide an adequate translation with the necessary number of lexical terms, i.e., potential or optimal terms. Hence, needless embellishing can be discarded. The last expression in the Arabic translation ‘لمْ يَسْمَعْ أَحَدٌ وَقَعْ أَقْدَامَهُمَا المَكْبُوتَ’ is also a good illustration of a target oriented translation. The choice of ‘المَكْبُوتَ’ does not only reflect lexical correctness, but also the importance attributed to the expressive power of the Arabic language by the translator. Indeed, this is a good example of a translation enjoying the status of the original.

IV.3.b. Quantitative Data Analysis of English-Arabic Expressive Texts

The following tables and figures show the percentage of overt and covert translations on one hand. On the other hand, they give further details about the frequencies of the translation procedures used by the translators to render the expressive texts from English into Arabic.
Table 06: Percentage of Overt and Covert Translations in English-Arabic Expressive Parallel Corpora

<table>
<thead>
<tr>
<th>Text</th>
<th>Overt Translation</th>
<th>Covert Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Tale of The Pomegranate Tree</td>
<td>19</td>
<td>06</td>
</tr>
<tr>
<td>Wuthering Heights</td>
<td>5</td>
<td>20</td>
</tr>
<tr>
<td>A Tale of Two Cities</td>
<td>06</td>
<td>19</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
<td><strong>45</strong></td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td><strong>40%</strong></td>
<td><strong>60%</strong></td>
</tr>
</tbody>
</table>

Table (06) together with figure (18) demonstrate that the translation of expressive parallel corpora from English into Arabic can be both source or target text oriented. However, it is more covert with a percentage of 60% than overt (40%). In fact, 40% is an important value that confirms the importance of the source text in expressive (literary) text translation. Sometimes, the power of the language resides in its straightforwardness and simplicity. It does not require the translator to use complex,
ornamented expressions to restate what is said in the original text. At other times, the translator is faced with the task of knitting a more beautiful piece of discourse using different translation procedures that make the translation a louder text, a second original.

In the following, we will attempt to interpret the frequencies of the translation procedures used to translate the expressive texts from English into Arabic.

<table>
<thead>
<tr>
<th>Translation Procedure</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal</td>
<td>37</td>
</tr>
<tr>
<td>Transliteration</td>
<td>11</td>
</tr>
<tr>
<td>Borrowing</td>
<td>08</td>
</tr>
<tr>
<td>Transposition</td>
<td>40</td>
</tr>
<tr>
<td>Modulation</td>
<td>11</td>
</tr>
<tr>
<td>Adaptation</td>
<td>12</td>
</tr>
<tr>
<td>Explicitation</td>
<td>32</td>
</tr>
<tr>
<td>Expansion/Addition</td>
<td>16</td>
</tr>
<tr>
<td>Omission</td>
<td>03</td>
</tr>
<tr>
<td>Notes</td>
<td>01</td>
</tr>
<tr>
<td>Recovery</td>
<td>05</td>
</tr>
</tbody>
</table>

Table 07: Frequencies of Translation Procedures in English Arabic Expressive Parallel Corpora
Table 07 and figure 19 provide further details about the translation procedures used. It is quite logical that transposition has the highest frequency (40), for the simple reason that a translation which does not respect the target language’s syntactic rules cannot sound natural. Transposition has the highest frequency (40). In the former, for example, the transliteration of proper names is one way through which the translation preserves its tie to the source text. Smaller frequencies include the use of borrowing, recovery, omission and notes.

The next section includes assessments of Arabic-English parallel corpora. The translation units include overt and covert translations realized through different translation procedures.
IV.4. Analysis of Arabic-English Expressive Texts

IV.4.a. Qualitative Data Analysis of Arabic-English Expressive Texts

The following translation units are sample data taken from ‘The Tale of The Lamp’, we will shed light on the realizations of overt and covert translations as well as the translation procedures used by the translator.

<table>
<thead>
<tr>
<th>TU21</th>
<th>Near synonymy</th>
<th>Literal</th>
<th>Explicitation</th>
<th>Omission</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَتَوَّلَّت سَنَواتُ الْجَذْبُ سَبْعَاءً إِلَى أَنْ يَرْكَبَ الْجَمَالُ وَصَنَّارُ لَا تُفْتَرِي حَتَّى عَلَى حَمْلِ سَنَامَهَا.اَللَّهُ لَتِي فَطَنَتْ بِبَعْدِهَا الْمُؤْمِنِينَ! وَمَازَالَ النَّاسُ يَذْكُروْنَ أَحَدَ الَّذِيْنَ هُمَا الْسَّنَواتُ المُطْلِبَةُ، فَيُؤْرَخُونَ بِهَا أَيَّامَهُمْ، وَأَخْذَاهُمْ وَأَفْرَاحُهُمْ...</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/wa twālat sanawātu al-jadhbi sab‘an ilā an barakati al-jimālu wa sārat lā taqwā ḥattā ‘alā ḥamlī sināmīhā. Allāhu laṭīfun bi‘ibādihi al-mu‘minīn! wa māzāla al-nnāsu yadhkurūna ahhwāla tilka al-ssanawāti al-muẓlimati , fayu’arrikhūna bihā ayyāmahum, wa aḥdāthahum wa afrāḥahum.../</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The drought lasted for seven years until the camels knelt down, too weak even to carry the humps on their backs. God is kind to the Believers! The people always remembered the horrors of these dark years, which became a milestone in their history from which they counted events and feasts.
TU21 is an example of an overtly rendered translation from Arabic into English, where the translator’s decisions went beyond a mere literal translation of the source structure which includes some syntactic, lexical and stylistic features that need to be carefully assessed. The choice of ‘drought’ as a counterpart of ‘الجَذْبِ’ represents a near synonymy. The back translation of ‘drought’ is ‘الجفاف’ in Arabic. However, the richness of the Arabic language in terms of lexical variation may be one factor that influences the translator’s choice to opt for other lexical items that can be considered as less optimal. The context, here, plays a crucial role in lexical as well as stylistic features of both the source text and its target translation.

In translating ‘لا تقوى حتّى على حمل سنامها’ the context is made clear by explicitating the source structure as ‘too weak even to carry the humps on their backs’ and not just saying ‘too weak even to carry their humps’. Literal translation is also used in this unit of translation; ‘لَطِيفٌ’ in Arabic is literally rendered as ‘kind’ and it can be viewed as an adequate lexical choice made by the translator. However, one may wonder whether the word ‘kind’ has the same religious load as that of ‘لَطِيفٌ’ in Arabic. The expression ‘عبادة المُؤمنين’ is reduced into ‘the believers’ where ‘عبادة’ was omitted and also the expression ‘أيامهم، وأحداثهم، وأفراحهم...’ was rendered as ‘events and feasts’, i.e., ‘أيامهم’ was omitted. The adequacy of lexical features might be said to be slightly affected, but the correctness of syntactic and stylistic features conforms to the English language. Though the semantic aspect of the source text is rendered in the target one, stylistic correctness is not always guaranteed in an overt translation.
Then, he disappeared ... However, according to some storytellers; the man saw the walls of the city of Ghadamis appear before him, while others say that he continued on the Golden Road.

This translation is also taken from Izziddine Al madani’s ‘The Tale of The Lamp’. Obviously, the target translation unit is a covert translation of the source structure; it is a longer re-expression of the original in which the expression ‘وَلَا طَائِرٌ يُوْحِيْ إِلَيْهِ بِالحَيَاةِ’ was omitted in the English translation. There is a shift in point of view of the target structure in comparison with the source one. ‘إِنَّهُ ضَلَّهُ رَأَىٰ مَأْمَآ أَسْنَوَّرَ غَدَامِس’ is translated as ‘the man saw the walls of the city of Ghadamis’. The English translation seems to consider the context of situation in which someone is seeing/noticing/observing… the walls (i.e. living the experience himself) as opposed to someone who was seen in front of the walls of Ghadames as in the Arabic original text. This translation procedure (modulation) can be said to give a different
expressive power to the target language, though the correctness of lexical features and equivalence of semantic choices are not the same. Undoubtedly, transliteration of the proper name ‘غردام’ is the only possible and logical procedure used by the translator. The stylistic features of the target structure are, consequently, differently encoded in English because there is omission of lexical items and a shift in point of view. Adequacy of lexical features can be said to be relatively achieved through the use of potential elements as ‘storyteller’ and ‘continued’. The latter is a near synonym of ‘سلك’ which means literally ‘took’. The ‘Golden road’ is different from ‘The Road of Gold’ as ‘الطريق الدَّهُب’ is different from ‘الطَّرِیقُ اﻟﺬﱠھَﺐِ’. In this case, the translator has not made the optimal decision by choosing transposition instead of literal translation. Hence, equivalence of semantic elements is not precise.

Once upon a time, there was a man who lived in one of these ancient cities. He was extremely clever. Living in a time of plenty and opulence, he believed that contentment was an everlasting treasure.
At night, our protagonist would busy himself with his family - his women, sons and daughters. His and other people’s lives were filled with such contentment that not even a cloud on a summer’s day could spoil it.

The target structure of TU23 is expanded, because the translator decided to use the English famous expression used to open stories and tales in general: ‘once upon a time’. This choice can be viewed as a voluntary decision to produce a text with target language features. In Arabic, e generally use the expression ‘كان يا ما كان في قديم الزمان’. The use of transposition makes a change in the details of the source text; ‘يعيش في تلك المدن الفريقة’ is different from ‘who lived in one of these ancient cities’, i.e., ‘يعيش في واحدة من تلك المدن الفريقة’.

One possible reason behind such a choice is the information that the translator collected about the story before translating it, i.e., he might know
which city the protagonist lived in, because he might have read the whole story before translating it. Near synonymy is obvious in the translation of ‘أَعْقَلَ’ into ‘clever’. Again, such a choice can be viewed as an optimal lexical choice made according to the context of situation. By the end of the story, the protagonist, fleeing poverty and death, succeeds to win a treasure thanks to his intelligence in dealing with the Sultan.

To conclude, the translator succeeded to render a target text translation where some stylistic features in English added to the expressive aspect of the text, especially by considering the context of situation to select adequate lexical items.

TU24 includes other examples of target text features that the translator modified in the source text. ‘صَﺎﺣِبُنَا’ was translated as the ‘protagonist’ and not ‘our friend’ for example. Here, the literal translation of this lexical term can hinder the adequacy of lexical choices and the functional equivalent ‘protagonist’ seems a good choice made by the translator. Addition of ‘family’ is not obligatory, but can be seen as one way of focus on the code (language) in the English structure. ‘رَاضِيَةَ مَرْضِيَةٍ’ is an intertextual expression which gives a clue to the Holly Coran:

\[\text{يا أيتِّها النفس المطمئنة، ارجعي إلى ربِك راضية مرضية، فاذْخُلي في عبادي، و ادخْلي جنتي (سورة الفجر، الآية 27 ، 28 ، 29 ، 30).}\]

The target expression ‘filled with such contentment’ does not contain any clue to the religious component that stamps the Arabic text. However, the translator may have tried to compensate for this loss or gap by using the grammatical structure ‘‘ألا تكذَّرْها حتَّى ؟’’ ‘‘لا تكذَّرْها حتَّى ؟’’ ‘‘سخابة صيف’’ literally translated with a change in the point of view (part of the whole);
’سَحَابَة صَيْفٍ’ (a general case) is translated into ‘a summer’s day cloud’. This can be viewed as target language considerations made by the translator to give the text its expressive function where the main focus is on the form rather than on the content.

So, early one morning he left his house, armed with a knife. He walked close to the houses, looking around intently. The only thing he saw were the bodies of starving people.
people piled up along the street, hordes of flies hovering around them. The red-hot sun beat down from a clear blue sky, while a scorching wind was blowing hard. What a horrendous sight! Look at this miserable humanity!

TU25 is relatively longer than the previous ones. The first detected translation procedure selected by the translator is literal translation. Then, the recourse to the context of situation led the translator to add ‘his house’ in the target structure; it is a way of supplying more details for the target language reader. Two lexical elements were adapted in the English translation. The first one is ‘يَتَلَصَّص’ which is translated as ‘looking around intently’, while the second one is ‘يُحَاذَي جُدْرَان الشَّوارع’ which was rendered as ‘He walked close to the houses’. If we analyse the choices of the target structures carefully, we will confirm that these choices are conscious and context-related. It is true that ‘He walked close to the houses’ is different from ‘يُحَاذَي جُدْرَان الشَّوارع’, but the English translation seems to be closer to reality (i.e, the context of situation), simply because the walls in the streets that the author of the source text means are those of houses.

The way the translator describes the sky, sun and wind is different from the way the author of the source text presents them. In Arabic, description is achieved through coordinated clauses: (N+Adj.) + (N+Adj.+Adv.)+(N+Adj.+Adv.). In English, description has a different style ‘The red-hot sun beat down from a clear blue sky, while a scorching wind was blowing hard’. The lexical elements are knitted in a way that stimulates the reader’s imagination to construct a visual picture or
scene of the situation. The last two interjections are confirmations of a
target oriented translation in which the way we express our attitudes about
what we see in the world around us is completely different.

In TU26, the Arabic structure includes a number of stylistic features
as the play on words in ‘فَبَكي المِسْكِينَ، بَكي وَشَهِيقٌ وَنَاحٍ’ which was neutrally
rendered in English as ‘The poor man cried and wept’, omitting by this
This means that context is not being considered to translate these important details. ‘كلٌّ وَأَلِفٌ كِلَا’ is also Arabic specific play on words which was translated simply into ‘none’. The same goes for ‘تلوكه، تلوكه، تلوكه’ which was reduced to one word ‘chew-on’. The adaptation of the expression ‘قلّعنة الله على هذا الدَّهْر الظَّالم!’ results in a loss of both the cultural and religious load in the Arabic source structure, but at the same time replaces it with a more target oriented interjection. We conclude that the expressive function in the target text is realized via target oriented expressions. Hence, stylistic correctness can be realized by different means.

<table>
<thead>
<tr>
<th>TU27</th>
<th>ghayra annahā taj‘alunī ufakkiru abadan biwaṭanin sihriyyin lāa ‘rifuhu/.</th>
<th>Literal Transposition</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yet it makes me forever contemplate an enchanting homeland unknown to me.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU28</th>
<th>anā gharībūn ‘an jassadī, wa kullamā waqāftu amāma al-mir ‘āti arā fī wajhī mā lā tash’uru bihi nafsī, wa ajidu fī ‘aynī mā lā tukinnuhu a’māqi/.</th>
<th>Literal Expansion</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I am a stranger to my body; and whenever I stand before the mirror, I see in my face something which my soul does not feel, and I find in my eyes what my innermost self does not harbor.

TU27 and TU28 are both source text oriented, overtly translated. The choice of lexical terms through literal translation and transposition in TU 27 contributed to the production of a clear source text oriented translation.

TU28 is literally rendered. The translator, though, added ‘something’, s/he did not fail to attain the adequacy of semantic choices because it is part of both the requirements realized through this potential equivalence and the importance attributed to the expressive power of the Arabic language by the translator.

<table>
<thead>
<tr>
<th>TU29</th>
<th>Literal Transposition</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻓِذَا ﻳَوْزَبَ ﻟِلسَّنَﺎءَ مُتْكَلِّمَا ﺛَسَغَرَبً أَذْﻧِي صَوْتِي.</td>
<td>fa’idhā samī’tu lisānī mutakalliman tastaghribu udhunī șawtī/.</td>
<td></td>
</tr>
<tr>
<td>if I hear my longue speak, my ears are wonder-struck by my voice.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU30</th>
<th>Literal Transposition</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَقَدْ أَرَى ذَاتِي الخَفِيّة ضَاحِكَةٍ، بَاِكِيّةُ، مُسْتَبَسِلَةً خَائِفَةً...</td>
<td>waqad arī dzāti khafīya ṣaḥāka, bākīya, mustabṣila khāfīya...</td>
<td></td>
</tr>
<tr>
<td>فيُجْبِرُ كِيَانِي بِكِيَانِي وَتُسْتَفْسِرُ رُؤْجِي عَنْ رُؤْجِي الأُخْرَى.</td>
<td>fiyujbū kiānī bī kiānī wa mustefsīrū rūjī ‘an rūjī al-akhwā.</td>
<td></td>
</tr>
</tbody>
</table>
I see my concealed inner self smiling, crying, braving, and fearing; and my being wonders over my other being, my soul inquiries into my other soul.

Extracted from the same text as the two previous units of translation, TU29 and TU30 are a different decision by the translator to opt for a source text, overt translation in which literal translation is enough to transfer the expressive power of the words knitted in a way that conforms to the target language’s rules. In other words, transposition is the procedure, generally used together with literal translation, which participated in stylistic correctness and the way in which optimal choices as ‘wonder-stuck’ ‘soul’ and ‘concealed inner’ are placed in their co-text. Examples of transposition in both TU29 and TU30 include the translation of adverb of state ‘متكلم’ into a verb ‘speak’, and The organization of N+Adj ‘يأذى’ ‘روحي الأخرى’ ‘خفية’ in the Arabic text becomes Adj.+ N ‘concealed inner’ and ‘my other soul’ in the target text. Such a comment might seem logical and natural, but it should be highlighted in translation assessment, because the slight mistake in the organization of syntactic features or misuse of a translation procedure as for example, word for word translation, will affect the correctness of not only syntax, but also stylistic features of the (expressive) text where form (language) is of paramount importance.
<table>
<thead>
<tr>
<th>TU31</th>
<th>ماذا تغني بيروت للشاعر؟</th>
</tr>
</thead>
<tbody>
<tr>
<td>/māthā ta'ni beyrūtu lishšā'iri?/</td>
<td>What Does Beirut Mean To the Poet?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU32</th>
<th>وَلَعَّلُ وَجْهُها الْأَلْحَلِّي هُوَ ذَا الْوُجُوزُ الَّذِي كَانَ يُغَلِّبُنِي بِأَمْطارِ الْشَّجَرِ...</th>
</tr>
</thead>
<tbody>
<tr>
<td>/wala'alla wajhahā al-aḥlā huwa dhālika al-wajhu al-ladhī kāna yaghsilunī bi'amṯārī al-shī'ri.../</td>
<td>Her prettiest face was perhaps that one which had been washing me with the rains of poetry.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU33</th>
<th>فَهَنَاكَ عَلَاقَاتٌ تَنْشَأُ بِيْنَكَ وَبَيْنَ حَجْرٍ صَغَّيرٍ .. أَوْ بِيْنَكَ وَبَيْنَ شَجَرَةٍ .. أَوْ بِيْنَكَ وَبَيْنَ مَعْدَةٍ فِي حَديَةٍ .. تَنْشَأُ كُلُّ عَلَاقَاتُكَ الْقَدِيمَةَ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>/fahunāka alāqātun tansha’u baynaka wa bayna ḥajarīn sāghīrin.. aw baynaka wa bayna shajāratīn..aw baynaka wa bayna maq’adin fī ḥadīqatin..tunsīka kullā ‘alāqātikā al-qadīmati./</td>
<td>for a relationship may be formed .between yourself and a small stone.. a tree, or a seat in a garden, and makes you forget all your old relationships.</td>
</tr>
</tbody>
</table>
TU31, TU32 and TU33 illustrate further cases of overt translations, through the use of literal translation, omission and transposition. The translation of the title ‘ماذا تغني بيروت للشاعر؟’ came direct and overt in the form of a question as ‘What Does Beirut Mean To the Poet?’. Sometimes the translation of a book’s title or a work of art’s title takes other routes of reflecting the content of the text. TU32 came also in its overt form through the use of literal translation and transposition in ‘وجهها الأحلى’ / ‘prettiest face’. The same goes true for TU 33 where literal translation and transposition (active into passive: ‘علاقات تنشأ بين بيتك وبين حجر صغير.’ / ‘for a relationship may be formed between yourself and a small stone.’) are the two obvious and main procedures. The omission of ‘بينك وبين’ can be justified by the cohesive organization of the English text which does not require, in this context, the repetition of this expression as in the source structure. We can state that in these units of translation, the source text was written in a style easy to translate, because it does not contain idiomatic, cultural elements that need the translator to deploy more efforts. Yet, this simplicity of style, lexical and semantic features, was the secret of the beauty of Nizar Rabbani’s style. Adequacy of lexical choices, correctness of stylistic features and equivalence of semantic choices are all present in the above overt translations.

<table>
<thead>
<tr>
<th>TU34</th>
<th>Adaptation</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>فبيروت لها عشرين وجه</td>
<td>/fabayrūtu lahā ‘asharātu al-wujūhi/. for Beirut has dozens of faces.</td>
<td></td>
</tr>
</tbody>
</table>

TU34, on the other hand, came in simple easy style, but was rendered covertly. Literal translation is not as suitable as an adaptation of the source
structure. ‘dozens’ represents an optimal equivalent of the source structure’s ‘عشرات’. Stylistic correctness, semantic equivalence and lexical adequacy are all fulfilled in this covert translation.

The following units of translation are taken from Mostaghanemi’s ‘Memory in The Flesh’. The target structures analysed in this highly expressive corpus are more covert than overt. The two first ones are overt translations, while the three others are samples from covert translations realized through the use of different translation procedures.

<table>
<thead>
<tr>
<th>TU35</th>
<th>Literal</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>قبل اليوم كنت اعتقد أننا لا يمكن أن نكتب عن حياتنا إلا عندما نشفى منها. عندما يمكن أن نتذكر جزءاً من القديمة بقليل، دون أن نتذكر مرزة أخرى. عندما نقرر على النظر خلفنا دون خنين، دون جدوى، ودون حكٍ أيضا.</td>
<td>/qabla al-yawmi kuntu a’taqidu annanā lā yūmku an naktuba ‘an ḥayātinā illā ‘indamā nashfā minhā. ‘indamā yumkinu an nalmasa jirāḥanā al-qadīmati biqalamin, dūnā an nata’allama marratan ukhrā ‘indamā naqdiru ‘lā al-nnazari khlfanā dūnā ḥanīnin, dūnā junūnin, wa dūnā ḥiqdin aydān/</td>
<td>Explicitation Modulation Addition</td>
</tr>
</tbody>
</table>

Before, I thought we could write about life only when we had recovered from our wounds; when we were able to touch old sores with a pen and not revive the pain; when we could look back free from nostalgia, madness, and a sense of grievance.
At that instant my voice deserts me. I answer with a nod.

TU36

\[ \text{yakhdhulunî sawî faj’atan.. ujîbu bi’ishâratin min ra’î sî faqaṭ/}. \]

TU35 represents an overt translation of the Arabic source structure with some lexical and stylistic decisions taken by the translator as a way of rendering the expressive power detected in the source text. The target structure follows basically a literal translation procedure, that is accompanied with an explicitation of the unsaid in the source structure.

"لا يمكن أن نكتِب عن حياتنا إلا عندما نشفى منها" means

"لا يمكن أن نكتِب عن حياتنا إلا عندما نشفى من جروح حياتنا/ جروحنا/.

The target structure made an explicitation by translating it as ‘we could write about life only when we had recovered from our wounds’. A shift in point of view is used to translate what is negative in Arabic ‘لا يمكن أن نكتِب’ into a positive statement ‘we could write about life only when’. This shift does, in fact, involve a syntactic construction ‘we could… only when’ which can be considered as a transposition that assures syntactic correctness of the target structure. ‘ودون حَفْقّ أيضاً’ is rendered as ‘and a sense of grievance’ instead of just ‘grievance’, the addition of ‘sense’ in the English structure can be considered as one the different ways that focus on the English language and its expressive function is realized in a translation. For example, the translation of ‘عندما’ as
‘when we were able to touch old sores with a pen and not revive the pain’, the play on the two words ‘pen’ and ‘pain’ can be said an excellent optimal choice that give more weight to the quality of the translation and its expressive side.

TU36 provides other details of an overtly translated text. Literal translation proved to be useful in this translation unit, without recourse to more complex solutions. However, few remarks about lexical features are worth mentioning. ‘فَجْأَة’ in the source structure is translated as ‘At that instant’. Though such a choice can be said to be dependent on the situational dimension of the text, it seems to be not an optimal lexical choice and the aspect of ‘saddeness’ is lost in the target structure.

‘أُجِبْتُ بِإِشَارَةٍ مِنْ رَأْسِي فَقَط’ is translated as ‘I answered with a nod’. Here, there is an omission of an important lexical item that can be of great importance to the equivalence of semantic choices. There is a difference between ‘I answered with a nod’ and ‘I answered with a nod only’. The former may be accompanied with a non-verbal behaviour as a ‘stare’ for example. The latter excludes it. We can say that such details are not detectable from a first reading of the translation, but it is only through assessment of the source text together with its translation that we can view how the translator, by adopting specific procedures, may fulfil the correctness of stylistic and lexical features or not. We can say that in TU36, the adequacy of lexical features is affected by omission and near-synonymy.
Today, now that it is all over, I can say, “If that's the case, we're lucky that it's just in a book. However, what didn't happen could fill volumes.

TU37 can be said to be a second original, a rewriting of the original through omission, paraphrase, modulation and transposition. The shifts in syntactic structures as ‘Today, now that it is all over, I can say’ as opposed to the Arabic text ‘یمکننی الیوم بعد ما النتهی گل شيء ان أقول: هنینا للادب على فجیعتنا إذن فما أکثر من ساخحة ما لئ بخدث، إنها تصلخ الیوم’ represent transposition to guarantee the correct use of lexical and stylistic elements in the English target text. The translation, however, is completely different after this segment. There is a shift in point of view, where what is negative in Arabic ‘فجیعتنا’ is expressed as positive in English ‘we're lucky’. Omission are also a way to opt for a covert translation, by introducing a different target text. ‘هنینا للادب’ as an important element in the source text’s lexical and stylistic features is absent in the target text. The expression
‘what didn't happen could fill volumes’ can be evaluated as a paraphrase of the original. This shows in fact, a completely different way of revealing the expressive power of the source text. We can say that it is more than that, it is rather a reflection of the translator’s skill of writing. We may conclude that, sometimes the exaggerated focus on a specific aspect, as the language in this case, may deviate the adequacy and correctness in the translations. One exception can be the skopos of the translation, i.e., the purpose of the translatum that can, for example, call for something different as a higher number of readership and sales.

She slips out silently and returns minutes later with a large, copper, coffee tray, bearing a pitcher, cups, sugar bowl, orange-flower water, and a plate of sweets.
In this unit of translation, we notice other options that the translator decided to take. The addition of ‘silently’ in the target text can be seen as an effort from the part of the translator in relying on the context to provide adequate situational equivalence. This does not hinder the translation in its totality. The translation of ‘بَعْدَ لَحظَات’ into ‘minutes later’ can be considered as an optimal equivalent, because in reality, the preparation of coffee in a city like Constantine takes more than few moments, especially that the tray for guests follows specific traditional customs. The deep analysis of these elements in translation assessment leads us to reiterate that translation is not a mere operation of transcodage, the situational dimension is very important and can be loosely tied to the culture being translated, simply because culture gathers all what we do and how we do it as well.

The use of transposition is essential in respecting the target language rules. These details are almost present in all translations, and become an involuntary reflexion of starting, for example, with a subject in English, a verb in Arabic; or respecting the Adj.+N construction as in ‘large, copper coffee tray’. The use of the expression ‘orange-flower water’ to translate ‘ورِزْقُ لَمَاءٍ الزَّهْر’ is relatively unsuccessful. There is a loss of an important detail about the source culture. The translator could have opted for footnotes to bridge the gap in question. ‘tray’ in English and ‘صِلينية’ in Arabic do not have the same referent in reality. This is a near synonym which is target language specific. For example, in the following Arabic source text, the term ‘tray’ in English was provided by Akl and Sayegh (1993), as a translation of the term ‘صِلينية’ in Arabic. The source structure appeared in an expressive (literary) text as follows:

"كان واقفاً أمام طبق فيه كومة من الترزوس و كان المطر لا يزال يتساقط" (ص.18).
It is obvious that these lexical choices, which are in their totality target oriented, are not all optimal choices, but contributed in making the translation a covert, target oriented one. A question that one may ask here would be what can we say about the adequacy of lexical choices used with footnotes?

<table>
<thead>
<tr>
<th>TU39</th>
<th>Omission</th>
<th>Explicitation</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِنَّهَا تُفْرَدُ مَا عَلِدَهَا دَانِمًا، تَمَامًا كَمَا تَلَبَّسَ مَا تَفْلَكَ، وَتَفْلَكَ مَا تَعْرَفُ، وَلِهِذَا كَانَ حَتَّى الْخُزَنَ وَلِيْمَةٌ في هذِهِ المدينة.</td>
<td>/innahā tufrīdu mā ‘indahā dā’iman, tamāman kamā talbasu kullamā tamliku, wa taqūlu kullamā ta’rifu. Wa lihādhā kāna hattāal-ḥuznu walīmanat fī hadhihi al-madīnati/.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It puts everything on permanent display, It wears its entire wardrobe and says all it knows. Even grief is a public festival there.

This translation unit is target oriented in the sense that its style and lexical features are not source oriented. Even the organization of ideas came in clauses separated by commas, as if the translator is transferring just the content of the original in target language terms. The most detected differences in this translation unit come mainly at the lexical level; the omission of ‘تَمَامًا كَمَا’ is an example. Another example where the translator uses another translation procedure (explicitation) is the translation of ‘تَلَبَّسَ’ into ‘It wears its entire wardrobe’, this expression can be seen as a potential selection which gives the translation a different tool of
focusing on the language. A near synonym is used when ‘وليمة’ is translated into ‘festival’. This is neither a potential nor an optimal equivalent, simply because a ‘festival’ is different from ‘feast’ or ‘وليمة’. We can say that lexical correctness can be hindered when the translator does not succeed in selecting the available optimal choices s/he has.

<table>
<thead>
<tr>
<th>TU40</th>
<th>Literal</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>أيَمَكْنِ هَذَا حَقًا؟ ﺎَنْ ﻛُنْ ﻻ ﻛُتْبُ ﻛُنْ ﻻ ﺎَيْضًا.</td>
<td>/ayumkinu hadhā ḥaqqan? nahnu lá nashfāmin dhākiratinā.walihadhā nahnu naktubu, walihadhā nahnu narsumu, walihadhā yam útu ba’dunā ayḍan/.</td>
<td></td>
</tr>
</tbody>
</table>

But is this really possible? We are never completely cut off from our memory. Recollection provides the inspiration for writing, the stimulus for drawing, and for some, the motivation even for death.

TU40 represents a rewriting of the original except for the expression ‘أَيْمَكْنِ هَذَا حَقَا؟’ which is literally rendered as ‘But is this really possible?’. The target structure can be seen as a re-verbalization of what the source author wants to say through the use of potential lexical terms as ‘cut off’ to translate ‘نشْفَى’. Hence, lexical correctness cannot be said to be achieved as
it is a rewriting of the original. The addition of potential lexical terms as: ‘Recollection’, ‘the inspiration’, ‘the stimulus’ and ‘the motivation’ which replaces the repetition of ‘و لِھَﺬَا’ calls also for a target oriented stylistic and syntactic organization, as the source structure is formulated as cause-effect while it is not in the target structure. The equivalence of semantic choices is not a copy of the original, it is a second, new original.

IV.4.b. Quantitative Data Analysis of Arabic-English Expressive Texts

In the following, we will present quantitative data about the number and percentage of overt and covert translations. Translation procedures will also be analysed in the same way.

<table>
<thead>
<tr>
<th>Text</th>
<th>Overt Translation</th>
<th>Covert Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Memory in The Flesh</td>
<td>5</td>
<td>17</td>
</tr>
<tr>
<td>A Tale of The Lamp</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>The Poet</td>
<td>09</td>
<td>02</td>
</tr>
<tr>
<td>What Does Beirut Mean to the Poet</td>
<td>06</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>45</td>
</tr>
<tr>
<td>Percentage</td>
<td>40%</td>
<td>60%</td>
</tr>
</tbody>
</table>

Table08: Percentage of Overt and Covert Translations in Arabic English Parallel Corpora
Table 08 and Figure 20 show the same results as in the English Arabic Parallel Corpora. The source texts were translated more covertly than overtly, but the percentage of the source text oriented texts is not very low. More differences between Arabic-English and English- Arabic types of translations can be detected at the level of the translation procedures that the translator decided to use to realize either overt or covert translations.

In the following table (09) and figure (21), we will discuss the frequencies of the translation procedures used to render the expressive parallel corpora from Arabic into English.
<table>
<thead>
<tr>
<th>Procedure</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal</td>
<td>47</td>
</tr>
<tr>
<td>Transliteration</td>
<td>08</td>
</tr>
<tr>
<td>Calque</td>
<td>01</td>
</tr>
<tr>
<td>Borrowing</td>
<td>02</td>
</tr>
<tr>
<td>Transposition</td>
<td>29</td>
</tr>
<tr>
<td>Modulation</td>
<td>27</td>
</tr>
<tr>
<td>Adaptation</td>
<td>16</td>
</tr>
<tr>
<td>Reduction</td>
<td>06</td>
</tr>
<tr>
<td>Expansion</td>
<td>10</td>
</tr>
<tr>
<td>Near-Synonymy</td>
<td>06</td>
</tr>
<tr>
<td>Functional Equivalence</td>
<td>11</td>
</tr>
<tr>
<td>Idiomatic Equivalence</td>
<td>07</td>
</tr>
<tr>
<td>Omission</td>
<td>35</td>
</tr>
<tr>
<td>Paraphrase</td>
<td>02</td>
</tr>
<tr>
<td>Compensation</td>
<td>02</td>
</tr>
<tr>
<td>Explicitaion</td>
<td>13</td>
</tr>
</tbody>
</table>

Table 09: Frequencies of Translation Procedures Used in Arabic-English Expressive Parallel Corpora
Table 09 together with figure 21 reveal that more translation procedures are involved in the translation of Arabic-English expressive texts. As in English-Arabic expressive parallel corpora, literal translation is the most used translation by the translators. Omission comes second in position followed by transposition. The translators used two other important translation procedures that involve a shift in point of view or a bridging of the gap between the source and target cultures. These are Modulation and adaptation respectively. They were used more frequently than in the English Arabic translations. Sometimes there is a need to reveal what is being said implicitly in the source text. The translators used explicitation less frequently than in English–Arabic parallel corpora. The expansion of the target structure by adding more lexical items is also used by the translators. It is used less frequently in the English Arabic translations. Other translation procedures include idiomatic equivalence, paraphrase, compensation, borrowing, transliteration and finally calque with the lowest percentage.
Conclusion

The analysis of the expressive texts and their translations shows here that the translation is more target oriented than source oriented. In both English- Arabic and Arabic- English texts, the translators used various procedures to work out the lexical, syntactic, stylistic and semantic problems. The interpretation of such results can be justified by the fact that an expressive text is form-focused, and its translation should consider the stylistic, lexical and syntactic features of the target language. The presence of overt, source oriented translations reveal the fact that translation is not always about domesticating and appropriation of other ideas, it is also about knowing other cultures, other people and other languages.
CHAPTER FIVE

The Analysis of English-Arabic-English Informative Texts

Introduction

This chapter is devoted to the analysis of the rest of the corpus: both English-Arabic and Arabic-English informative texts. Translation units will be classified as either overtly or covertly rendered, i.e. source text features oriented or target text features oriented respectively. Then, the different translation procedures will be determined to assess their interdependence to text type. We will first shed light on the method of analysis in which a description of the corpus will be supplied and then an explanation of the procedure of analysis will be provided. The source data will be analysed both qualitatively and quantitatively.

In this section, we will present the corpus under concern, and then we will clarify the procedure of analysis which is slightly different from the one adopted to analyse the expressive texts.

V.1. The Corpus

It includes various texts from varied sources. These include texts that are written in Arabic and translated into English and texts written in English and translated into Arabic. The same criteria of selection of the expressive texts are used to select the informative ones. Hence, arbitrariness and the direction of the pair of the languages (from Arabic into English and versus) are the two main criteria of selection.

The informative texts include nine (09) texts from different sources. Five of them are Arabic-English and four (04) others are English-Arabic texts. The Arabic –English parallel corpora include:

الثروة الحرجية في سوريا ما لم تتدهور الحرب .. صار حطبًا للشبان! - written by AlaaHalabi and translated by Sami Joe Abboud, Al-Monitor.
CHAPTER FIVE

- lòng lịch và nhân sinh động

: it includes three texts extracted from the Disability World Magazine (2008) published monthly by the Scientist

The texts are translated by Benmoulay A.

a. في وضح الظهار

b. في رحم التأهيل

c. في قلب التأهيل

The English-Arabic parallel corpora include:

- A media note (US Department of State, April, 8, 2010) and its Arabic translation (extracted from the U.S. Embassy in Algiers official website, https://algiers.usembassy.gov/).


The total of the analysed translation structures includes one hundred and fifty (150) units of translation;

- 75 Arabic-English informative TUs
- 75 English-Arabic informative TUs

The sample data discussed in this chapter include forty (40) TUs

- 20 TUs from English-Arabic informative texts
- 20 TUs from Arabic-English informative texts
In the following, we will present the qualitative and then quantitative data analysis of the informative parallel corpora.

**V.2. Method of Analysis**

The assessment of the Arabic-English and English-Arabic parallel corpora is a two sided evaluation of both the source and target texts. The source data will be evaluated from three main levels. These levels are of course different from the expressive texts’ main elements of evaluation, and the reason behind this is the fact that the expressive text’s focus is form (hence its elements are form focused including style) and the informative text’s focus is content. Before contrasting the ST and TT, we will first of all, specify the ST unit of translation together with its TT structure. As clarified in the previous chapter, we mean by translation unit, a unit of thought, regardless of its length.

Second, the micro-strategies (or translation procedures) used in each unit of translation will be identified and explained according to the different levels: lexical, grammatical and semantic ones.

Lexical, grammatical and semantic elements will be contrasted with regard to the translation procedure(s) used to realize them. Conclusions will be drawn according to the adequacy (for optimal and potential lexical choices), the correctness (for grammatical choices) and the equivalence (for semantic choices) that are achieved in the TT.
V.3. Analysis of English-Arabic informative Texts

V.3.a. Qualitative Data Analysis of English-Arabic Informative Texts

The following examples are sample data from ‘The Nuclear Diplomat’.

We will start with covert translations where the content of this informative text is rendered in a target-oriented translation.

<table>
<thead>
<tr>
<th>TU41</th>
<th>That an accord was reached at all, however, was due in no small measure to nuclear engineer Ali Akbar Salehi, who is head of the Atomic Energy Organization of Iran.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ويُعود الفضل في التوصل إلى اتفاقٍ فعليٍّ - بصورةٍ كبيرةٍ - إلى المهندس النووي علي أكْبَر صالحي، الذي يرأس منظمة الطاقة الذرية الإيرانية.</td>
</tr>
<tr>
<td></td>
<td>Semantic Transposition Modulation Covert</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU42</th>
<th>but also a voice of reason to whom negotiators could appeal in times of crisis.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ووصفَت أيضاً بآلة صنعَ العقل الفادحُ على استعمال المُفاوضين في الأوقات الحرجَة.</td>
</tr>
<tr>
<td></td>
<td>Wa wuṣīfā ayyān bi’annahu sawtual’aqli al-qādiri ‘alāistimālati al-mufāwiḍina fī al-awqāṭi al-ḥarijati/.</td>
</tr>
<tr>
<td></td>
<td>Literal Modulation Transposition Covert</td>
</tr>
</tbody>
</table>
TU41 is an example of a semantic translation which focuses on content, more than form. However, to produce a target-oriented translation with a load of information as the ST, the translator used other translation procedures as transposition which is seen as a target oriented procedure since there is consideration of the syntactic properties of the Arabic language as in ‘nuclear engineer’ which was translated as المُهندِسُ النُوويٌّ and also the noun ‘Head’ which was translated into a verb يرأس. There is a shift in point of view in rendering ‘in no small measure’ as بِصُورةٍ كِبِيرَةٍ, where the content is the same, but the statement is negative in the ST and positive in the TT. The structure وَيَعود الْفَضْلُ فِي التَّوَضُّل إِلَى اِتِّفَاقٍ فَعْلِيٍّ - بِصُورةٍ كِبِيرَةٍ is a potential structure that contributed in making the translation target-oriented. We can state that the adequacy of lexical choices (potential rather than optimal ones) as يرأس, بِصُورةٍ كِبِيرَةٍ, اِتِّفَاقٍ فَعْلِيٍّ is present in the Arabic translation through correct grammatical and Arabic-oriented structures. Hence, equivalence of semantic choices is also achieved.

TU42 is another example of covert translation. The target structure is obviously not literally translated as it is reflected in the optimal lexical choices made by the translator and the grammatical structures as well. For example, ‘a voice of reason’ is translated as صوت العقل instead of, for instance, صوت المنطق. Structurally, it is literally rendered, but semantically, it is the optimal equivalent that reflects the source structure’s content. Another example of an optimal choice is the translation of ‘times of crisis’ into الأوقات الأزمنة, الأوقات الحرجة instead of الأوقات الأزمنة for instance. Such a choice can be considered as a semantic translation realized through two optimal lexical terms that collocate with each other. Transposition is a compulsory automatic solution used to render the noun phrase ‘times of crisis’ into N+Adj. Another translation procedure is modulation; there is a shift in point of view in expressing the source text’s content. The
agent/doer of the action in the source text is the recipient of the action in the target text. This (grammatical) view is rendered into a semantic content where the real doer of the action stands as the grammatical subject:

‘to whom negotiators could appeal’ vs ‘القادر على استمتالية المفاوضين’.

One further point that is worth mentioning is the cohesive organization that a translator may knit through the selection of expressions that ensure the text’s coherence. ‘ووصف أيضا بأنه’ appears earlier in the ST, but the translator opted to use it later in the target text. This means that the content focused text does give importance to the form of the text. Sometimes, it is through stylistic choices that the depth of content is realized.

As a conclusion, we can say that in this translation the translator succeeded in transferring the content of the source text, but from a different point of view and through adequate lexical choices, correct grammatical Arabic structures and equivalent semantic ones. It is obvious that additional importance is attributed to Arabic stylistic features as well.

In the following, we will analyse other examples from the same text that are overtly translated.

<table>
<thead>
<tr>
<th>TU43</th>
<th>Nuclear Diplomat</th>
<th>/al-diblumāsiyyu al-nawawiyyuu/</th>
<th>Literal</th>
<th>Overt</th>
</tr>
</thead>
</table>

191
He worked closely with his US counterpart, energy secretary Ernest Moniz, to iron out the deal’s technical aspects.

TU43 and TU44 are two clear illustrations of overt, source-text oriented translations. It is easy to detect the obvious relationship between a ST and TT in an overt translation. For example, in TU43 the title ‘Nuclear Diplomat’ was literally rendered as ‘الدبلوماسي النووي’. It can be concluded with no doubt that such a translation is overt, because the title reflects the content in a direct way, i.e., there is no technique used to use an attractive title that may reflect something different from the text itself. We can easily guess that the text is about a person who is a diplomat in the nuclear field.

TU44, on the other hand, includes a target oriented procedure, i.e., transposition which does not affect the type of translation (i.e., it is source oriented). Examples of this procedure are always related to the syntactic organization of grammatical elements in the target text. To illustrate this, the translator used adequate lexical choices that can be seen as optimal: ‘his US counterpart’ was translated as ‘نظيره الأمريكي’ (transposition+optimal lexical terms); ‘التسوية الجوانب التقنية للاتفاقية’ is the translation of the source structure ‘to iron out the deal’s technical aspects.’
Another procedure is transliteration. The name ‘Ernest Moniz’ was transliterated as “إرнести مونيز”. This is the only and best available solution for the translator to render this name.

The use of literal translation (structurally) in this TU is obvious, and seems to be suitable for the translation of this content-focused text. We can state that the equivalence of semantic choices is achieved and the content of the ST is existent in the TT. Adequacy of lexical choices and correctness of grammar in the Arabic text cannot be said to be absent.

<table>
<thead>
<tr>
<th>TU45</th>
<th>Literal</th>
<th>Transposition Modulation (recorded)</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>A big thinker helped to turn ancient genomics from niche pursuit to industrial process.</td>
<td>/mufakkirun kabirun ,sā’ada fī taḥwīl al-jīnūmi al-atharī min atharin qadīmin ilā māddatin khāmin ṣinā’iyyatin/.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU46</th>
<th>Literal</th>
<th>Explicitation Transposition Modulation (recorded)</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the late 2000s, plummeting sequencing costs and other advances made it easier to extract and analyse ancient DNA.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TU45 and TU46 are target oriented translations of the source structures.

A first reading may hint that it is source text-oriented. However, a careful assessment of, mainly, the lexical choices demonstrates the target-orientedness of the translation. To illustrate this, we take the optimal lexical choices in each TU.

In TU45, ‘ancient genomics’ was rendered as ‘الجينوم الأثري’، ‘niche’ was rendered as ‘أثار قديم’ and ‘industrial process’ was translated as ‘مادّة صناعيّة’. Such lexical choices cannot be found only in specialized dictionaries, that is why recorded modulation was used by the translator to render these specialized terms. In this context, one can ask questions as whether by providing such translations, the translator is opting for an overt or covert translation. We can say with little doubt, that since these terms are not literal translations of the source ones, and this is obvious mainly in the last expression ‘industrial process’ / ‘مادّة صناعيّة’، the translator wants to transmit a content that is accessible to the target reader, that is recorded in the Arabic language. Hence, target-orientedness stamps these translations.

The same goes true for the lexical renderings of the terms in TU46. For example, ‘sequencing costs’ was translated as ‘تكلفة تحديد التسلسل’.
“other advances” was translated as ancien DNA. These recorded modulations are all shifts in points of view to transmit the ST content according to Arabic language semantic, lexical and grammatical features. Such translations can also be seen as explicitations of the ST. Another example of explicitation is the translation of ‘In the late 2000s’ in TU46 into وَ في أواخر العقد الأول من القرن، “The translator might have opted for such a procedure, because it is not possible to translate the source structure literally.

We can say in Arabic, for example, وَ في أواخِرِ اﻟﻌَﻘْﺪِ اﻷَوﱠلُ ﻣِنَ اﻟﻘَﺮْنِ, but not وَ في أواخِرِ اﻟﺜﱠﻤَﺎﻧِﯿَّاتِ, that is why an explicitation was the solution to such a translation problem.

Literal translation and transposition are used in both TU45 and TU46. Such procedures do contribute in the correctness of grammatical choices (and their syntactic organization).

All in all, we can say that the content of both TU45 and TU46 is rendered through covert, target oriented lexical, grammatical and semantic choices made by the translator.

**TU47**

This year, population geneticist David Reich proved that it’s possible to explore human history by powering through ancient genomes en masse.

أُفْتَىَ عَالِمُ الوراثة السكانيَّة ديفيد راي أنَّهُ من الممكن استكشاف التاريخ البشري في عام 2015، عن طريق تثبيع الجينوم الأثري بشكل واسع.
TU47 and TU48 are two other examples of overt translation. They are realized by means of different translation procedures.

In TU47, the target translation unit is literally rendered in terms of structure. The use of transposition is obvious in the organization of the grammatical features into V+S and Adj. +N in the target structure.

Explicitation is obvious is rendering ‘this year’ as ‘٢٠١٥’ . The use of the expression ‘en masse’ to render ‘بِﺸَﻜْﻞٍ وَاﺳِﻊٍ’ represents a calque from the French language. The content of the target text is rendered in the target language through adequate lexical choices, correct grammatical features of Arabic and equivalent semantic choices.
TU48, on the other hand, is realized by means of literal translation and transposition. The lexical choices are adequately selected by the translator (idealistic/مَثَالِيّاً, unifying theories/النظريّات الكليّة الكُلِّىَّة). The target structure is organized by means of correct grammatical choices (direct speech) as in the ST. Semantic equivalence is achieved in this TU as there is no manipulation of the ST content.

In the following, we will provide some examples of covert translation from the ‘Media Note’.

<table>
<thead>
<tr>
<th>TU49</th>
<th>Modulation</th>
<th>Covert</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>TU50</th>
<th>Modulation</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 8, 2010 2010/398</td>
<td>(recorded)</td>
<td>8/ nīssān/abrīl 2010 389/2010</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU51</th>
<th>Modulation</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>The full text of Secretary Clinton’s op-ed follows:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TU49, TU50 and TU51 are examples of covert translations where the target structures are written according to the norms of the Arabic language. In TU49, the literal translation of the source lexical items will result in inadequate lexical choices and hence inequivalent semantic features as well. It is not then correct to translate ‘department’ as ‘قسم’، or ‘Office of the Spokesman’ as ‘مكتب البَحْث الرَّسْمِي’. The translator opted for a recorded modulation to render these lexical items.

In TU50, the date in English and Arabic contain almost the same elements, but still the use of ‘نِيسَان’ to translate ‘April’ involves a shift of a point of view, a modulation (recorded). The addition of ‘أَبْرِيلْ’ which is a transliteration of the source term may be a way to clarify better which month of the year is ‘نِيسَان’، because in some Arab countries, the transliteration of the months of the year is the mostly used one. Such a lexical choice may be justified by the importance given to the recipient of the text and the content itself. Husni and Newman (2015) provided a table of words that are restricted to a number of Modern Standard Arabic varieties and pointed out that “these include names of months, which vary between regions” (p.66-67). They (2015) added that “in addition, there are the religious calendars that are in use in various countries, starting, of course, with the Muslim Hijra calendar, whereas in Egypt, the names of Coptic months are also sometimes added to calendar references” (p.189).

TU51 is a good example of a covert translation as well. The whole source structure is rewritten in the Arabic language, and the source content
is communicated in a target oriented structure.

We can state that in the three translations, adequacy of lexical choices is realized through the choice of the appropriate target counterparts (recorded modulation). The grammatical correctness and semantic equivalence are also present in these translations.

**TU52**

In an op-ed originally published in *The Guardian* newspaper in the United Kingdom and also appearing in Germany’s *Berliner Zeitung*, *Frankfurter Rundschau*, *Kölner Stadt-Anzeiger* and *Mitteldeutsche Zeitung*, Secretary Clinton cited the progress achieved since President Obama’s speech in Prague last April.

وأشارت الوزيرة كلينتون في مقالة رأي، نُشرت أصلًا في جريدة الغارديان في المملكة المتحدة فضلاً عن نشرها أيضًا في ألمانيا في صحف ألمانيا وفرانكفورتر رارنترشتوغ وكونتر ستاد أنزيغر وميتلدوتشتيشتوغ، إلى التقدم الذي حققه منذ خطاب الزينيس أوباما في براغ في نيسان/أبريل الماضي.

and stressed the importance of international cooperation in addressing nuclear security challenges.

Today the United States and Russia will sign the New Strategic Arms Reduction Treaty (START) in Prague.

TU52 is an obvious overt translation of the source structure. The main translation procedures include literal translation where the elements of the source structure are present in the target one. However, the syntactic organization is realized through the target language features, and transposition is the procedure which contributes in achieving the
correctness of grammatical features, (S+V) in English is translated as (V+S) in Arabic. Transliteration is used to translate names as ‘The Guardian’ / ‘الغاردین’, ‘Berliner Zeitung, Frankfurter Rundschau, Kölner Stadt-Anzeiger’ / برلينرزيتونيغ و فرانكفورترزاندشاو و كولنر ستاد أنيزيغ, ‘Obama’ / أوباما, and ‘Prague’ / براغ. Recorded modulation is also used to render ‘April’ as ‘اَبْرِﯾْلْ’ and ‘Obama’ / أَبْرَﯾْلْ (transliteration). The equivalence of semantic choices can be said to be achieved in this TU. The lexical choices are adequate and include potential choices as ‘cited’/ أَشَارْتْ and ‘achieved’/ ﺗَﺤْﻘِﻖ (transposition). The content of the source structure is reflected in the target one.

TU53 is also overtly rendered. The main translation procedures used in this TU are literal translation and transposition. Both of them are ways that contribute in the grammatical correctness of the target structure. However, the adequacy of lexical features can be said to be affected by the choice of rendering ‘nuclear security challenges’ as ‘اَﻟْتَﺤْﺪِيَاتَ الأمنيَّة’. The omission of ‘nuclear’ in the target TU affects the content, i.e., equivalence of semantic choices.

TU54 is an overt, word for word translation. The source text content is encoded in the target language through the transliteration and borrowing of some lexical features as ‘Strategic Arms’ / ‘الأَسْـِـِلَـِّـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

In the following, the translation units are extracted from ‘A Voice for Women’, which were rendered overtly.
Schmelz, a solar physicist and chair of the American Astronomical Society’s Committee on the Status of Women in Astronomy from 2009 to 2015, heard too many of these stories — and a lot of them involved the same man.

TU55 is a source-oriented translation which seems at first glance to reflect almost the same source content, but with different syntactic organization in the target text. The presence of the source text lexical elements is rendered through transliteration: ‘Schmelz’ / شمِيلز’ and literal translation, but with a target organization of its grammatical elements by using transposition as a translation procedure. This is obvious in the S+V in the ST which is organized as V+S in Arabic. ‘too many of these stories’ is used in the ST after ‘from 2009 to 2015’, while it is used in Arabic as :  

<table>
<thead>
<tr>
<th>Literal</th>
<th>Transliteration</th>
<th>Transposition</th>
<th>Omission</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schmelz</td>
<td>شمِيلز</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
However, it is important to highlight the misinterpretation of the source content, where the misused transposition as a translation procedure led to a change in the content of the ST. In the source structure, Schmelz is said to be a chair of the American Astronomical Society’s Committee on the Status of Women in Astronomy from 2009 to 2015. The translator’s offer of information in the target text is completely different:

It means that the man was involved in ‘these stories’ from 2009 to 2015, and there is an important loss of details by omitting ‘Committee on the Status of Women in Astronomy’ in the target structure:

We conclude that the equivalence of semantic features is affected as the content in the target text is affected by the misuse of transposition and omission of important details.
Their actions, which became public this year, led to the resignation of Geoff Marcy, a well-known exoplanet hunter at the University of California, Berkeley.

After Marcy was outed, astronomy departments at universities and other institutions began frank discussions about unacceptable behaviour.

<table>
<thead>
<tr>
<th>TU56</th>
<th>Literal</th>
<th>Transposition</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>THEIR ACTIORS, WHICH BECAME PUBLIC THIS YEAR, LED TO THE RESIGNATION OF GEOFF MARY, A WELL-KNOWN EXOPLANET HUNTER AT THE UNIVERSITY OF CALIFORNIA, BERKELEY.</td>
<td>wa addat taharrukātuhuna- allātī ašbahat jamāhīriyatan khillāla al-‘āmi almunṣarīmi- ilā istiqālati jīfrī mārsī, wa huwa šā’īdu kawākiba ma’rufun fī jāmi’ati kālīfūrnīyā fī bīrklī/.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU57</th>
<th>Literal</th>
<th>Transposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AFTER MARY was outed, astronomy departments at universities and other institutions began frank discussions about unacceptable behaviour.</td>
<td>wa ba’dā ib‘ādi mārsī, bāda’at niqāshātun šarīḥatun fī aqsāmi ‘ilmi al-falākī fī al-jāmī‘ātī, wa ghayrihā mina al-mu’assassāti, ḥawla al-sulūkiyyāti ghayri al-maqbūlati/.</td>
<td></td>
</tr>
</tbody>
</table>

TU56 represents an adequate translation of the source text informative content. The main procedure that is used by the translator is literal.
translation, which is used together with transposition as a way to preserve grammatical correctness. Lexical choices made by the translator can be viewed as adequate and potential ones as: ‘well-known exoplanet hunter’

Names as ‘Geoff Marcy’, ‘California’ and ‘Berkley’ were transliterated in the target language and this is the most optimal choice available for the translator. We can state that equivalence of semantic choices is established in this translation unit.

TU57 is also an overtly rendered translation of the source text. There is no change in the content of the source text. The use of literal translation on together with transposition (V+S) ‘بتقاطعات صريحة’ and N+Adj.

‘بتقاطعات صريحة’ participated in achieving lexical adequacy, grammatical correctness and semantic equivalence in the target structure.

<table>
<thead>
<tr>
<th>TU58</th>
<th>Literal</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>a voice for women</td>
<td>صنُّوت للنساء</td>
<td>/sawtun linnisā‘i/.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU59</th>
<th>Literal</th>
<th>Transliteration</th>
<th>Transposition</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>They came forward, one by one. Young female astronomers sought out Joan Schmelz and confided in her about the sexual harassment that they had endured.</td>
<td>تقدَّمن إلى الأمام، الواجهة يُلو الأحْزى، هكذا توافدُ عالماً تَلَك شابِئاً إلى جوان شميرز، وأَسَرُّن لها بِقِصص التَّحْرِيش الجنسي الذي تعرَّضْنُ لُهُ.</td>
<td>/sawtun linnisā‘i/.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER FIVE

/tqaddamna ilá al-amāmi, alwāhidata tilwa al-ukhrā, hakadhā tawāfadat ʿālimātu falakin shābbātin ilá jwān shmīlz, wa asrarna lahā biqiṣaṣi al-ṭṭaharrushi al-jinsiyyi al-ladhī taʿarraḍna lahu/.

<table>
<thead>
<tr>
<th>Literal</th>
<th>Modulation</th>
<th>Transliteration</th>
<th>Transposition</th>
<th>Explicitation</th>
</tr>
</thead>
<tbody>
<tr>
<td>It was one of the most dramatic episodes in a string of gender-equality controversies this year, including Nobel laureate Tim Hunt’s dismissive comments about women working in the laboratory.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ﻲُrafَاتِ ﻟِى ﺍﻹِنْسانِ ﻓِی ﻣَوْضُﻋَاتِ ﺍﻟْمُساواَةِ ﺑِينَ ﺍﻟْجِنْسَيْنِ ﻓِی ﺍﻟْأَوْلَى ﺍﻟْخَيْرَةِ، ﻋَنْ ﻣَنْ ﺛَمُّ ﺍﻟْتَّعْلِيْقَاتِ ﺛَمُّ ﻟِى ﻋَنْ جَائِزةِ َنِوْبِلُ ﻋَلَى ﺍﻟْحَاِرِزِ ﻟِى ﺍﻹِنْسانِ ﻓِی ﻣَوْضُﻋَاتِ ﺍﻟْمُساواَةِ ﺑِينَ ﺍﻟْجِنْسَيْنِ ﻓِی ﺍﻟْأَوْلَى ﺍﻟْخَيْرَةِ.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/kānat hadihi wāḥidatun min akthari al-ahḍāth ma'sāwiyyatan fī silsilatin min nizā'āti al-musāwāti bayna al-jinsaynī fī al-āwinati al-‘akh īrati bimā fī dhalika ta'liqātu tīm hānt- al-ḥā'izi 'alā jā'izati 'nūbi'l-alladhī adlá bitaṣrīḥātīn tuqallilu min sha'ni al-nisā'I fī al-mukhtabarāti/.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TU58 is a direct, overt translation of the text’s title ‘A Voice for Women’. In many cases, translators opt for different procedures to translate the title of a text, film or other in a covert way. This translation came direct and straightforward reflecting the same lexical and components of the source text. It is obvious that equivalence of semantic choices, here, is present.

In TU59, the content of the source text is expressed overtly in the target text. Literal translation is the main translation procedure used with transposition to ensure correctness of grammatical choices. ‘Young female astronomers’/ ‘عالِمَاتِ فَﻠَﻚٍ شَﺎﺑَّاتٌ’ , in addition to the S+V form which is rendered as V+S in Arabic.

Transliteration as in the previous examples is used to translate the name(s) used in the source structure ‘Joan Schmelz’/ ‘ﺟﻮان ﺷﻤﯿﻠﺰ’. The target structure enjoys an optimal choice of some lexical terms as ‘came forward’/ ‘تَقﺪَمْن’ , ‘confided in her’/ ‘و أَسْرَرْنَ لَﮭَﺎ’. However, it is important to state that the addition of ‘ﻗَﺼِﺺ’ reflects the importance of the form (language) in transmitting content. In other words, the content focused text is not purely a content focused as stylistic features are also an important component in this type of text.

TU60, another example of overt translation, involves the use of different procedures. The couplet literal translation and transposition is clear in the structural organization of the grammatical components in the target text. Examples include the following translations:

‘string of gender-equality controversies’ / ‘سَلْسِﻠَةٌ ﻣُﻦْ نَزَاعَاتِ المُساواةَ بَيْنَ’ , ‘dismissive comments’ / ‘تَصْرِﯾﺨَاتٍ تَقْلَلُنَّ مَنْ شَﺄْنَ النُّسَاءِ فِي المُخْتَلِفَاتِ’.

This last example in itself involves two procedures: transposition (Adj.+N Vs N+Adj.) and explicitation. It is noteworthy to state the shift in point of
view (modulation) expressed in the target structure, where the translator used ﻓِﻲ اﻵوِﻧَﺔِ الأﺧِﯿِرَةِ to translate ‘this year’.

We may conclude that the grammatical correctness is fulfilled, the adequacy of lexical choices is also achieved by using potential equivalents as ‘episodes’/‘الاحداث’, ‘controversies’/‘النزاعات’, ‘comments’/‘التصريحات’. Some of these lexical choices are transliterated: ‘Nobel’/‘نوبيل’, ‘Tim Hunt’/‘تيم هانت’. The use of modulation does not result in an adequate translation, and the equivalence of semantic choices is also encoded in the Arabic translation.

V.3.b. Quantitative Data Analysis of English Arabic Informative Texts

In the following tables and figures, the percentage of overt and covert translations will be presented together with the frequencies of the translation procedures used by the translators in the Arabic translations of the English expressive texts. They will be followed by a discussion of the results.

<table>
<thead>
<tr>
<th>Text</th>
<th>Overt Translation</th>
<th>Covert Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Voice for Women</td>
<td>10</td>
<td>00</td>
</tr>
<tr>
<td>Genome Archaeologist</td>
<td>19</td>
<td>02</td>
</tr>
<tr>
<td>Nuclear Diplomat</td>
<td>10</td>
<td>02</td>
</tr>
<tr>
<td>Media Note</td>
<td>29</td>
<td>03</td>
</tr>
<tr>
<td>Total</td>
<td>68</td>
<td>07</td>
</tr>
<tr>
<td>Percentage</td>
<td>90.66%</td>
<td>9.33%</td>
</tr>
</tbody>
</table>

Table 10: The Percentage of Overt and Covert Translations in English-Arabic Informative Parallel Corpora
Table 10 and figure 22 reveal further the high percentage of a source focused translation adopted by the translators in the different informative texts. Overt translation is used with a percentage of 90.66%, while covert translation is used with a remarkably lower percentage 9.33%.

Such results may be justified by the fact that a content focused text’s translation needs to carry the same load of information that is encoded in the source text. Yet, the existence of covert translation in this type of text as well means something; there is no purely content-focused text. The language, or the code through which this content is rendered is also important. It is noteworthy to state also that overt translation in the English-Arabic texts has a higher percentage than in the informative text (English-Arabic). This confirms further the notion of ‘hybridization’, that content is also of paramount importance in a form-focused text. Knowledge can be vehicled to its learners only when a coherent and mutual relationship governs both form and content.
The frequencies of the translation procedures will be discussed in the following.

<table>
<thead>
<tr>
<th>Procedure</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal</td>
<td>62</td>
</tr>
<tr>
<td>Transliteration</td>
<td>14</td>
</tr>
<tr>
<td>Transposition</td>
<td>51</td>
</tr>
<tr>
<td>Modulation</td>
<td>08</td>
</tr>
<tr>
<td>Adaptation</td>
<td>07</td>
</tr>
<tr>
<td>Explicitation</td>
<td>05</td>
</tr>
<tr>
<td>Addition</td>
<td>05</td>
</tr>
<tr>
<td>Omission</td>
<td>13</td>
</tr>
<tr>
<td>Reduction</td>
<td>02</td>
</tr>
<tr>
<td>Equivalence</td>
<td>05</td>
</tr>
<tr>
<td>Paraphrase</td>
<td>05</td>
</tr>
<tr>
<td>Idiomatic Translation</td>
<td>01</td>
</tr>
<tr>
<td>Calque</td>
<td>01</td>
</tr>
</tbody>
</table>

Table 11: The Frequencies of Translation Procedures in English-Informative Arabic Parallel Corpora
Table 11 together with figure 23 reflect the frequencies of the different translation procedures used to translate the informative texts from English into Arabic. The most used translation procedure is literal translation followed by transposition. Transliteration, in this type of text, is used frequently as many of these texts contain names of places, people and institutions. Omission is another translation procedure that was used by the translator, and in the sample data it was pointed out as a cause of information loss in the content of the ST. Modulation and adaptation are used less frequently, followed by explicitation, addition, equivalence and paraphrase. The least frequently used translation procedures are represented by one case of idiomatic translation and another case of calque. Though the content focused text was translated more overtly than covertly, the frequencies of the procedures reflect that most of them are not adopted at high rates by the translators. The two main procedures are literal translation and transposition, their high rate justifies the high percentage of overt translation.
V.4. Analysis of Arabic English Informative Texts

V.4.a. Qualitative Data Analysis of Arabic English Informative Texts

In this section, we will attempt to give varied examples of translations of Arabic-English informative texts. The overt translations are more numerous than the covert ones. The following examples are extracted from the text ‘In the womb of rehabilitation’.

<table>
<thead>
<tr>
<th>TU61</th>
<th>Literal</th>
<th>Adaptation</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>/wa min qibali al-maqām al-sāmī al-karīmi wa aṣḥābi al-ssumuwwi al-malakī al-‘umarā‘/</td>
<td></td>
<td>paraphrase</td>
<td></td>
</tr>
<tr>
<td>by His Highness the King and the exalted princes of the royal family.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In TU 61, the translator opted for an adaptation of the titles in the source structure. It is obvious that the content of the source structure is formulated in a target oriented frame. The adjective ‘السَّمَوُّ الملكي’ in Arabic was translated into a paraphrase ‘of the royal family’ as a way to fulfil the lexical adequacy (syntactic correctness) in the target text. We can say that the lexical features of the target text represent potential choices which themselves fulfil semantic equivalence in the target text.
To achieve that end, it brought in, localized, and updated techniques. It provided specialists with scientific and technical data.

It joined forces with the relevant departments in bringing in, developing, accommodating and localizing rehab techniques. The aim was
CHAPTER FIVE

to fulfill both the local need for technical tools and thoughts as well as to meet the needs of the rest of departments concerned with these mechanisms across the Arab World.

TU62 and TU63 are overt translations of the source structures.

In TU62, all the lexical features in the source text are present in the target text, but there is a change in the grammatical category of each item. The phrases in the source text are translated into sentences in the target text; ‘بِﻨَﻘْﻠِ وَﺗُوْطِئِنِ وَﺗَﺤَﺪِيثِ التَّقْنِﻴِّة’ is translated as ‘it brought in, localized, and updated techniques’. The same procedure (transposition) is used to translate ‘وَﺗُوْﻓِﯾْرِ المَعلُومَاتِ العِلْمِيَّةِ وَالْفَنْيَّةِ لِلمُتَخَصِّصِينَ’ as ‘It provided specialists with scientific and technical data’. Indeed semantic equivalence is fulfilled through correct grammar and adequate lexis in this unit of translation, but it is noteworthy to highlight the importance attributed to the stylistic aspect of the target expression, where the use of ‘To achieve that end’ represents an important cohesive element in this segment of the text with what precedes. Hence, in a content focused text, the stylistic aspect is also important in transmitting the content of the source text.

In TU63 the translator opted for literal translation (mainly in the first clause of the TU), transposition and explicitation. The overall structure in the target text includes the same elements of the source structure, but the use of transposition seems the best procedure to organize the grammatical features in correct English.
Examples include Adj.+N Vs N+Adj. ‘relevant departments’, N Vs V as in ‘It joined’. The second clause in the target structure is a clear explicitation of the source text, where the same content is encoded in a longer piece of discourse. Though there is a clear focus on the stylistic aspect of the target text in this TU, we can say that the source content is not manipulated in a way where there is a covert orientation of the text. Equivalence of semantic choices is fulfilled in this TU.

TU64

The Joint Center for Research into Prosthetics, Orthotics and Rehabilitation Programs (JCRPO) has never been a sin.

TU65

The Joint Center for Research into Prosthetics, Orthotics and Rehabilitation Programs (JCRPO) has never been a sin.
The Center has gone out of its way to improve, develop, and promote services for taking charge of and rehabilitating disabled people of all ages: children, grown-ups, and the aged; particularly those having a special need for treatment and advanced rehabilitation.

**TU 64** is realized through a word for word procedure to render the source text content by taking into consideration the correctness of the grammatical features of the target language. We mean by this the S+V form in the target structure which is translated word for word as it appeared in the Arabic ST. The terms ‘Prosthetics’, ‘Orthotics’ and ‘Rehabilitation’ are examples of a recorded modulation. In other words, the equivalent counterparts of these technical terms are recorded terms that can found in bilingual dictionaries, though it is not the case in the Arabic language (i.e., they are not single technical terms). Their translations are compounds in Arabic ‘برامج التأهيل’، ‘الأطراف الإصطناعية’، ‘الأجهزة التعويضية’.

**TU65** is very obvious in its overtness. The use of literal translation to render the source text content is realized in a skillful way. The use of
transposition to respect the correctness of grammatical choices is also done as an appropriate choice by the translator. The couplet ‘literal’ and ‘transposition’ does involve the equivalence of semantic choices as well as the adequacy of the lexical ones.

<table>
<thead>
<tr>
<th>TU66</th>
<th>Explicitation</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mimmā atāḥa lahu furṣata al-tawassu‘i fīmā yuqaddimuhu min khadamātīn wa abḥāthin liṣālihi al-mu‘awwaqīna/.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The gesture empowered the Center to broaden the scope of the services it provided and the research it conducted in the interest of the disabled.

In this translation unit, the source content and the target content are characterized by the same load of information. In other words, the equivalence of semantic choices is established with some explicitation in the target structure concerning the translation of ‘什么都提供’ into ‘the services it provided and the research it conducted’. This translation procedure can be seen as an important decision by the translator that adds more focus on the adequacy of lexical choices. Indeed, in the source text the verb ‘什么都提供’ is used for both ‘什么都提供’ and ‘什么都研究’. However, we say, in a more adequate way: ‘we provide a service’, and ‘we conduct a research’. The correctness of grammatical choices is also fulfilled in the target text as the content is realized in a correct grammar of English.
The following examples are extracted from ‘In Broad day Light’, the first example illustrates a target oriented rendering of the source text.

<table>
<thead>
<tr>
<th>TU67</th>
<th>Adaptation</th>
<th>Explicitation</th>
<th>Covert</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِنْهُ عَكْمُ كُلْ ذَلِكَ تَنَامَا فَهُوَ حَسَنَةٌ وَصَدَقَةٌ جَارِيَةٌ لِحُكْمَةِ الْمَلَكَةِ</td>
<td>/innahu ‘aksu kulli dhalika tamāman fahuwa hasanatun wa sadaqatun jāriyatun lihukūmati al-mamlakati al-‘arabiyyati al-suʿūdiyyati/.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Quite the contrary! It constitutes both a positive move and an ongoing act of charity by the government of the Saudi Arabian Kingdom.

TU67 is an example of a target oriented translation. The existence of lexical features that are source culture and even religion related terms as فَهُوَ حَسَنَةٌ وَصَدَقَةٌ led the translator to opt for an adaptation of the terms by providing an explicitation of their semantic content in a target oriented context by using the terms ‘move’ and ‘charity’. The latter seems to be more target -culture oriented than the former which seems to be more general in its use.

The translation of حسنَةٍ in Kamus Al Ma’aanii (قاموس المعاني) appears as from a religious point of view as: “The reward ( from Allah, recorded for performing a good deed, and accounted for on the Day of Judgment” .

(2016) in almaany.com, retrieved from http://www.almaany.com/ar/dict/ar-en/%D8%AD%D8%B3%D9%86%D8%A9/).

In a general context, the same term is translated as ‘handout’,
‘charity’.

The term ‘صدقة’ was translated into different terms depending on the context; in the Holly Coran, the same dictionary provided its translation as ‘charity’. From a wider point of view, i.e., a religious one it was translated as ‘charitable deed’. (صدقة) (2016) in almaany.com, retrieved from http://www.almaany.com/ar/dict/ar-en/%D8%B5%D8%AF%D9%82%D8%A9-%D8%AC%D8%A7%D8%B1%D9%8A%D8%A9/).

The use of a more general term to translate خسنة may be justified by the use of an adaptation (explicitation) to render its meaning.

The correctness of grammar in the target structure is fulfilled along with semantic choices in this unit of translation.

<table>
<thead>
<tr>
<th>TU68</th>
<th>Literal</th>
<th>Addition</th>
<th>Transposition</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَإِنَّ كَانَ خَطِيَّةً فَهُوُوا فِي تَفَكِّرِ الخَاطِئِينَ، وَإِنَّ كَانَ خَطاً فَهُوُوا فِي تَفَكِّرِ الخَاطِئِينَ، وَإِنَّ كَانَ عَارَ فَهُوُوا عَارٌ عَلَى الْذَّيْنَ عَجَزَوا بِعُقَوْدِ أَكْبَرَ، وَسُلْطَةٌ أَقْوَى مِنْ تَحْقِيقِ نَصْفِ إِجْزَاءِهِ.</td>
<td>wa in kāna khatī’atan fahuwa fī tafkīri al-ḥāsidīna, wa in kānakhata’an, fahuwa fī tafkīri al-ḥāqiddīna, wa in kāna ‘āran , fahuwa ‘ārun ‘alá alladhīna ‘ajazū binufūdhin akbar , wa sulṭatin aqwā min taḥqīqi niṣfi injāzātihi/.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

But if the Center is a sin, that’s the view of the envious. If it’s a mistake, that’s the thought of the spiteful. If it’s a stigma, it’s associated with those who, with all their wider influence and stronger power, failed to realize [even] half of its accomplishments.

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If it’s a bane, it’s the bane of the influential folks who think it’s likely to break up their monopoly of the humanitarian sponsoring matters, which they regard as a close joint stock company!!

It’s a symbol of honor and pride for the people bearing the Kingdom’s name. It’s also the uppermost sort of compassion toward the patients, the disabled, the helpless, the aged and the needy.
In TU68, the content of the source text is overtly rendered in the target text. The translator opted for a literal translation in the following part of the ST: 

وَإِنْ كَانَ خَطِيئةً فَهُوَ فِي فَكْرِ الأَحَاسِدِينَ، وَإِنْ كَانَ خَطاً، فَهُوَ فِي تَفْكِيرِ ‘الْحَاصِدِينَ’ / ‘But if the Center is a sin, that’s the view of the envious. If it’s a mistake, that’s the thought of the spiteful’. The rest of the ST is, however, rendered in a more content-focused approach: 

وَإِنْ كَانَ غَرّاً، فَهُوَ عَارَ عَلَى الْذِّينَ، ‘عَارَاً بَنْفَوْدٍ أَكْبِرَ، وَسِلْطَةٌ أَقْوَى مِنْ تَحْقِيقٍ نَصِيفٍ إِنِّجَازَاتِهِ’ / ‘If it’s a stigma, it’s associated with those who, with all their wider influence and stronger power, failed to realize [even] half of its accomplishments’.

The use of the structure ‘if it’s…. that’s ’ stresses the importance of the stylistic aspect in transmitting the content of a content-focused text.

Lexical adequacy can be said to be fulfilled as the choices made by the translator to render specific terms in the ST can be viewed as optimal choices:

*‘خَطِيئة’ / ‘sin’*

*‘فَكْر’ / ‘view’*

*‘خَطا’ / ‘mistake’*

*‘تَفْكِير’ / ‘thought’*

*‘عَارّا’ / ‘stigma’*

*‘الْحَاصِدِينَ’ / ‘envious’*

*‘الْحَاصِدِينَ’ / ‘spiteful’*

The addition of [even] can also be viewed as a way of emphasis on the form of the text (language/stylistic aspect).

Grammatical correctness is also worth mentioning in this translation unit. The use of transposition to organize grammatical elements in the target text according to the target language rules as S+V and Adj.+N
contributed in the rendering of the source content in a grammatically correct target text.

We conclude that semantic equivalence is fulfilled in TU68.

The same goes true for TU69. The source text content can be said to be carried over in the target language through two main translation procedures: literal translation and transposition. Examples of transposition highlight the importance of grammatical correctness fulfilled in the TT (e.g.: humanitarian sponsoring matters, close stock company). Lexical correctness in the translation is realized through the choice of potential terms as ‘bane’, ‘monopoly’, and ‘influential folks’ which itself represents the use of explicitation as a translation procedure to render ‘متنفذين’ in the ST. This last choice does not only highlight the importance of the ST content, but also the language that vehicles it. The equivalence of semantic choices is fulfilled in TU69.

TU70 is a clearly source oriented translation (overt) that is literally rendered in English. However, overt here involves the use of modulation in translating ‘وَھُوَ زَمْنَ شَرْفٍ وَاعْتِزَازٌ إِنسَانٍ يُسْجَل بِاسْمِ المَلْكَة’ as ‘It’s a symbol of honor and pride for the people bearing the Kingdom’s name’. For example ‘اعْتِزَازٌ إِنسَانٍ’ cannot be said to be omitted, but expressed from a different point of view (modulation) :‘pride for the people….’. This translation can be said to be based more on sense and content than on form. Lexical adequacy is fulfilled through the use of optimal choices as (patients), (the disabled), (the aged), (the needy).

Grammatical correctness is realized through correct used of English while semantic equivalence is expressed through a shift in a point of view.

Notice the following overt translation taken from ‘In The Heart of
CHAPTER FIVE

Rehabilitation’.

<table>
<thead>
<tr>
<th>TU71</th>
<th>في قلب التأهيل...</th>
</tr>
</thead>
<tbody>
<tr>
<td>/fiqalbi al-ta’hi... /</td>
<td>In the Heart of Rehabilitation.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU72</th>
<th>وَيَنُظِّمُ ذُلْكُلَّهُ المُهمَّةَ الرئيسيَّةَ وهي البحوث التطبيقيةَ ذاتُ أَطْبَاعُ الحَدَمِي المَباشِرِ للْمُوقَعِينَ غِيْرُ العَدِيدِ مِنْ أَفْسَانِ المَرْكَزِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>/wa yunazimu dhalika kullahu al-muhimmatu al-ra’īsatu wa hiya al-buḥūthu al-taḥbīqiyyatu dhātu al-ṭābi ‘i al-khadamī al-mubāshiri lilmu’awwaqīna ‘abra al-’adīdi mina aqsāmi al-markazi/.</td>
<td>All this is governed by the main task: applied research with a direct nature of catering services for people with disabilities conducted by several sections of the Center.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU73</th>
<th>المَرْكَزُ المُشَتَّرِكُ يَحْقُوي في مَقْرِرَهُ المُسْتَأْخِرِيّ الرَّبْوَةَ عَلَى العَدِيدِ مِنْ الأقْسَامِ العَاملَةِ الَّتِي تَوْلَفَتْ في مَجْمُوعَةِها وَخَدَةِ مَتَكَلِمَةً</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Transliteration</td>
</tr>
</tbody>
</table>
The Joint Center’s hired headquarters at Errabwaneighborhood comprise several operational facilities which collectively make up an integral unit.

**Explicitation**

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Joint Center’s hired headquarters at Errabwaneighborhood comprise several operational facilities which collectively make up an integral unit.</td>
<td></td>
</tr>
</tbody>
</table>

**TU71** is a straightforward overt translation of the Arabic title ‘في قلبِ التأهيل’ as ‘In the Heart of Rehabilitation’. The title is not expressed in a complex structure that demonstrates complex grammatical, lexical and semantic features. Hence, the content of the source text title is overtly expressed in the target text.

**TU72** shows another way of expressing the source text content through literal translation and transposition. Literal because the lexical elements of the source text are present in the target text and transposition, because the organization of the target structure conforms to the target language rules.

Lexical correctness can be said to be fulfilled through the selection of the potential choices as ‘governed’ and not for example ‘organized’, ‘a direct nature of catering’ and not ‘a direct nature of services’. The term ‘لمَعَوقَين’ however, is translated as ‘people with disabilities’ and not simply ‘the disabled’. Equivalence of semantic choices is also fulfilled in this overt translation.
In TU73, the translator used a more content based translation by opting for adequate lexical choices as ‘hired headquarters’/‘مقرّة المُستأجرة’; ‘several operational facilities’/‘وحة متکلمة’; /‘العديد من الأقسام العاملة’; ‘integral unit’.

Transliteration and explicitation is a couplet used to translate ‘الرّبوة’ as ‘Errabwa neighborhood’. Grammatical correctness is achieved in this translation unit by means of transposition to organize the target text according to the target language grammatical rules. The semantic equivalence can be said to be established in this translation unit.

<table>
<thead>
<tr>
<th>TU74</th>
<th>Literal</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>/bad’an mina al-istiqbâlî ilâ al-khidmati al-ijtimâ‘iyyati thumma al-faḥṣuwa al-taqyîmu/</td>
<td>Transposition</td>
<td>from reception to social services, to examination and evaluation.</td>
</tr>
</tbody>
</table>

TU74 further illustrates the use of literal translation and transposition to transfer the content of the source text in an overt target text. Lexical adequacy, correctness of grammatical choices and equivalence of semantic choices are fulfilled in TU74.

In the following, we will present more covert and overt examples from another informative text: ‘Trees in Syria are becoming a Lucative Business’.
Trees in Syria are becoming a lucrative business.

The war has at times set Syria's green forests on fire, while it has subjected them to woodcutting (for heating) at other times.

TU75 is a covert translation of the source text’s title. The target structure is a reduced expression of the ST content from a different point of
view. The source title’s focus, however, is different from the target text. Terms as ‘الشَّنَاء،’ ‘الحَرْب،’ ‘الْمُرْوَة،’ and ‘الشَّنَاء،’ are all absent in the English translation, which used instead ‘lucative business’ to communicate the wood cutting operations made by Syrians for heating purposes in winter and times of war. The target translation can be seen as a reexpression of the source text’s title, with a different focus. Thus, it is not possible to make conclusions about the correctness of grammatical features, adequacy of lexical terms and equivalence of semantic choices.

In TU76, the TT seems to reject literal translation, especially at the lexical level as ‘تَخْصِيب آلَة الحَرْب مُزوِج سورِيا الخَضْرَاء وُبَاغِبَتِها باللُون الأَحْمَر’ is translated into ‘set on fire’. The term ‘تَخْصِيب,’ has a cultural connotation and metaphorically used to refer to the red color which is stated explicitly in the ST. For example, the definition of ‘خَضْبَتْ’ is supplied by the online dictionary ‘Qamus Al Ma’aanii’ as follows:

(2016). In almaany.com, retrieved from http://www.almaany.com/ar/dict/ar-ar/%D8%AE%D8%B6%D8%A8/).

The same dictionary provides the following translation of ‘خَضْبَتْ’ into English: “to give color to; put color on or take on color”. However, the color that is highlighted in this dictionary is not the red one, but rather the green: “be or become green”. (2016). In almaany.com, retrieved from http://www.almaany.com/ar/dict/ar-en/%D8%AE%D8%B6%D8%A8/).

Omission is obviously used because of the absence of ‘أَوْ تَحُولُهَا سَوْدَاء مَفْحَمة تَحْكِي قَصَّةٍ حَرِيقٍ نَسَبَهَا’ in the target structure. Modulation is clearly used in the translation of the two last clauses. Paraphrase is used also to give information that is expressed differently in the ST.
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A triplet (omission + paraphrase + modulation) is used to translate TU76. In this unit of translation, we find it difficult to evaluate the lexical adequacy, because it is a rewriting of the original. Equivalence of semantic choices cannot be said to be fulfilled either, but the correctness of grammatical choices is obviously present in the target text.

<table>
<thead>
<tr>
<th>TU77</th>
<th>Literal</th>
<th>Modulation</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>/lita’tiya al-ḥarbu wa tabda’a hadhihi al-tharwatu bizzawāli tadrījiyyan/.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Then war broke out and led this wealth to gradually disappear.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TU78</th>
<th>Literal</th>
<th>Transposition</th>
<th>Overt</th>
</tr>
</thead>
<tbody>
<tr>
<td>There are no statistics about the extent of the damage to forest areas in Syria, the agricultural country whose citizens appreciate the value and importance of trees.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The translation procedure used in TU77 is literal translation and modulation, and more specifically cause-effect. It is obvious that the choice made in translating ‘started’ into ‘led to’ has a direct effect on the selected translation strategy. A possible translation would be: ‘then the war broke out and wealth started to gradually disappear’. We can say that the choice of a lexical item rather than another may determine the translation procedure used to render a specific structure. Lexical adequacy, grammatical correctness and semantic equivalence are fulfilled in this translation unit.

From a linguistic point of view, TU78 seems to be incomplete. More than that, even the source structure in Arabic is incomplete and a poor translation of an incomplete idea. However, literal translation and omission are the procedures that the translator opted for. ‘المغابات و المناطق’ is reduced to ‘forest areas’.

It is difficult to assess equivalence of semantic choices and even correctness of grammatical ones. However, most of the available lexical terms seem to be adequately rendered in the TT.

<table>
<thead>
<tr>
<th>TU79</th>
<th>Literal</th>
<th>Transposition</th>
<th>Overt explicitation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/wa birraghmi min 'adami wujūdi ghābātin kabīratin fī Sūryā (misāḥāt al-magābāt al-ṭābi‘iyya fī Sūryā tbaluğhu 232.8 al-ḥakīmiyya) illā anna al-ghābāti allati kānat mawjūdatan qabl bi-ad-dawlati/</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Even though there are no large forests in Syria (natural forests in Syria cover 232.8 hectares [575 acres]), the forests that existed before the start of the war served as a lung for this Mediterranean state.

<table>
<thead>
<tr>
<th>TU80</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>التّي سُعتَ قَبْلَ العام 2011 إلى تَوْسيع رُفَع المُسَاحَات الْخَرِجِيَّةٍ وَ الْغَابَاتَ، وَ أَوْلِئِكَها اهْتَمَامًا كِبْرًا فِي ظَلَّ حَالَةٍ أَمْنٍ مُّتَأَزِّرَة وَ رَخَاءٍ وَ صَالِحٍ إِلَى مَراَجَع مُتَقَدِّمَة جَعْلَ مِنْ هَذِهِ المُسَاحَات مِنْ أَوْلِيَآَهَا الْحُكُومَةِ، وَ الْفَعْلِيَّات الْإِجْتِمَاعِيَّةِ، وَ حَتَّى الْتَّفَقَافِيَّة.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>/allatī saʿt qabla al-ʿāmi 2011 ilā tawsīʿi ruqaʿi al-misāḥātī al-ḥarajīyyati wa al-ghābāti, wa awlathā ihtimāman kabīran fī ḥālī hālatin amniyyatin mümțāzatin warakhāʾin wasāla ilā marāḥila mutaqaddimatin jaʿala min hadhihi al-misāḥātī min awlawiyyāti al-hukūmati, wa al- faʿāliyyāti al-iṭtimāʿiyyati wa hattā al-thaqaṭiyyati/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Syria sought to expand the forest area patches before 2011. It granted them major attention amid excellent security and prosperity that reached advanced stages and turned these spaces into one of the priorities of the government, as well as [the scene of] social and cultural events.
TU79 is literally translated, because the grammatical structure is kept within the constraints of the TL. Explicitation is used to provide further information about ‘hectares’ by using the unit of measurement ‘acre’ and also in translating ‘كانت بثمانية رنة للدولة’ into ‘served as a lung for this Mediterranean state’. It can be stated in this case that the translator is aware about the receptor of the translation (English speaking receptors) who usually uses acre instead of hectar. A triplet is used in this unit of translation. Adequacy of lexical choices, correctness of grammatical features and equivalence of semantic ones can be said to be all achieved in this overt translation.

TU80 is the last sample of overt translation used in Arabic – English informative texts. Literal translation is used to render the content of the ST which can be easily identified when compared with the TT. The addition of ‘[the scene of]’ in the TT can be said to be optional. Adequacy of lexical terms is obvious in the selection of the target counterparts as in ‘في ظل حالة، ‘أمنية ممتازة و رخاء amid excellent security and prosperity’. Correctness of grammatical choices and equivalence of semantic features can be said to be fulfilled.

After presenting the qualitative analysis of some covert and overt translations in the Arabic-English parallel corpora, we will present a succinct quantitative data analysis of the source data.

V.4.b. Quantitative Data Analysis of Arabic English Informative Texts

In this section, we will present the percentage of overt and covert translation in Arabic-English informative texts as well as the frequencies of the translation procedures. An interpretation of the results will follow the tables and figures.
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<table>
<thead>
<tr>
<th>Text</th>
<th>Overt Translation</th>
<th>Covert Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trees in Syria are becoming a</td>
<td>37</td>
<td>02</td>
</tr>
<tr>
<td>Lurcative Business</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Broad daylight</td>
<td>06</td>
<td>01</td>
</tr>
<tr>
<td>In the Womb of rehabilitation</td>
<td>21</td>
<td>01</td>
</tr>
<tr>
<td>In the Heart of Rehabilitation</td>
<td>07</td>
<td>00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>71</strong></td>
<td><strong>04</strong></td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td><strong>94.66%</strong></td>
<td><strong>05.33%</strong></td>
</tr>
</tbody>
</table>

Table 12: The Percentage of Overt and Covert Translations in Arabic-English Informative Texts

![Figure 24: The Percentage of Overt and Covert Translations in Arabic-English Informative Parallel Corpora](image)
Table 13 and figure 24 reflect the high percentage of overt translations adopted in the Arabic-English informative parallel corpora. Only four (04) cases of covert translations were detected in these texts. They constitute a percentage of only 5.33%. The adoption of an overt translation to render a content-focussed text is inexistent in one text: ‘In The Heart of Rehabilitation’. Most texts were translated on a source text oriented basis. Seventy one (71) cases of overt translations from a total of seventy five (75) were detected. This constitutes 94.33% of all the cases.

The results of quantitative data analysis of overt and covert translations confirm the fact that a content-based text is translated overtly, and this can be justified by the fact that the source text content should be transmitted adequately to the target text readers. In other words, the ST reader should receive the same offer of information that the reader of the ST received.

Nevertheless, the existence of few covert translations in this type of text stresses the possibility to change the ST content into a TT oriented translation. These cases are generally rewritings of the ST from a different point of view.

The following table and figure show the frequencies of the translation procedures used in Arabic-English parallel corpora.
Table 13: The Frequencies of Translation Procedures in Arabic-English Parallel Corpora

<table>
<thead>
<tr>
<th>Procedure</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal</td>
<td>47</td>
</tr>
<tr>
<td>Word for word</td>
<td>06</td>
</tr>
<tr>
<td>Transliteration</td>
<td>17</td>
</tr>
<tr>
<td>Borrowing</td>
<td>03</td>
</tr>
<tr>
<td>Transposition</td>
<td>57</td>
</tr>
<tr>
<td>Modulation</td>
<td>17</td>
</tr>
<tr>
<td>Adaptation</td>
<td>02</td>
</tr>
<tr>
<td>Explicitation</td>
<td>18</td>
</tr>
<tr>
<td>Addition</td>
<td>03</td>
</tr>
<tr>
<td>Omission</td>
<td>02</td>
</tr>
<tr>
<td>Reduction</td>
<td>01</td>
</tr>
<tr>
<td>Equivalence</td>
<td>05</td>
</tr>
</tbody>
</table>

Figure 25: The Frequencies of Translation Procedures in Arabic-English Informative Parallel Corpora
Table 13 together with figure 25 give further details about the frequencies of the adopted translation procedures in the different Arabic-English informative texts. Transposition, a target oriented procedure, and literal translation are the most used to render the STs contents in the TL. The high frequency of transposition can be justified by the importance of grammatical correctness that should be fulfilled in the translation. Many explicitations and shifts in point of view were adopted to translate the informative texts in question. The translations of names of places was done by means of transliteration. Other translation procedures were used but with a lower degree of frequency. They include word for word translation, equivalence, addition, omission, adaptation and reduction.

Conclusion

The analysis of the informative parallel corpora and their translations from English into Arabic and from Arabic into English stresses the source orientedness adopted by the translators to render the contents of the source texts into the target languages. In other words, the translators provided more overt than covert translations of the informative source texts. These overt translations stress the importance of the different grammatical, lexical and semantic features which together contribute in presenting an offer of information to the target language reader similar to that offered by the source text to the source text reader. Various translation procedures were at work, they have varying degrees of use by the translators.
Outcomes and Implications of the Study for the Field of Translation

Introduction

This chapter is devoted to a further discussion of the research outcomes. More details will be supplied about source/target text features and type-fixed procedures in text typology. The implications of this study for the field of translation and translation teaching will be highlighted as well.

VI.1. Expressive texts between Source/Target text features and Type-Fixed Procedures

VI.1.1. The English-Arabic translations

The quantitative data analysis of the English-Arabic expressive texts revealed that these texts’ translations are more target-oriented than source-oriented. However, the detected overt translations involve the use of direct Translation procedures as literal translation, transliteration of names as ‘Amma’/أمّة, and also indirect procedures as transposition which is target oriented par excellence, because it contributes in achieving syntactic correctness of these form focused texts according to the TL rules as in TU4:

- His sisters, Hind and Kulthum, were both accomplished strategists.

- كُانتَانَا أَخْتَانَا هَندَة وَكُلْتُوُمِ بَارِعَتَنِينَ فِي رَسْمٍ خُطَطِ الشَّنْطِرَنِ.

The covert translations of the source texts reveal different things about the translation decisions taken by the translators to fulfil equivalence at the different levels including lexical, syntactic, stylistic and semantic. For instance, in TU4 the term ‘strategists’ was explicitated in Arabic as a way to ‘offer information’ about what it means exactly in its source context,
i.e., ‘بارعثنين في رسم خط الطبرنج’; and at the same time selecting a potential lexical item as ‘بارعثنين’ can be considered as a successful decision by the translator of this text which has a further positive effect on the stylistic correctness of the TT. It can be held true that the lexical adequacy can be realized not only by means of the selections of single counterparts or terms, but also via other choices as explicitation (more than one word).

The addition of other terms in the target text can reflect the translator’s own understanding of a source text’s lexical choice as in ‘extraordinary’/‘بديعة وفريدة’ which is different from ‘extraordinary’ on its own. At the same time ‘بديعة و فريدة’ seem to be more Arabic-oriented and more expressive than just selecting the term ‘جميلة’.

A covert translation is generally seen as a second original, i.e., the TT enjoys the same status that the ST enjoys in the SL. Hence, the TT reader enjoys the TT in the same way the ST reader enjoys the source text. This means that the translator should be aware of the optimal choices s/he has in order to produce a second original.

It can be posited with no doubt that the key to producing a powerful expressive piece of discourse resides in the conscious use /selection of the available translation procedures as explicitation as in TU12

The ‘walk in’ was uttered with closed teeth, and expressed the sentiment, ‘Go to the Deuce’.

The relationship between translation procedures and overt and covert translations is not straightforward. In other words, the translator can use indirect translation procedures to produce an overt translation and direct procedures to produce a covert one. For example, in TU14 the use of
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modulation and literal translation resulted in an Arabic-oriented (covert) translation:

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair.

It is important to state that the translation method proposed by Reiss (2000) (see chapter 03) for expressive texts is said to be a ST perspective, or ST author perspective. In our research, the outcomes reveal the opposite, i.e., expressive texts are more TT oriented than ST oriented, with the existence of fewer cases of ST oriented translations. It means that the results do not confirm Reiss’s idea about the method adopted for translating an expressive text from English into Arabic and from Arabic into English. This confirms further the idea that there are no type-fixed procedures for the expressive text type.

The importance of the context of situation is reflected in covert translations. In other words, what is said in the ST in a given context can be rendered adequately only by what can be expressed in a similar target situation. This means that lexical choices that have an expressive power are loosely tied to the situation in which they are expressed. This may involve most of the time a shift in point of view, using by this modulation as a procedure as in TU17 (see chapter 04, p.151).

In this sense, one can doubtlessly assume that the translation process is not as simple as one might think. The use of a specific translation procedure is more than merely solving a translation problem. It is conditioned by the context of situation in which the ST is produced.
Solving a translation problem (through a translation procedure) means going back to the context of the ST.

To illustrate further this point, the use of explicitation in TU19 to translate ‘Tumbril’ as ‘عَرَبَانِيَّةٍ الَّتِي يُسَاقُ بِهَا النَّاسُ إلَى المَقْصُولَةِ’ is a result of the importance attributed to the context of situation (French revolution).

Another important point that is worth mentioning concerning the outcomes of the translations of the expressive texts is the variance in the source orientedness or target orientedness of this text type. Some expressive texts are translated more overtly than covertly as ‘A Tale of The Pomegranate Tree’. One might justify such a choice by the importance of the skopos of the translatum (Tr.) which cannot be dissociated from the purpose of the ST.

‘A Tale of The Pomegranate Tree’ has a more religious and political skopos than only an expressive- form focused literary masterpiece. The content that is embodied in this text might have been a main reason to produce a source-oriented translation. In some other expressive texts, the aesthetic value can be a more primary objective that can be fulfilled by different TL stylistic devices to produce a second original as ‘ذَا الكِرَةُ الْجَسَدِ’.

The results of the quantitative data analysis revealed that the mainly used translation procedures to render expressive texts from English into Arabic are both source oriented and target oriented procedures. The use of transposition as target procedure can be easily justified by the importance of the syntactic organization of the TT according to the Arabic language rules.

On the other hand, to produce a target oriented expressive text, the translators used procedures as adaptation and modulation which are considered as target-oriented procedures. Nevertheless, the results of analysis do not show that they have the highest frequency of use.
Furthermore, the translations of English-Arabic expressive texts vary between overt and covert translations. The latter have a higher percentage than the former. Many factors contributed in the production of these translation types as the achievement of lexical adequacy, stylistic and syntactic correctness as well as the equivalence of semantic choices. These features work together with the context of situation to produce an overt or covert Arabic expressive text.

VI.1.2. The Arabic-English translations

The quantitative data analysis of Arabic-English expressive texts revealed that as in the English-Arabic texts, the translators opted for both types of translation, overt and covert, to render the source texts. More than that, the Arabic-English expressive texts were translated more covertly than overtly with the same percentage as the English-Arabic texts. The translation procedures used in these translations were used at different frequencies, and more types of procedures are used to translate from Arabic into English (16 procedures) than to translate from English into Arabic (10 procedures).

It is widely admitted among translation teachers and learners that the use of a specific procedure represents a translation problem solving. This leads us to conclude that though the data analysis revealed the same percentage of overt and covert translations in the Arabic and English translations, there are more types of procedures used by the translators to render the former than those used to render the latter. In this case, it can be concluded that there is more easiness and less translation problems (for the translators) to render the expressive texts from English into Arabic than to translate them from Arabic into English. Such results can be interpreted by the existence of different factors as the richness of the Arabic language in
terms of vocabulary and the linguistic and translation competence of translators. Hence, lexical adequacy in the Arabic - English translations was realized by means of less optimal choices since the Arabic texts are knitted through a wider variety of lexical choices.

To illustrate this further, in TU21 the translators opted for a near-synonymy to translate ‘الجذب’ as ‘drought’ and in TU22, they used ‘continued’ to translate ‘سلوك’. Transposition as a target procedure was also used in these translations, it adds to the naturalness of the language. In very few cases, the adoption of this procedure might be unsuccessful as in rendering of ‘طريق الذهب’ as ‘the golden road’ instead of ‘the gold road’ or ‘the road of gold’.

The translations of the English- Arabic expressive texts was realized according to a TT perspective, and not as a ST perspective. This does not exclude the existence of fewer cases of ST oriented translation. However, we cannot confirm the existence of a type-fixed procedure in this context.

VI.2. Informative Texts between Source/ Target Text Features and Type-Fixed Procedures

VI.2.1. The English-Arabic Texts

The informative text is different from the expressive text in that it is viewed as a more content-focused than form-focused text. It can be deduced that the translations of these texts are more source-oriented than target-oriented. The qualitative data analysis demonstrated a lower percentage of covert translations (9.33%) than overt ones (90.66%).

Fourteen translation procedures were used in English-Arabic translations. A question that rises here is whether this number of procedures reflects the obstacles faced by the translators to transfer the ST content in the TL. To avoid repetition of content that is stated earlier, the
translator in **TU55** used omission. This cannot be seen as an obstacle as much as a skopos of the translatum or simply a second offer of information.

Literal translation and transposition are mostly used in the translations of these texts. There are few cases of adaptation and modulation which are target focussed procedures. Other procedures used by the translators include addition, reduction, omission and paraphrase. We cannot associate the provision of an overt or covert translation to one of these procedures, but at the same time we cannot dissociate the use of a specific procedure from another.

**VI.2.2. The Arabic-English Texts**

The informative Arabic texts were also translated more overtly than covertly. This result stresses again the importance of the content to be translated in the TL. However, the small number of covert translations illustrates the shifts in point of view that may be taken by the translator as in **TU49**, **TU 50**, and **TU51**.

The number of translation procedures used to translate the informative texts into English is close to, but less than the number of the procedures used in the English- Arabic informative texts. This stresses further the idea that the use of a specific translation procedure is not always associated with problem solving in the process of translation. It is also linked to the skopos of the translatum. In this connection, it useful to indicate also that the existence of a high percentage of translation procedures is not always related to the translation problems or richness of a specific language, but rather it is the skopos of the translation that dictates the adoption of specific procedures to achieve it.
If we compare these results with Reiss’s (2000) view about the method adopted to translate the content-focused text, we will realize that we have different outcomes. Indeed as Reiss (2000) indicated, explicitation is used in both English-Arabic and Arabic-English translations, but at different frequencies as it was not the mostly used translation procedure in both senses of translation. We cannot state then that explicitation is a fixed procedure used to translate the informative text, for the simple reason that languages are not similar, the translation problems are solved differently by the translators and according to the skopos drawn by the translator. In other words, the offer of information in the content-focused texts analysed in this study was realized as a wider variety of interrelated procedures different from what Reiss (2000) proposed.

VI.3. Overt and Covert Translations and their Relations to Translation Procedures

The use of a translation procedure is not conditioned by the provision of a specific translation type (overt or covert). The use of transposition as a target procedure by the translators in the source data was existent in both overt and covert translations. However, it should be noted down that there is no single procedure at work. In other words, the translations of the Arabic expressive texts into English were realized by considering the context of situation and more than a single translation procedure. Hence, the translator is supposed to, consciously, take a decision to translate literally, or by adaptation, modulation, omission, etc… A shift in point of view (the use of modulation) during the translation process is not always obligatory, especially when it hinders the ST content.

There is no specific translation procedure that can be said to be the basis of a source text oriented or target text oriented translation, because the provision of the former type of translation or the latter one is realized
by the interaction of all the procedures involved in the translation process. Translation is not an exact science as indicated by Steiner (1975). It is indeed an exact art, a good art.

The importance of these results resides in a better exploitation of theoretical notions in the field of translation and in translation teaching by learners and their trainers. In the following, we will discuss the implications of these outcomes in the field of translation in general and translation teaching in particular.

VI.4. The Implications of Text Typology, and Translation Procedures for The Field of Translation and Translation Teaching

In research, it is important to highlight the implications of the outcomes of data analysis in the field of translation, and at the same time it is necessary to raise the importance of the theoretical aspect of research in that field. The current study raises the importance of the notions of text typology, overt and covert translations and translation procedures in the translation classroom.

Generally, the translation of text typology in the translation classroom, especially at early stages, is not given a deep interest in terms of theory and consequently practice. In other words, translating a literary or journalistic text is carried out in the same manner, frequently as a read and translate task. In this sense, we find it important to highlight the notion of text typology in translation curricula where the learners develop insights about the relationship between these concepts and translation. Modules as Discourse Analysis can be an important ground to explore the emergence of the notion of text type and how it is tied up to the translation process. A question that may be raised would be how this could be implemented effectively in the translation classroom, mainly in the Algerian classroom.
CHAPTER SIX

The syllabi that are developed for translation teaching generally include modules that deal with linguistic enquiry as discourse analysis which is an important topic that is taught for Master classes, university of Alger 2.

In this module, students are supposed to be introduced to different notions as text, discourse, and the different standards of textuality as cohesion and coherence. Text typologies are also a detailed topic covered by this module where not only the divisions of texts that translation scholars provided are explained to the learners, but also their link to translation is said to be concretized through the selection of specific translation procedures to produce the same text type in the TL. However, a good implementation of text typology in the translation classroom in general and the Algerian translation classroom in particular can be achieved through a clear understanding of the origins of text typology rather than who and when specific typologies were developed. More than that, the translation tasks in these translation classrooms should highlight the conscious decisions made by learners concerning the text type in question.

Translation methods and procedures represent another fundamental notion in this research. It is true that translation students are trained to solve the translation problems they may encounter by the use of specific procedures, but it is necessary to help them explore and understand that the relationship between the different text types that they translate and the translation decisions they make can be realized only through the conscious selections of the appropriate procedures.

The identification of the text type prior to translating is of paramount importance. It may help in the production of a TLT that conforms not only
to the ST type, but also to the skopos set for the translatum.

The good implementation of the current study’s outcomes can be achieved through continuous and varied translation tasks where both the learners and trainers (or teachers) discuss fundamental notions instead of just solving read and translate tasks.

Translation is not only about providing adequate translations, it is about teaching/learning how to translate adequately, how to justify one’s choices and how to transplant the ‘meaning’ that is encoded in different text types from one language to another and from one context to another.

Overt and covert translations are theoretical notions that need to be researched further through an applied perspective to TS. In other words, the adoption of a ST or TT perspective by students (and translators) should be consciously approached and justified through the adoption of a specific skopos or translation procedure. Overt and covert translations are important notions that need to be exploited further in relation to other text types.

This study raises the need for a better and deeper exploration of text typology and translation procedures in the Algerian translation classroom. It highlights the importance of a modern Algerian translation classroom in which the learners of translation explore the roots of fundamental notions in their scientific research and recreate them in their translation process. If we are to make progress in scientific research in the field of translation, it is high time to carry out more process-oriented translation studies than the traditional read and translate tasks.

**Conclusion**

In this chapter, we attempted to shed more light on the main conclusions related to our research questions. In other words, the conclusions were focused on source/target text features (overt and covert
translations) as well as type-fixed procedures. The assumptions we deduced from the results of analysis highlight the non-existence of text-type fixed procedures, because of different factors as the skopos of the translation and the context of situation. They highlight that the expressive text is more target oriented while the informative text is more source oriented. The importance of this study can be more effective in the field of translation only if further research about text typology and translation is conducted. The research outcomes need to be exploited in the translation classroom and raise more translation related topics that can improve the theoretical and applied studies in the field of translation.
GENERAL CONCLUSION

In this study, we investigated the relationship between text typology and translation, mainly by inquiring about the relationship between the translation of text typology and translation procedures on the one hand, and overt and covert translations on the other. The text types in question are the expressive as well as the informative texts. They were represented by a variety of parallel corpora from different sources. The research questions aimed at finding whether the overall methods adopted to translate the expressive and informative texts depend on source or target text features, i.e., overt or covert translations respectively, and specific translation procedures.

The results of the study confirm our hypotheses concerning the research questions. The expressive and informative texts were translated both covertly and overtly. However, the former were rendered more covertly than overtly and the latter were rendered more overtly than covertly. It can be deduced that these results would be justified by the functional feature of each text. In other words, the former being form-focused while the latter being content focused. Consequently, the expressive texts were more target-oriented, attempting to provide second-originals and the informative texts were source-oriented and direct in transmitting the source content, they are then a second offer of information.

As we hypothesized earlier, the results demonstrate that there are no type-fixed procedures used to translate the expressive and informative texts in this study. Several translation procedures were used by the translators to provide overt and covert translations.

The analysis of the data revealed further information about the translation of the expressive and informative text types and translation.
Since there are some cases of overt translations in the expressive parallel corpora and some other cases of covert translations in the informative ones, this means that the provision of the translations of these two text types is not straightforward. Translation is a complex process of decision making. The choice of source-text oriented or target-text oriented translations is governed by different factors. It is linked to the procedures selected by the translator to solve some problems or achieve a specific skopos. The context of situation is also crucial in decision making during the process of translation. All these factors constitute a network which operates together to produce either an overt or a covert translation.

The exploitation of such results can be useful in the field of translation in general and translation teaching in particular. The best way to achieve progress in this topic is likely to be a good mastery of the fundamental notions as text-type, genre, procedure, method…etc by the learners. In addition to this, the concretization of these notions through the conscious application in translation classrooms is also of paramount importance because learners are supposed to know which type they are translating, for what purpose and be able to justify their choices of specific translation procedures.

The integration of these topics in translation courses, mainly in the Algerian university would be promising and bright through a purposeful and serious designation of syllabi in the field of translation. It will open further research grounds of other text types in the field of translation and discourse studies.
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APPENDICES

APPENDIX A : English- Arabic Expressive Parallel Corpora

‘Shadows of the Pomegranate Tree’

If things go on like this,' Ama was saying in a voice garbled by a gap-toothed mouth, 'nothing will be left of us except a fragrant memory.'

His concentration disrupted, Yazid frowned and looked up from the chess-cloth. He was at the other end of the courtyard, engaged in a desperate attempt to master the stratagems of chess. His sisters, Hind and Kulthum, were both accomplished strategists. They were away in Gharnata with the rest of the family. Yazid wanted to surprise them with an unorthodox open-ing move when they returned.

He had tried to interest Ama in the game, but the old woman had cackled at the thought and refused. Yazid could not understand her rejection. Was not chess infinitely superior to the beads she was always fingering? Then why did this elementary fact always escape her?

Reluctantly, he began to put away the chess pieces. How extraordinary they are, he thought, as he carefully replaced them in their little home. They had been especially commissioned by his father. Juan the carpenter had been instructed to carve them in time for his tenth birthday last month, in the year 905 A.H., which was 1500, according to the Christian calendar.

Juan's family had been in the service of the Banu Hudayl for centuries. In AD 932. the head of the Hudayl clan, Hamza bin Hudayl, had fled Dimashk and brought his family and followers to the western outposts of Islam. He had settled on the slopes of the foothills some twenty miles from Gharnata. Here he had built the village that became known as al-Hudayl. It rosé on high ground and could be seen from afar. Mountain streams
surrounded it, and turned in springtime into torrents of molten snow. On the outskirts of the village the children of Hamza cultivated the land and planted orchards. After Hamza had been dead for almost fifty years, his descendants built themselves a palace. Around it lay farmed land, vineyards, and almond, orange, pomegranate and mulberry orchards that gave the appearance of children clustering about their mother.

Almost every piece of furniture, except of course for the spoils looted by Ibn Farid during the wars, had been carefully crafted by Juan's ancestors. The carpenter, like everyone else in the village, was aware of Yazid's status in the family. The boy was a universal favorite. And so he determined to produce a set of chess statuettes which would outlast them all. In the event Juan had surpassed his own wildest ambitions.

The Moors had been assigned the colour white. Their Queen was a noble beauty with a mantilla, her spouse a red-bearded monarch with blue eyes, his body covered in a flowing Arab robe bedecked with rare gems. The castles were replicas of the tower house which dominated the entrance to the palatial mansion of the Banu Hudayl. The knights were representations of Yazid's great-grandfather, the warrior Ibn Farid, whose legendary adventures in love and war dominated the culture of this particular family. The white bishops were modeled on the turbaned Imam of the village mosque. The pawns bore an uncanny resemblance to Yazid.

The Christians were not merely black; they had been carved as monsters. The black Queen's eyes shone with evil, in brutal contrast with the miniature Madonna hanging round her neck. Her lips were painted the colour of blood. A ring on her finger displayed a painted skull. The King had been carved with a portable crown that could be easily lifted, and as if this symbol-ism was not sufficient, the iconoclastic carpenter had provided
the monarch with a tiny pair of horns. This unique vision of Ferdinand and Isabella was surrounded by equally grotesque figures. The knights raised blood-stained hands. The two bishops were sculpted in the shape of Satan; both were clutching daggers, while whip-like tails protruded from behind. Juan had never set eyes on Ximenes de Cisneros, otherwise there can be little doubt that the Archbishop's burning eyes and hooked nose would have provided an ideal caricature. The pawns had all been rendered as monks, complete with cowls, hungry looks and pot-bellies;

creatures of the Inquisition in search of prey.

Everyone who saw the finished product agreed that Juan's work was a masterpiece. Yazid's father, Umar, was troubled. He knew that if ever a spy of the Inquisition caught sight of the chess-set, the carpenter would be tortured to death. But Juan was adamant: the child must be given the present. The carpenter's father had been charged with apostasy by the Inquisition some six years ago while visiting relatives in Tulaytula. He had later died in prison from the deep wounds sustained by his pride during torture by the monks. As a finale, fingers had been snapped off each hand. The old carpenter had lost the urge to live. Young Juan was bent on revenge. The design of the chess-set was only a beginning.

Yazid's name had been inscribed on the base of each figure and he had grown as closely attached to his chess pieces as if they were living creatures. His favorite, however, was Isabella, the black Queen. He was both frightened and fascinated by her. In time, she became his confessor, someone to whom he would entrust all his worries, but only when he was sure that they were alone. Once he had finished packing the chess-set he looked again at the old woman and sighed.
Why did Ama talk so much to herself these days? Was she really going mad? Hind said she was, but he wasn't sure. Yazid's sister often said things in a rage, but if Ama really were mad, his father would have found her a place in the maristan at Gharnata next to Great-Aunt Zahra. Hind was cross only because Ama was always going on about it being time for their parents to find her a husband.

Yazid walked across the courtyard and sat down on Ama's lap. The old woman's face, already a net of wrinkles, creased still further as she smiled at her charge. She abandoned her beads without ceremony and stroked the boy's face, kissing him gently on his head.

'May Allah bless you. Are you feeling hungry?'

'No. Ama, who were you talking to a few minutes ago?'

'Who listens to an old woman these days, Ibn Umar? I might as well be dead.'

Ama had never called Yazid by his own name. Never. For was it not a fact that Yazid was the name of the Caliph who had defeated and killed the grandsons of the Prophet near Kerbala? This Yazid had instructed his soldiers to stable their horses in the mosque where the Prophet himself had offered prayers in Medina. This Yazid had treated the Companions of the Prophet.
شجرة الرمان

"إذا استمرت الأمور على هذا المنوال، فإن ينبغي لنا سوى الذكرى العطرة" هكذا كانت تقول "أمة" بصوت نغمه فهما الأدرد.

قطب يزيد جبينه، وقد تشتت تركيزه، ورفع نسره عن رقعة الشطرنج، كان عند الطرف الآخر من قلعة النار، مترتها في محاولة بائدة لإيقاف هجوم عنيف، كانت أختاه، هند وکثوى، بار عنني في رسم خطط الشطرنج. كانت هناك في غرناطة، مع بقية أفراد الأسرة، وكان هو يريد أن يفاجئهما بنقفة افتتاحية غير تقليدية عند عودتهم.

حاول أن بث اهتمام "أمة" بلعبة، غير أن العجوز أضحكها الفكرة وأعرضت. لم يطيع يزيد أن يفهم سبب إعراضها، ليس الشطرنج أهم بكثير من المسححة التي لاتتوقف عن مسها وتحريك حباتها، لماذا تغلع على الدوام هذه الحقيقة البديهية؟

أخذ يرفع قطع الشطرنج دون حماسة، وبينما كان يعي القطع بحرص في مأواها الصغير، كان يفكر كم هي بديعة وفردة، لقد تم صنعها خصيصا بطلب من أبيه، كان خوان النجار قد تلقى أمر بأن يحنها بحلول عيد ميلاد يزيد العاشر، في الشهر الماضي، من العام 905 من الهجرة، الذي كان يوافق 1500 بحسب التقويم المسيحي.

كانت عائلة خوان في خدمة بني هذيل على مدى قرون في عام 932 جاء شيخ عشيرة هذيل حمزة بن هذيل، فارا من دمشق جالبا معه أسيرته وأتباعه إلى أقصى بقعة بلغها الإسلام في الغرب، واستقر على مخرجات تلال على مبعدة نحو عشرة ميل من غرناطة، وهنا أسس القرية التي عرفت باسم الهذيل، وقد ارتقت على رابية كان من الممكن رؤيتها من مسافات بعيدة، كانت تحتوي بها منابع جبلية تتحول في فصول الربيع إلى سبيل من الجليد المذاب، وفي الصوامع المحيطة بالقرية كان أبناء حمزة يزرعون الأراضي ويغرسون البساتين، بعد أن توفي حمزة بن نحو خمسين عاما، بني أحفاده لأنفسهم قدرا، تمتد من حوله الأراضي المزروعة، وكرمته الأخوان ويساتين اللوز والبرتقال والرمان والتوت التي كانت تبدو كليها وكأنها أطفال يحتفلون حول أمهم. في عدة الغنائم التي كانت من نصيب ابن فريد آناء الحروب، فإن كل قطعت من الأثاث صعنة وحفرها بعناية، أسلاف خوان وأجداده.

كان النجار يدرك مثل كل من عداه في القرية المنزلة الخاصة ليزيد في الأسرة. كان هو الصبي المفضل لدى الجميع، وعلى هذا فقد استمر عزم النجار - ينحى مجموعة من قطع الشطرنج ويدرك لعمر أطول من أعمار البشر الفاتين جميعا، وهنا تجاوز خوان أشد طموحاته شططا.
أعطى النجار المورسكيين اللون الأبيض، ملكتهم ذات جمال نبيل ورأسها مغطى بوشاح أندلسي، وزوجها سلطان بلحية حمراء وعينين زرقاوين، حسه مشمول بعباءة عربية فضفاضة مرصعة بالأحجار الكريمة النادرة، وكانت الطالبات، نسخة طبق الأصل عن برج المنزل الذي يشرف على مدخل قصر بني هذيل الشامخ، وكان الفرسان تجديدات للجرد الأكبر لزيد، الفارس المحارب ابن فريد، الذي تهمين مغامراته في الغرام والحروب على ثقة هذه الأسرة تحديدا، الأساقفة البيض كانوا على نموذج أمام مسجد القرية المعمد، أما البيض فقد حملت نفسها عجيبة من ملامح يزيد نفسه.

لم يكن المسيحيون سودا فقط، بل ثم نحتهم على هيئة وحوش عينا الملكة السوداء كأتنا تبرقان بالشر، في تنافس قاس مع منمنقة العذراء المعلقة حول رقبتها.شتقاها مصبوغتان بلون الدم، وفي أصدعها خاتم على هيئة جموحة مطلية، ونحت الملك وعلى رأسه خفيف لا يصعب رفعه من مكان لآخر، وكما لو كانت تلك الرمزية لا تكفي، قام النجار المحطم للأيقونات والتقاليد بإضافة قرنين صغيرين للملك ذلك التصوير الفريد لفرديناند وإيزابيلا كان يحيط به هبات على القدر نفسه من الشبيعة والعانية.كان الفرسان يرفعون أباد ملطعة بالدماء، الأساقفة في هيئة الشيطان؛ كماهما يقبض على خنجر بينما يبرز لهما من الخلف ذبول ملتوية مثل السياسة؛ كلاهما يقبض على خنجر بينما يبرز لهما من الخلف ذبول ملتوية مثل السياسة. لم تقع عينا خوان بالمرة على خيمته لدى سيبنيروس وإلا لكان هناك قدر من الشك في أن يكون قد بالغ مبالية هزلية في تصوير عينيه الممشترين وأنفه الموقوف. البيض كثا على هيئة رهبان، بكل اللوزان من قلقسة الراهب إلى النظائر الجائعة والكروش الكبيرة، خلخلات محكمة التفتيش تتبث الأرض عن فريسة.

كل من أبصر الناجز النهائي القطب أجمعوا على أن خوان أثر تحفة أصيلة أما عمر والد يزيد، فقد كان قلبا، لمعرفته بأنه إذا وقعت عينا أحد من جوسيس محكمة التفتيش على مجموعة قطع الشطرنج، فسوف يتم تعذيب النجار حتى الموت. غير أن خوان كان عنيدا: «يستحق الصبي هذه الهدية» كانت محكمة التفتيش قد اتهمت والد النجار بالمروق والكفر قبل نحو ستة أعوام أثناء زيارة لأقاربته في طليطلة، وقد لقي حتفه فيما بعد بالسجن متآثرًا بجرح خطيرة، زادت، وامتدت نتيجة لكراداه خلال تعذيب الرهبان له، واجراءت خاتمة تعذيبه بخلع أصابعه من يدهن ثم فقد النجار السن الرغبة في الحياة. كان الشاب خوان مصرًا على الانتقام، ولم يكن تصميم مجموعة قطع الشطرنج إلا البداية.
حفر اسم يزيد على قاعدة كل قطعة وشب متعلقة بشدة بقطع سترنجة كما لو كانت مخلوقات حية، إلا أن القيدة المفضلة لديه كانت إيزابيلا الملكة السوداء، كان يخافها لكنه متفنن بها في الوقت نفسه، وفي وقت ما أصبحت كاتمة أسواره، وشخصًا يفاضي إلى بكل همومها، ولكن بعد أن يتأكد أنهما بمنفذهما، وما أن أمّ جمع القطع وبيتها حتى تطلع مجدًا نحو العجوز وتتهدي.

لماذا تكلم "أمّ" نفسها كثيرًا هذه الأيام؟ هل ذهب عقلها حقًا؟ هند تقول: إنهاء جئت، غير أنه ليس متاكدًا، فأخذ يزيد كثيرًا ما يتفوه بأشياء في نوبة غضب، ولكن لو أن "أمّ" كانت قد جئت فعلاً كان أبوه وجد لها مكانًا في المارستان الكائن بغرامطة، لتكون إلى جوار عمته الكبيرة زهرة.

كانت هنًا غمضة فقط لأن "أمّ" دائما ما ترد أن الوقت قد حان لأن يجد والدها زوجًا لها.

عبر يزيد فناء الدار وجلس على حجر "أمّ" تغضن وجه العجوز زيادة على شبكة التجاعيد المرسومة عليه إذا ابتسمت؛ للنقل الذي حط عليها. وضعت مسبحتها جانباً بلا كلمة ورحت تريت على وجه الفني، وتقبل رأسه قبلة رقيقة:

"فلبباروك الموالي هل أنت جائع؟"

"كلا يا "أمّ"، مع من كنت تتحدثين قبل دقائق؟"

"ومن يستمع إلى عجوز هذه الأيام يا ابن عمر؟ لو أنتي مت لكان أفضل".

لم تدع "أمّ" يزيد باسبمه الأول أبداً. بل يزيد هو الخليفه الذي هزم وقت أحضان النبي بالقرب من كربلاء، لذى أمر يزيد ذلك جنوده بأن يربطوا خيولهم في مسجد المدينة الذي صلى فيه النبي، وهو يزيد نفسه الذي ازدرو صلاحية النبي وأهاليه، وجرد النطق باسمه يلوث ذكرى آل البيت. لم يسمعه أن تخير الصبي بهذا كله، لو كان فيه سبب كاف لان تشير إليه على الدواء بابن عمر نسبة إلى أبيه. سلها يزيد ذات مرة عن ذلك الأمر في حضور الأسرة مجتمعة، ورمت "أمّ"، 

أمّ زبيدة بنظرة غضب، كما لو كانت تقول: الذنب ذنبها، لم لا تسلها هي، غير أن الجميع أخذوا يضحكون بينما خرجت "أمّ" من المكان غاضبة.
Wuthering Heights

I have just returned from a visit to my landlord the solitary neighbour that I shall be troubled with. This is certainly a beautiful country! In fall England, I do not believe that I could have fixed on a situation so completely removed from the stir of society. A perfect misanthropist’s heaven: and Mr. Heathcliff and I are such a suitable pair to divide the desolation between us. A capital fellow! He little imagined how my heart warmed towards him when I beheld his back eyes withdraw so suspiciously under their brows, as I rode up, and when his fingers sheltered themselves, with a jealous resolution, still further in his waistcoat, as I announced my name.

‘Mr. Heathcliff?’ I said.

A nod was the answer.

Mr. Lockwood, your new tenant, sir. I do myself the honour of calling as soon as possible after my arrival to express the hope that I have not inconvenienced you by my perseverance in soliciting the occupation of Thrushcross Grange: I heard yesterday you had had some thoughts.

‘Thrushcross Grange is my own, sir’ he interrupted, wincing. ‘I should not allow anyone to inconvenience me, if I could hinder it- walk in!’

The ‘walk in’ was uttered with closed teeth, and expressed the sentiment, ‘Go to the Deuce:’ even the gate over which he leant manifested no sympathising movement to the words, and I think that circumstance determined me to accept the invitation: I felt interested in a man who seemed more exaggeratedly reserved than myself reserved than myself.

When he saw my horse’s breast fairly pushing the barrier, he did put out his hand to unchain it, and then sullenly preceded me up out the
causeway, calling, as we entered the court, ‘Joseph, take Mr. Lockwood’s horse; and bring up some wine.’

‘Here we have the whole establishment of domestics, I suppose, ‘was the reflection suggested by this compound order. ‘No wonder the grass grows up between the flags, and cattle are the only hedge-cutters.’

Joseph was an elderly, nany, an old man: every old, perhaps, though hale and sinewy. ‘The Lord us! He soliloquised in an undertone of peevish displeasure, while relieving me of my horse, looking, meantime, in my face so sourly that I charitably conjectured he must have need of divine aid to digest his dinner, and his pious ejaculation had no reference to my unexpected advent.
مرتفعات وبدننغ

عدد الكلمات من زيارة مالك الدار التي استأجرتها، وهو الجار الوحيد الذي يذكر صفو العزلة التي أنشدها... ولعمرى إن هذه قطعة من الريف رائعة الجمال حقيقة، وما أحسنت كنت مهنيدا في اجتياز كلها. إن كان مكان بناء عن ضجة المجتمع وضوضاته مثلا ينادي هذا المكان... إنه الفردوس المشهد بعد البشر؟... ونا ومستر «هيتلكليف» خبر اثنين اتفقت مشاربهما بحيث نقسم هذه الوحشة فيما بيننا... يا له من شخص عظيم! إنني لا أظن أنه قد أدرك كيف هنا إلى قلبي ومال، عندما بايعت عليه السوداواين تضيقان في حذر وريبة وتنسبان لحبت حاجبيه-بينما كنت أدو منه على ظهر جوادى- ثم عندما تزغذت أصابعه في عزم وإصرار داخل أورار صدرته. وأنا أعلن اسمه لي. كأنما تحتتمي بها حتى لا تتم لمصافحتي...

قلت: «مستر هيتكلينق»!

فكان الجواب إيماءة بسيرة... واستطردت أول:

-إني مستر لوكود، المستأجر الجديد لبيتك يا سيدي.

وقد بادرت إلى الحضور للتشرف بزيارتك في أول فرسة البحث لي بعد مقدمة، لأعبر لك عن رجائي في إلا أن يكون قد ألغى عليك بالحالي في طلب استنير (إثرشكورس جرانج)، إذ علمت بالأمس انك كنت تفكر في...

فقالعني وهو يرتد إلى الوراء مجنفا: «إن إثر شكورس جرانج) مملوكة لي يا سيدي، وما كنت لأسمح لمخلوق بأن يقل على مدام في استطاعتني أن أحول دون ذلك. أدخل...».

قد انطلقت هذه الكلمة الأخيرة من بين أسنانه المطليقة وكأنما كانت تعبير عن رغبته في أن: «اذهب إلى الشيطان»! وبل أن البابا التي كان يستندر إليها لم تد أي حركة ودية تستجيب بها لهذه الدعوة. وأحسب أن هذا الموقف منه إنا حفظتي وشذ من عزمي على تلبية دعوته، إذ شعرت بالخيل نحو رجل يبدو أشد منى غلو في التحفظ والنغور من الناس...

وإذ رأى صدر جواد يدفع الحاجز في رفق، مد يده فورا السلالة التي كانت البابا مغلقة بده، ثم استدار دفعة واحدة، ومضى يتقدم في المرمرع... حتى إذا ما بلغنا الفناء صاح مناديا: «جووزيف، خذ جواد مستر لو كرويد، وأحضر بعض البنيذ». وفرد أن هذا

وقد أوحى له هذا الأمر المزدوج بفكرة خامرتني وحدثت بها نفس قولنا: «لا ريب أن هذا كلما في المؤسسة من خدم وحشط! فلا عجب إذا تعرع العشب بين البلاط وكانت المشاية هي
الأداة الوحيدة لتنزيب الأسوار النامية!

أما جوزيف فكان رجلاً مسنًا، لا بل شيخًا عجوزًا! أو لعله كان مفرطاً في الشيخوخة برغم ما يبدو عليه من صحة قوية وعضلات مفتوحة. فتمثَّل في هيئة مكتومة تنم عن السخط، وهو يأخذ بعنوان جوادي: "ليكون الله في عوننا".

بينما اخذ في الوقت نفسه يحلق في وجهي في غلطة وتبتر بحث حدست. إما أنه مي في السماحة - أنه لابد في حاجة إلى "العون الإلهي" ليساعد على هضم غداه، وأن ابتهالاته النفية لا شأن لها بمقدمي المفاجئ غير المنظر!

و"مرتفعات ويدنج" هو اسم الدار التي يسكنها محا هيتكييف، وكلمة "ويدنج" اصطلاح إقليمي ذو دلالة خاصة في وصف جلبة الرياح التي يتعرض لها موقع الدار في الأجواء العاصفة، وهو لا ريب يستمتعون بالهواء النقي المنعش طوال أيام العام في هذا المكان المرتفع، كما أن في وسع المرء أن يحس قوة الرياح الشمالية التي تهب على حافة المرتفعات حين يتأمل ذلك اللانهاء الشديد لسيقان أشجار (الشرينين) الامامة القليلة المتناثرة خلف الدار، وتلك السلسلة بين الأغصان المدمية الخالية من الأوراق، وقد مدَّت أطرافها جميعاً في اتجاه واحد كانها تستطع الشمس حرارتها ودفاعها... ومن حسن الحظ أن المهندس الذي شيد الدار كان من بعد النظر بجِدِ أقامها منتنة قوية، وجعل نواذبه صيغة فائزة في الجدار، ووقي زوايا البناء بأحجار كبيرة بارزة.

وقبل أن أجتاز عتبة الدار تملأ قليلاً لا تأمل في إعجاب عدداً من النقوش الغربية الشكل المتناثرة فوق الواجهة، وعلى الأخص فوق الباب الرئيسي، حيث تثبت وسط غمرة من الرسوم تمثل سياصاً ذات أجنحة ومنافير، وغمانًا مرآة بغير حيا.. تاريخها محفوراً هو "1500":، واسمها هو
A Tale of Two Cities

The Period

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

There were a king with a large jaw and a queen with a plain face, on the throne of England; there were a king with a large jaw and a queen with a fair face, on the throne of France. In both countries it was clearer than crystal to the lords of the State preserves of loaves and fishes, that things in general were settled for ever.

It was the year of Our Lord one thousand seven hundred and seventy-five. Spiritual revelations were conceded to England at that favoured period, as at this.

Mrs. Southcott had recently attained her five-and-twentieth blessed birthday, of whom a prophetic private in the Life Guards had hailed the sublime appearance by announcing that arrangements were made for the swallowing up of London and Westminster. Even the Cock-lane ghost had been laid only a round dozen of years, after rapping out its messages, as the spirits of this very year last past (supernaturally deficient in originality) rapped out theirs. Mere messages in the earthly order of events had lately
come to the English Crown and People, from a congress of British subjects in America: which, strange to relate, have proved more important to the human race than any communications yet received through any of the chickens of the Cock-lane brood.

France, less favoured on the whole as to matters spiritual than her sister of the shield and trident, rolled with exceeding smoothness down hill, making paper money and spending it. Under the guidance of her Christian pastors, she entertained herself, besides, with such humane achievements as sentencing a youth to have his hands cut off, his tongue torn out with pincers, and his body burned alive, because he had not kneeled down in the rain to do honour to a dirty procession of monks which passed within his view, at a distance of some fifty or sixty yards. It is likely enough that, rooted in the woods of France and Norway, there were growing trees, when that sufferer was put to death, already marked by the Woodman, Fate, to come down and be sawn into boards, to make a certain movable framework with a sack and a knife in it, terrible in history. It is likely enough that in the rough outhouses of some tillers of the heavy lands adjacent to Paris, there were sheltered from the weather that very day, rude carts, bespattered with rustic mire, snuffed about by pigs, and roosted in by poultry, which the Farmer, Death, had already set apart to be his tumbrils of the Revolution. But that Woodman and that Farmer, though they work unceasingly, work silently, and no one heard them as they went about with muffled tread: the rather, forasmuch as to entertain any suspicion that they were awake, was to be atheistical and traitorous.
قصة مدينتين

العصر

كان أحسن الأزمن، وكان أسوأ الأزمن، كان عصر الحكمة، وكان عصر الحمامة، كان
عهد الإنسان، وكان عهد الجود، كان زمن الثور، وكان زمن الظلمة، كان ربيع الأمل، وكان شتاء
القوط، كان أمّااما كل شيء، ولم يكن أمّااما شيء، كانا جميعا ماضين إلى الجنة مباشرة، وكنا
جميعا ماضين إلى جهنم مباشرة، وعلى الجملة، فقد كانت تلك الفترة أشبه ما تكون بعصرنا هذا،
حتى لقد أصّر بعض مؤرّخيها الأكثر صبرا على وصفها، سواء في الصلاح أو الطلاح، بيضّ
اللفضيل المانعه لنسي غير.

كان قمة ملك (1) ذو فكنّ عريض، وملكة ذات وجه قبيح على عرش إنكلترا، وكان قمة
ملك (2)، ذو فكنّ عريض، وملكة ذات وجه جميل على عرش فرنسا، وفي كل البلدين كان السادة
المعهونين على مخازن الدولة الخاصة بالخبز والسمك يرون في مثل وضوح البلور، أو واضح،
أن الأشياء سوف تظل على حالها الراهن أبد الدهر.

كان ذلك العام هو العام الخامس والسبعين بعد السبعمائة والألف لميلاد سيدنا يسوع المسيح،
وكانت إنكلترة تتعم بالوحي الروحي، في تلك الفترة المحطومة، شأنها اليوم، ذلك بأن المسّ
ساوثكوت (3)، كانت قد احتفلت منذ قريب بذكرى ميلادها المبارك الخامسة والعشرين، وهي التي
بُشر بظهورها السنيّ جنديّ من الخرس معلنا أن ترتيبات قد اتخذت لابتلاع لندن ووستمنستر،
وحتى عفريت "زقاق الديكة" (4)، كان قد انقضى على عهده اثنتا عشرة سنة ليس غير، بعد أن أدى
رسالته، نفزا، كما تؤدي الأرواح في هذه السنة نفسها التي انتهت مؤخرًا (والتي توزعها الأصالة
على نحو خارق) رسالتها، وكانت رسائل دينويّة خالصة قد شرعت تتوارض إلى التاج الأنكليزي
والشعب الإنجليزي من مؤتمر عده الرعايا البريطانيين في أمريكا، ومن عجب أن الدليل قد نهض
على أن هذه الرسائل الدينيّة كانت ألغوز على النوع البشري وأشهد حظرا في تاريخه من أيّ من
تلك التي تلقّها الناس من أيّ من دجاجات "زقاق الديكة".

أما فرنسا -كانت أقلّ حظا على الحملة في حق الشؤون الروحية من شقيقها في المهن
والصولجان- فقد انحدرت اندماجا متسارعا، وطفقت تُصدر النقد الورقي وتُلفقة، وإلى جانب ذلك

(1) جورج الثالث (1760-1820).
(2) لويس السادس عشر (1774-1792).
(3) وقد زعمت أنها أم المسيح الموعود. "المعرب".
(4) وتعنّى ذلك أن رجلا اسمه المستر بارسون زعم أن النقر الذي كان يسمع في بيته بذلك الزقاق مصدره طيف
امرأة قتلت زوجها، فشغفل بذلك الناس فترة طويلة ثم ظهر أن مصدر النقر فتاة كان بارسون قد عهد إليها في ذلك.
"المعرب".
فقد كانت تُمتِّن نفسها، بأرشاد قصصها النصارى، ببعض الفعال الإنسانية، من مثل الحكم على أحد الشبان يقطع اليدين، ونزع اللسان بالكلابة، وإجهاض جسده حيًا، لا حسابه عن الركوع تحت وابل المطر إعطاءًا لموكب قذر من الرهبان مرّ تحت بصره على مسافة خمسين أو ستين باردة، وجائز أن تكون في غابات فرنسا ونروج لحظةً فقد حكم الموت بهذا الشاب البانس- شجرات ناميات أفردها ذلك الحطاب الذي يدعونه القدر لكي تُقطع وتُنشر ألوانها تفصّط منها الألة المتحركة ذات عدل وسكون، وذلك فظائع دُونها التاريخ، وجائز أيضاً أن يكون في البيوت الخشنة التي يقطنها بعض الفلاحين العاملين على الأراضي الثقيلة المجاورة لباريس عربات خرقاء حُنبثت أدى المطر في ذلك اليوم نفسه، بعد أن لونها وحل الريف، واستروحتها الخنازير، وحدثت فيها الطيور- عربات سبق للفلاح، الذي يدعونه الموت، أن أفردها لتكون هي عربات التي يسبق بها الناس إلى المصطبة يوم تنشب الثورة. ولكن ذلك الحطاب وذلك الفلاح كان، بصرف عمدهما الذائب الموصل، يملئان في صمت، فلم يسمع أحد وقع أقدامهما المكبوت، وليس ذلك مستغرب، لأن مجرد الإشارة إلى أنهما ناشطان للعمل كان يُعتبر من الكفر والخيانة.

وفي الكثرة كان النظام والأمن نادرين إلى حدّ لا يبرر المغالاة بالخطر القومي، فقد كانت عصبات جريئة من الرجال المسلحين وقطاع الطريق تسطع على العاصمة نفسها كل يوم، وكانت الأسر تحترق تحترق تحت قبضة من مغادرة البلاد إلا بعد نقل رياش منازلها إلى حوائط باعة الأثاث صغيرة لها من غرفة اللصوص. وكان قاطع الطريق في الليل هو تاجر المدينة في النهار؛ حتى إذا تبيّن وتحذى زميل له كان صاحبنا قد اعترض سبيله ليلا بوصفه "القائد" بادر إلى إطلاق النار على رأسه، فقتل، ولكن في ساحة وولي هارباً، وكان يكن لمركبة البريد سبعة من اللصوص، فقتل حارسها ثلاثة منهم، ثم يقتل هو برصاص الأربعة الآخرين "بسبب من نفاد ذخيرته"، لتسلم المركبة بعد ذلك في طمأنتها، وكثيراً ما كان أحد قطاع الطرق يصد ذلك الحاكم الجليل الذي يسميه محافظ لندن، على سبيله، عند "ثورتهم غريبًا،" ثم يسلبه، وهو الشخصية الكبيرة اللامعة، كل ما معه، على مشهد من حاشيته، وكان نزلاء السجون في لندن يخوضون المعارك ضد سجناءهم، فيصوب القانون، ذو الجلال.
ذاكره الجسد

ما زلت أذكر قولك ذات يوم:

«الحب هو ما حدث بيننا، والأدب هو كل ما لم يحدث». 

يمكنني اليوم بعد ما انتهى كل شيء أن أقول:

هنيئا للأدب على مجيئتنا إذن فما أكثر مساحة ما لم يحدث، إنها تصلح اليوم لأكثر من كتاب.

وهنيئا للحب أيضا.

فما أجمل الذي حدث بيننا... ما أجمل الذي لم يحدث... ما أجمل الذي لن يحدث...

قبل اليوم كنت اعتقد أننا لا يمكن أن نكتب عن حياتنا إلا عندما نشفى منها.

عندما يمكن أن نلمس جراحنا القديمة بقلم، دون أن نتألم مرة أخرى.

عندما نقدر على النظر خلفنا دون حنين، دون جنون، ودون حقد أيضا.

أيمكن هذا حقا؟

نحن لا نشفى من ذاكرتنا.

ولهذا نحن نكتب، ولهذا نحن نرسم، ولهذا يموت بعضنا أيضا.

أ تريد قوة؟

يأتي صوت عنيفة غاميا، وكأنه يطرح السؤال على شخص غيري.

معتدرنا دون اعتذار، على وجه للحزن لم أخلعه منذ أيام.

يخذلي صوتي فجأة...

أجيب بإشارة من رأسي فقط.

فتسحب لتعود بعد لحظات، بصينية قهوة نحاسية كبيرة عليها إبريق وفناجين، وسكرية، ومرش لحاء الزهر، وصحن للحلويات.

في مدن أخرى تقدم القهوة جاهزة في فنجان، وضعت جواره مسبقًا معلقة وقطعة سكر.

ولكن قسنطينة مدينة تذكر الإيجاز في كل شيء.
إنه تفرد ما عنده دائما، تماما كما تلمس كل ما تملك، وتقول كل ما تعرف.
ولهذا كان حتى الحزن وليمة في هذه المدينة.
أجمع الأوراق المبعثرة أمامي، لترك مكانا للفنون القهوة وكأنني أفصح مكان لا...
بعضها مسودات قديمة، وأخرى أوراق بيضاء تنتظر منذ أيام بعض الكلمات فقط ... كي ندب فيها الحياة، وترحل من ورق إلى أيام.
كلمات فقط، أجدني بها الصمت إلى الكلام، والذاكرة إلى النسيان، ولكن تركت السكر جانبا، وارتستت قهوتي مرة كما عودني حب.
فرت في غرابة هذا الطعام العذب للقهوة المرة، ولحظتها فقط، شعرت أنه قادرون على الكتابة عنك فانقلت سيجارة عصبية، ورجت أطراد دخان الكلمات التي أحبرتها منذ سنوات، دون أن أطفئ حرائقها مرة فوق صفحة.
هل الورق مطفأة للذاكرة؟
نترك فوقه كل مرة رماد سيجارة الحنين الأخيرة، وبقايا الخيبة الأخيرة ...
من هنا يطفئ أو يشعل الآخر؟
لا أدر... فقلب لم أكتب شيئا يستحق الذكر ... معك فقط سأبدأ الكتابة.
ولا بد أن أختار أخيرا على الكلمات التي سأكتب بها، فمن حقي أن أختار اليوم كيف أكتب، أنا الذي أخبر تلك القصة.
قصة كان يمكن أن لا تكون قصتي، لو لم يضعك القدر كل مرة مصادفة عند منعطفات فصولها.
من أين جاء هذا الربت؟
وكيف تطابقت مساحة الأوراق البيضاء المستطيلة، بتلك المساحة الشاسعة البيضاء للوحات لم ترسم بعد ... وما زالت مسندة جدار مرسم كل مرسي؟
وكيف غادرتني الحروف كما غادرتني قبلها الألوان، وتحرك العالم إلى جهاز تلفزيون عتيق، يبث الصور بالأسود والأبيض فقط?
ويعرض شريطا قديما للذاكرة، كما تعرض أفلام السينما الصامتة.
كنت أحدهم دائما، أولئك الرسامين الذين كانوا ينتقلون بين الرسم والكتابة دون جهد، وآباؤهم ينتقلون من غرفة إلى أخرى داخلهم، كأنهم ينتقلون بين أمرتين دون كلفة.
I still remember you once saying, "What went on between us was real love. What didn't happen was the stuff of love stories."

Today, now that it is all over, I can say, "If that's the case, we're lucky that it's just in a book. However, what didn't happen could fill volumes. We're also lucky in the beauty of the love we did have. What will not happen is also beautiful."

Before, I thought we could write about life only when we had recovered from our wounds; when we were able to touch old sores with a pen and not revive the pain; when we could look back free from nostalgia, madness, and a sense of grievance.

But is this really possible? We are never completely cut off from our memory. Recollection provides the inspiration for writing, the stimulus for drawing, and for some, the motivation even for death.

"Would you like some coffee?" 'Atiqah's voice drifts by, as if it was a question directed at somebody else. Apologizing wordlessly to the face of sadness I have been wearing for days. At that instant my voice deserts me.

I answer with a nod. She slips out silently and returns minutes later with a large, copper, coffee tray, bearing a pitcher, cups, sugar bowl, orange-flower water, and a plate of sweets. In other cities, coffee is served already poured in a cup with a piece of sugar and a spoon next to it. But Constantine is a city that abhors shortcuts. It puts everything on permanent display, It wears its entire wardrobe and says all it knows. Even grief is a public festival there.

I gather up the papers scattered in front of me, making room for the
coffee—as if I am making space for you. Some are old, rough scribbles, others are blank sheets that have been around for days, waiting for just a few words to breathe energy into them and to bring them alive. Words are ail that is needed to go from silence to speech, from memory to oblivion but. . . I leave the sugar at one side and sip my bitter coffee. I recall your love. I think of the tart taste of the unsweetened drink and feel able to write about you.

Nervously, I light a cigarette and chase through the smoke for the words that for years have seared my soul, words whose tire has never been quenched by ink. Is paper a dustbin for the memory, a place where we always deposit the ash of the last cigarette of nostalgia, the remnants of the final disappointment? Which one of us lights up or stubs out the other? I really do not know. Before you, I never wrote anything worth mentioning. Because of you, I put pen to paper.

Eventually I will find the right phrases. It is my right now to choose the way in which my tale is told. I have not chosen this story. It would not have been mine at all had destiny not inserted you in every one of its chapters.

How come this confusion? How is it that the white surface of these transformed pages is from the huge blank canvasses still leaning against a studio wall that was once mine?

Why do the letters of the alphabet run away just in the way colors used to desert me before, turning my world into a black-and-white television program?

I see an old tape of my memory in the way television shows old silent movies.
I have always envied those artists who can switch effortlessly from painting to writing, simply as if they are moving from one compartment of the mind to another or shirting to a new woman without seeing the previous one off. But I am not like that. I am a one-woman man.

Here is the pen then, at once a tool of vibes and jibes. Here is a tool that does not know how to lie, how to veil the truth, and is unable to gloss over a gaping wound.

Here are the words I have been deprived of, as naked as I want them to be, painful in the way that I want. So why does fear paralyze my hand and prevent me from writing? Am I only now realizing that I have swapped the brush for a dagger and that writing of you is as lethal as your love?

I sit down to sip your bitter coffee, this time with a wary pleasure. I feel almost

as though I have found an introductory sentence for the book, a phrase that could be as a line from a letter. For example:

*I'm writing to you from a city that bears your picture. I have come to resemble the city. Birds still swoop busily across those bridges, while I, hanging around here, have become another bridge.*

*Don't love bridges anymore . . .*

Or something else, like this:

*I thought of you while sipping a coffee. . . . Fate decreed that you had to add a lump of sugar, just one. So why do we need a fancy tray just for a single, bitter drink?*
I could have written anything, because in the end, novels are just the letters and greeting cards we write for no special purpose;

where we reveal the climate of our souls for those who care to take any interest in us.

The most beautiful novel is the one that starts with a sentence wholly unexpected by the reader who has lived through our storms and norms, and who might once have been the cause of our changing moods.

Sentences crowd up in my head, phrases you would never expect. Suddenly the memories pour back.

I gulp the coffee down and throw the window open to escape from you to the autumn sky, to the trees and bridges and the passers-by. To a city I have regained, this time for another reason, a city where you made an appointment for me.

This is Constantine. Here is everything: you.
حكاية الفنيدق

اشتهيت الأزدر، وأنا ببغداد عقو ، بل زعموا، والله أعلم، أن سنة من الجفاف، والقحط، والمحل، والمجاعة، والمسحية، عفانا الله، وأيام، قد نزلت نزول الصاعقة على إحدى العواصم المغربية، كأن تكون القيروان أو فاس، سلماماسة، أو قضية أو المهيدية، في العهد القديم الغابر.

فانعدم القوت، فخرج الناس إلى الصحراه بطلبان الصبار واللحشائش البرية لسد الرمق بدوا شيئاً، فأكلوا الطحلب والحجر، وآثروا الموت على الحياة بعد انقطاع آمالهم، وقنا الله وإياكم سنوات الظلم والشر والجوع، أمين! وتوالت سنوات الجدب سبعا إلى بركت الجمال وصارت لا تقوى حتى على حمل سنامها الله لطيف بعباده المؤمنين! ومازال الناس يتكررون أهوال تلك السنوات المظلمة، فيؤرون بها أيامهم، وأحداثهم، وأفرحهم...

وكان يعيش في تلك المدن العريقة رجل من أعيال الرجال، قد أمن - أيام العيش الرغيد - بأن الرضى كنز لا يفنى، وكان الرجل، يشتغل في النهار بإصلاح النعاس وترقيتها في مكان طريق يقع بجانب مدرسة أبى العنانة حسب رواة وجانب زاوية السيد الصاحب حسب فريق ثان من الرواة ومن الرواة من كان يقول إن ذكائه كان يقع بجوار الشفقة الكحلاة التي بناها أمير المؤمنين إسماعيل المنصور الشيعي والله أعلم.

أما في الليل فكان صاحبنا يستغل بنسائه، وأبنائه وبناته، وبانت حياته وحياة الناس راضية مرضية لا تدركها حتى سحابة صيف! لكن، لما ألم به خطاب، ذعر، ولما نزلت عليه الكارثة، فزع، ولما خاصته الأمزجة، انخل عقله وقلبه وهفوه، وحين رأى الجمال باركه من شدة الضعف تساتق إيمانه الراسخ بأن الرضي كنز لا يفني، وتهافت اعتقاداه، وغاض، ولم بعد الرجل يقبض على شيء! فثارت ثائرته، لكن ثورته لم تجد نفعا.

فقال: "لابد من القوت للعيل، لابد من ذلك ولو بالسرقة، والسطو، والقتل!".

فخرج الصباح الباكر مسلحا بشغره، وهو يحادي جدران الشوارع، ويتلصص، فلم ير إلا جثث الجياع على قارعة الطريق متراكمة، وحافل الندب تطير عليها، والسماء زرقاء صافية دائمًا، والشمس حمراء حادة دائمًا، والريح قوية لافحة دائمًا، هذا المنظر البشع هذه البشرية المعصومة فيكي المسكن، بكى وشيق وناح، وهل هذا يجده نفعاً؟ كلا! وألف كلا! و لماذا سعيدون إلى البيت؟
بالشمع! فلا جعل العيال الشمع طعاماً لها، تلوكه، تلوكه حتى يذوب في أفواهاها، فلعنة الله على هذا الدهر الظالم!
ورمي الرجل الشمع في بيته، فتلقفه الأقوام، ثم عاد إلى داكانه، فتناول جرحا كبيرا وألقى فيه كل ما كان يملكه: إبرة الخياطة وبيكة الخيط وبعض المسامير ومطرقة وشرفة، وذلك التدبيل المعلق في السقف، أغلق باب الدكان، أحكم غلقه وقال: «فالأمر عن هذه البلاد، أفرض الله واسعة».

إسكندرية دار

لو قر فيها قاري

وترك الرجل الدنيا ومن فيها، وسلك الجادة، وسار ليلا ونهارا، أسبوعا وشهر، وهو لا يدري ما سباقته، وهو يقطع القفاز والبراري، ويجتاح الوديان والصحارى، ولا نبات يعترض سبيله، ولا دابة يأنس بها.

ولا طائر يوحي إليه بالحياة، حتى غاب... ويقول بعض الرواة: إنه ظهر أمام أسوار غدامس بينما يذهب رواه آخرون إلى القول: إنه سلك طريق الذهب، لكن الرواي أبا شعيب محمد بن سل倌 يؤكد أن الرجل مات جوعا وعطشا في الصحراء الكبرى، إلا أن صاحب الطريق أبا البركات يثبت: أن الرجل قد لمحته حماه مدينة طمبكتو أمام أسوارها، ومعهما يكن من أمر، فنقل إن الرجل أصل طريقه رغم الجوع والعطش، والتعب الشديد، لأننا لا نريد إلا نفق حكايتنا عند هذا الحد...

لقد بلغ الرجل بثاق الأنفس في إحدى الأسماوات الشفائية مثل البلور أسوأ مدينة طينية حمراء، قد قامت فجأة بين السباب الجرداء، فاندهش لذلك، ومن شدة الفرح، أو ربما من شدة الخوف، دخ باب السنور، فبرز له عسان وصيف.

قال له: «مرحب بك في مدينة طمبكتو، أهلا وسهلا بك بين إخوانك!».
فهذا روع الرجل، واستبشر خيرا بهذا الترحاب، فسأله شيئا من الماء، والماء آمن، حتى بيل ريقه.

قال له العسان الوصيف: «إشرب، لكن من شروط الدخول أن تنام الليلة خارج السنور، ثم أن تدخل صباح غد بهدية على مولاكنا السلطان».
ثم غاب العسان الوصيف، وتبقي الرجل طوال الليل يسأل نفسه عما يهدبه إلى السلطان، بينما هو لا يملك شيئا في جرابه يستحق الإهداء! كيف يفعل! لعنة الله على هذا الدهر الظالم!
والما أذن المؤدن صلاة الفجر، خرج له العسان الوصيف مهر ولا ليوطه.
فاستيقظ على مهل، ثم أدخله العباس أولا إلى المسجد، فتوظأ، وأطل في الوضع وفل و光电 في الركوع والسجود، وسبح، وأطل في التشبيح وسلم وأطل في التسليم وذكر الله تعالى، وقلبه يخفق كالبندقية الزناد من الضرب، ثم قدم له العباس التمر والحليب فتناول ثمرة، وشرب شربة، وأخبره قاده إلى القصر، فأحسن الرجل بأنه سجين هذه اللامطة، هذه المجاملة، هذه الضيافة القاسية على القلب، ماذا سيهدى إلى السلطان؟ المطرقة؟ سيهشم بها رأسه! الشفرة؟ سيذبحه بها إبرة الخيال؟ سيخطط بها جفنام وشفتيها! البكرة؟ سيرتهها بها خلاقاً وسيقول: «يا كلب تهدي إلى بكرة من الخيط الح祕 بعد أن استضفناك، وأدركناك، وجعلناك فوق رؤوسنا! يا كلب!»
يا لنع! فقال الرجل: «أعود بالله من الشيطان الرجيم».
وإذا به أمام السلطان وفي حضرة حاشيته.
ونهض السلطان من عرشه، ونزل ليقبل ضيفه أحمد القبول.
قال له: «مرحبًا، مرحبًا، حلتني أهلا، ونزلت سهلاً!».
وعاحت وقبله واحتضنه، كما لو احتضن صديقاً عزيزاً عليه لم يشاهده منذ زمن، وأجلسه
بجانبه على العرش، وظل الرجل متماسكا بحراقة لا يفارقها، وظل السلطان يديم إليه النظر، فقال:
»هذى هديتنا في الجراب؟».
فسكت أفراد الحاشية مترقبين الهدية السلطانية الفاخرة.
وهemens الرجل فقال: «نعم يا مولاي السلطان، هذه هديتنا في الجراب».
فرح السلطان فرحا شديدا، ورأى الرجل رأسه يطير تحت ضريرة الجلاد! فأدخل يده في
الجراب، فاصطدمت بالفنديل فتنارأ، وأعطاه إلى السلطان.
فتعجب السلطان: «ما هذا؟».
قال الرجل: «هذا قنديل!».
فهي المسلطان، واشارت أفراد الحاشية مستطعين...
قال السلطان: «قنديل؟».
قال الرجل: «نعم يا مولاي السلطان إنه والله قنديل من النحاس».
قال السلطان مستفسرا: «وما معنى قنديل؟».
فاجاب الرجل: «هو آل من النحاس، فيها فتيل وشيء من الزيت».
فسأله السلطان: «وما وظيفته؟».
فأجاب الرجل: «وظيفته أن ينير!».

""
فزاد تعب السلطان: "أن ينير مثل الشمس أو القمر؟".
فأجاب الرجل: "أن ينير الدنيا حين تغيب الشمس ويموت ظلام الدنيا".
فانخلع السلطان: "إذن، هو قيس من الشمس؟".
فأجاب الرجل: "إذا أردتم ذلك يا مولاي السلطان!"
ثم قال السلطان وهو يقلب الفنديل بين يديه: "هل هو ينير الآن؟".
فأجاب الرجل: "إنه لا ينير الآن يا مولاي السلطان ها إني سأوقده".

وبحركة سحرية أو قاد الرجل الفنديل، فشعّ النور بجأة فاهتز السلطان بذلك، وكاد يغمي عليه فرحا وسرورا وانشراها، وصقّق أفراد الحاشية وهلو وكبروا، وحمدوا الله على نعمته، فأخذ السلطان الرجل إلى جانب، وتناول الفنديل، وتقدم نحو الشباك المطل على شوارع المدينة، وإذا الجماهير مكتنزة وهي تتشوق إلى معينة الهدنة.

فصاح السلطان: "إنها قنديل!". فهتفت الجماهير وأحصها معلقة بالنقديل "يجيا الفنديل، يحيا الفنديل، يحيا السلطان! يحيا الفنديل، يحيا السلطان!".
ثم أقبل السلطان على ضيده فقال له: "إني لم تعرف في حضرتنا السلطانية الفنديل، وما أنت أيها الضيف العزيز قد عرفتنا بما لم تكن نعرف، وقد أثرت ظلمنتنا، وقد أدخلت الشمس في دنيانا، فإني أجلك وأجعلك!".
قال الرجل: "يا مولاي السلطان أنا رجل من العامة، من أهل البر والتقى، أحب العافية والطمانينة، ولا أعرف تدبير السلطان.
فأخذ عليه السلطان إلحاحا شديدا، فقال له الرجل: أعطني يا مولاي السلطان من هذا المنصب أكن لك خادما أمينا وصباحا ودودا".
قال السلطان: "بخ يخ ثم بخ!".
ثم أمر السلطان بإحضار صاحب بيت المال، فلما حضر، ذهب ثلاستهم إلى الديوان.
قال السلطان للرجل: "تناول ما شئت من وسخ الدنيا فأصلح به حاكي".
فغرف الرجل الجوار اللؤلؤ والجلمان واللؤلؤ وثير جد المرجان بكثرة يده حتى ملأ جرابه، ثم أمر السلطان بإحضار قاضي الأحكام ومدينته طبيكون العمارة على الفور.
فلما حضر قال له: "هذا الرجل أزوجه أتيني زيدة، فاكتسب عقد النهاج على عجل!".
ثم خلع عليه السلطان خلعة من النمسق والحير مويشة بالذهب، وأدخله نفسه وحضور الحاشية على ابنته، فوجدوها الرجل عريسا من أجمل ما رأى... فهي كما قال الشاعر الفدوي، الله دره.
ليتني هذه عروس من الزنجد
عليها قلائد من جماع.

وقال قاضي الألقحة: "والله إنني لم أر أقل من زبيدة، ولا أخرج منها، ولا أعطر، ولا أضمر، ولا أرق، فهي مسك وعذر، وهي حرير ومخلو.

وهي ورد وياوسيم، والله لقد تأبنت وقت كتابة العقد!"
شروط دخولها أن تقدم هدية - أي كنات- إلى سلطانها، فإذا ما أعجبته فإنه يجازيك، فالأمر سهل يسير كما ترى!.

ورحل الرجل عن وطنه طلبا للخير، واللحم، والحرير، والنساء، والذهب، والراحة، والأحلام اللذيذة، فسار إلى الجادة حتى انتهت، واكتشافا صحراء، حتى بلغ إحدى الأماكن حيث على المتنورة، أو توزر قامت فجأة بين السلاسل، دقف باب السور، فخرج له العساوس الوصيف ورحب به أجل الرضيع دائمًا، ثم أضافه في الصباح، وقال له: هل للك هدية لمولانا السلطان؟. أعجب الرجل على الفور: نعم لي هدية في هذا الجراح. ثم توضأ الرجل متعجلا، وصل متعجلا، وأكل متعجلا، وسار نحو القصر متعجلا، ودخل على السلطان وعلى حاشيته متعجلا، فقبل الأرض بين يديه متعجلا، وحين رفع عينه وهو مازال ساجدا، لا لاحظ أن السلطان حافز القديم، وأن أفراد الحاشية حفاء، وأن العساوس حافز القديم، فقام من سجوده وأدخل به في الجراح، فتناول بلغة من أجمل البلاغات وأحسنها، وأبدعها ولعلها من أروع البلاغات التي صنعتها مدينة فاس منذ تاريخ تأسيسها إلى اليوم.

فقال له السلطان مبهورًا: ما هذا؟.

فأجاب الرجل: هذه بلغة هدية إليكم يا مولاي السلطان.

فقال السلطان: وما وظيفتها؟.

فقال الرجل: وظيفتها أن نتعلها هكذا.

ومشي الرجل بها خطوات فرح به لذلك السلطان فرجًا شديدًا، وصفق أفراد الحاشية.

فهيوا: تجا البلاغة！يجي السلطانتان！ تجا البلاغة！ يحيا السلطان！

ثم أقبل السلطان على الرجل فقال له: هذه أبدع هدية أهديت إلي، فلا بد أن أجازك خير الجزاء!.

ثم أمر بإحضار صاحب بيت المال، فلم حضر، قال له السلطان: عد من حيث أتيت.

فقال السلطان عندئذ: هذا الرجل يستحق جزاء أعظم من وسخ الدنيا!.

ثم خاطب الرجل: أهيا الضييف المبلج العظيم ارفع رأسك نحو السقف.

فرفع الرجل رأسه.

فقال له السلطان: ماذا ترى؟.

فقال الرجل: أرى قديمًا.

فقال السلطان: هو لك جزاء على هديتك!
The Tale of The Lamp

“I found myself in Baghdad, yearning for the azad date ...” They claimed - and God knows it was true - that it was a year of drought and famine (may God preserve us all!), which had struck like lightning in one of the ancient capital cities of the Maghrib such as Qayrawan, Fès, Sijilmasa, Gafsa or Mahdia.

Food had run out, and people went into the desert to look for cacti and grass to assuage their hunger. After their hopes had been dashed, they preferred death over life. May God preserve us from oppression, evil and hunger! The drought lasted for seven years until the camels knelt down, too weak even to carry the humps on their backs. God is kind to the Believers! The people always remembered the horrors of these dark years, which became a milestone in their history from which they counted events and feasts.

Once upon a time, there was a man who lived in one of these ancient cities. He was extremely clever. Living in a time of plenty and opulence, he believed that contentment was an everlasting treasure. The story goes that during the day this man repaired sandals in a nice shop located next to the Abu ’l-Inaya school, although some people claimed it was next to the shrine of al-Sayyid al-Sahib. Still others said that the man’s shop was close to the black-roofed gallery that had been built by the caliph Isma’il al-Mansur al-Shi‘i. At night, our protagonist would busy himself with his family - his women, sons and daughters. His and other people’s lives were filled with such contentment that not even a cloud on a summer’s day could spoil it. However, when he was struck by catastrophe, and had to face crises from all sides, his heart and mind deserted him, and when he saw the camels kneel out of sheer weakness, his deep-rooted belief
in contentment being an everlasting treasure vanished. His conviction wavered and then faded away. There was nothing left for him to hold onto! He flew into a wild rage, but to no avail.

He said: “I’ve got to get food for my family. I just have to, even if it means going out stealing or killing!”

So, early one morning he left his house, armed with a knife. He walked close to the houses, looking around intently. The only thing he saw were the bodies of starving people piled up along the street, hordes of flies hovering around them. The red-hot sun beat down from a clear blue sky, while a scorching wind was blowing hard. What a horrendous sight! Look at this miserable humanity! The poor man cried and wept. Was there any point to any of this? None!

So what was he going to take back home? Wax? Was he going to turn wax into food for the children? Were they supposed to chew on it until it melted in their mouths? Damn this age of injustice!

The man threw the wax into the house, and the mouths caught it. Then he returned to his shop, took a large sack and filled it with everything he owned: sewing needle, thread, some nails, a hammer, knife and the lamp that hung from the ceiling. He locked the door to the shop, secured it and said to himself: “Let me get out of this place and explore the wide world.” As the poet says:

Alexandria is my home
If that is where I am.

The man left his native land and everyone in it and embarked upon his journey, travelling day and night, week after week, month after month, not
knowing what he would come across. He crossed deserts, wastelands and oases, encountering neither flowers nor animals. Then, he disappeared ... However, according to some storytellers, the man saw the walls of the city of Ghadamis appear before him, while others say that he continued on the Golden Road. The storyteller Abu Shu’ayyib Muhammad Bin Sulayman was certain that the man died of hunger.

And thirst in the Great Desert. However, Sahib al-Tayr Abu al-Barakat asserted that the man was observed by the pigeons of the city of Timbuktu in front of its walls. Whatever the case may be, let us assume that the man continued his journey, despite severe hunger, thirst and fatigue, since we do not want our story to end here ...

It was only with great difficulty that, on a crystal-clear night, the traveler reached the walls of a city made of red clay which had suddenly appeared in the bleak desert, much to his surprise. Excited, but perhaps also fearful, he knocked on the gate. A guard appeared who said: “Welcome to the city of Timbuktu. You are among brothers.”

This allayed the man’s fears; he regarded this welcome as auspicious. He asked the guard for some water - for water means salvation - to wet his parched mouth. The guard said:

“Drink! However, one of the conditions of entry into the city is that you spend the night outside its walls. On the morrow, you may enter, provided you have a gift for our ruler, the Sultan.”

Then the guard disappeared, and the men remained alone all night. He wondered what he was going to do about this gift for the Sultan, since he had nothing in his bag that he could give. What could he do? Damn this age of injustice!
When the voice of the *muezzin* calling the faithful to the dawn prayer resounded, the guard came out of the gate and hurried to rouse the man, who was purposefully very slow in waking up. The guard took him first to the mosque, where the traveler performed his ablutions, which he also stretched out for a very long time. Then, he prayed, taking his time with the genuflections and prostrations and stalling his prayers. His heart was throbbing like mad, the pulses reverberating like a drum.

The guard offered him some dates and milk. After having eaten, the man was finally led to the palace. He felt as though.

this merciless hospitality. What would he give to the Sultan? The hammer? He would use it to smash his head in! The knife? He would slaughter him with it! The sewing needle? He would use it to sew his eyelids and lips! The thread? He would use it to truss him, saying: “You dog! You dare present me with wretched thread after we have treated you as our guest, honoured you and elevated you above ourselves! You dog!”

To which the traveler would retort: “May God protect me from the Devil!”

Finally the man found himself in front of the Sultan, who was surrounded by his retinue of servants. The Sultan rose from his throne and descended the dais to welcome his guest, saying:

“Greetings. Welcome in our midst, esteemed guest.” The Sultan then embraced his guest and kissed him, as though he was greeting a dear friend he had not seen in a long time. He bade the man sit next to him on the throne. The man continued to clutch his bag close to his chest, whereas the Sultan did not take his eyes off it. Suddenly, the ruler asked:

“Is that our present you've got in that bag of yours?”
Ail the members of the Sultan's entourage fell silent, agog in anticipation to see the wonderful gift for the Sultan.

The man mumbled: “Yes, my lord, this is your gift in the bag.”

The Sultan shrieked with joy, while the man imagined his head on the chopping block. He put his hand into the bag, and hit upon the lamp. He took it out and gave it to the Sultan, who looked at it in wonder:

“What's this?”

The man said: “It's a lamp.”

The Sultan was speechless, while everyone in his entourage craned their necks to get a better look at the object. Then the Sultan said: “A lamp?”
ماذا تعني بيروت للشاعر

ويسألك سائل: ماذا تعني لك بيروت شعريًا؟

ليس سهلاً أن نشرح لماذا نحبّ امرأة .. أو نحبّ مدينة.
فهناك علاقات تنشأ بينك وبين حجر صغير .. أو بينك وبين شجرة .. أو بينك وبين نقد في حديقة .. تتسك كل علاقاتك القديمة.

أكيد أن بيروت ليست نيويورك أو برلين، أو طوكيو، أو سان فرانسيسكو ..
فهناك مدن أطول من بيروت .. وأعرض من بيروت .. وأغنى من بيروت ..

ولكن العلاقات مع مدينة لا تقت قبو البطول أو بالعرض ولا تحسب بالمقاييس الهندسية.
إذا ما يحدث علاقتي بالمدن هو قدرتها على ( تحريضي شعريًا ) .. و على إعطائي الضوء الأأخضر لأبدأ بالكتابة.

وبهاتك كم من هذه المدن النادرة التي حُرضت أصابعي عليّ .. و حرضت صوتي عليّ ..
و حرضت دفاتري عليّ ..

إنها لم تتركني لحظة واحدة في لحظة سكون ..

ولم تعنيني من النجول فوق أوراقي بعد الساعة السادسة مساءً.
ولم تأخذني إلى المحكمة أمن الدولة ، لأدفع رسوماً جمركية على أفكاري .. وأشعاري.
إذا نجد في بيروت لم تتضطهدي شعريًا .. بل كانت تحمل فنجان القهوة إلي .. وتضعه على مكتبي ..
وتتركني أشغفي ..

فأنا لا أستطيع أن أتعامل مع مدينة تجلس فوق أصابعي .. أو تسرق أصابعي .. أو تكسر أصابعي ..
إذن لا أكّل من بيروت السياحية ، ولا عن بيروت شارع المصارف ، ولا عن بيروت الشفق المفروشة ، و التسهيلات و الخدمات ..
فيروت لها عشرات الوجه ..

ولعل وجهها الأحلى هو ذاك الوجه الذي كان يغسلني بأمطار الشعر ..

نزار قباني
[العاصفي لا تطلب تأشيرة دخول بيروت] 12/05/1980
What Does Beirut Mean To the Poet?

Someone may ask: «What does Beirut mean to you in poetry?»

It, is not easy to explain why we love a woman, or a city, for a relationship may be formed between yourself and a small stone.. a tree, or a seat in a garden, and makes you forget all your old relationships. Surely Beirut is not New York, or Berlin, or Tokyo, or San Francisco...

There are cities that are bigger, wider, and richer than Beirut.

But relationships with a city are neither measured in length or width, nor calculated by geometrical measures. What defines my relationship with cities is their abilities to rouse me to poetry and give me the green light to start writing.

Beirut has been one of these rare cities which provoked my fingers, voice, and copybooks against me.

It has not left me for a moment, in a moment of tranquility; Beirut has not prevented me from roaming all over my papers after six p. m.; and has not dragged me to the court of state security to pay custom fees for my ideas and poems.

Beirut did not persecute me for [my] poetry; rather, she would bring me a cup of coffee, put it on my desk, and let me work.

I can't deal with a city which sits on, steals, or breaks my fingers.

I am not talking about Beirut of tourism, Beirut with the bank street of the banking [district], or of furnished apartments, facilities, and services…, for Beirut has dozens of faces..

Her prettiest face was perhaps that one which had been washing me with the rains of poetry..   

Nizar Qabbani   (Bird Don') Ask for a Visa Beirut: 12, 5, 1980
الشاعر

أنا غريب في هذا العالم أنا غريب وفي الغربة وحدة قاسية ووحشة موجهة غير أنها تجعلني أفكر أبداً بوطني سحري لا أعرفه وتملاً أحلامي بأشباح أرض قصبة ما رأتها عيني.

أنا غريب عن أهلي وخلاني، فإذا ما لقيت واحداً منهم أقول في ذاتي من هذا؟ وكيف عرفت
واي ناموس يجمعني به ولماذا أقترب منه وأجلسه؟

أنا غريب عن نفسي، فإذا سمعت لسانى متكلمًا تستغرب آذني صوتي. وقد أرى ذاتي الخفية ضاحكة، باكية، مستبسلة خائفة... فيعجب كياني كياني وتستفسر روحي عن روحي الأخرى، ولكنني أبقى مجهولاً مستتر مكتفياً بالضباب محجوبي بالسكت.

أنا غريب عن جسدي، وكلا، وقفت أمام المرأة أرى في وجهي ما لا تشعر به نفسي، وأجد
في عيني ما لا تكتنّه أعماقي.
The Poet

I am a stranger in this world.

I am a stranger, and in estrangement there is a harsh desolateness and a painful lonesomeness. Yet it makes me forever contemplate an enchanting homeland unknown to me, and fills my dreams with specters of a distant land unseen by my eyes.

I am a stranger to my folks and friends. When I meet one of them I say within myself: Who is he, how have I known him, what law joins me with him, and why am I approaching him and sitting with him?

I am a stranger to myself. If I hear my longue speak, my ears are wonder-struck by my voice. I see my concealed inner self smiling, crying, braving, and fearing; and my being wonders over my other being, my soul inquires into my other soul; but I remain unknown, latent, engulfed by fog, obscured by silence.

I am a stranger to my body; and whenever I stand before the mirror, I see in my face something which my soul does not feel, and I find in my eyes what my innermost self does not harbor.

Jubran Khalil Jubran
Secretary Clinton Outlines Nuclear Security Strategy in International Op-Ed.

Secretary of State Hillary Rodham Clinton today told European publics that the New Strategic Arms Reduction Treaty (START) is one of several concrete steps the U.S. is taking to reduce the global threat of nuclear weapons, proliferation and terrorism.

In an op-ed originally published in The Guardian newspaper in the United Kingdom and also appearing in Germany’s Berliner Zeitung, Frankfurter Rundschau, Kölner Stadt-Anzeiger and Mitteldeutsche Zeitung, Secretary Clinton cited the progress achieved since President Obama’s speech in Prague last April and stressed the importance of international cooperation in addressing nuclear security challenges. Other international newspapers will carry the Secretary’s column tomorrow.

Read more at The Guardian’s web site here: http://www.guardian.co.uk/commentisfree/cifamerica/2010/apr/07/world-nuclear-danger-treaty-america.

The full text of Secretary Clinton’s op-ed follows:

Our Giant Step Towards a World Free from Nuclear Danger

This treaty shows the strength of America's commitment to global disarmament – and to our national security
By Hillary Rodham Clinton

Today the United States and Russia will sign the New Strategic Arms Reduction Treaty (START) in Prague, reducing the number of strategic nuclear warheads in our arsenals to levels not seen since the first decade of the nuclear age. This verifiable reduction by the world’s two largest nuclear powers reflects our commitment to the basic bargain of the Nuclear Non-Proliferation Treaty (NPT) -- all nations have the right to seek the peaceful use of nuclear energy, but they all also have the responsibility to prevent nuclear proliferation, and those that do possess these weapons must work toward disarmament.

This agreement is just one of several concrete steps the United States is taking to make good on President Obama’s pledge to make America and the world safer by reducing the threat of nuclear weapons, proliferation and terrorism.

On Tuesday, the President announced the U.S. Government’s Nuclear Posture Review (NPR), which provides a roadmap for reducing the role and numbers of our nuclear weapons while more effectively protecting the United States and our allies from today’s most pressing threats.

Next week, President Obama will host more than 40 leaders at a Nuclear Security Summit for the purpose of securing all vulnerable nuclear materials as swiftly as possible to prevent them from falling into the hands of terrorists.

And along with our international partners, the United States is pursuing diplomatic efforts that create real consequences for states such as Iran and North Korea that defy the global nonproliferation regime.

These steps send clear messages about our priorities and our resolve.
To our allies and partners, and all those who have long looked to the United States as an underwriter of regional and global security: Our commitment to defend our interests and our allies has never been stronger. These steps will make us all safer and more secure.

To those who refuse to meet their international obligations and seek to intimidate their neighbors: The world is more united than ever before and will not accept your intransigence.

Today’s agreement is a testament to our own determination to meet our obligations under the NPT and the special responsibilities that the United States and Russia bear as the two largest nuclear powers.

The New START Treaty includes a 30 percent reduction in the number of strategic nuclear warheads the United States and Russia are permitted to deploy and a strong and effective verification regime, which will further stabilize the relationship between our two countries as well as reduce the risks of miscommunication or miscalculation.

And the Treaty places no constraints on our missile defense plans – now or in the future.

President Obama’s Nuclear Posture Review makes the principles behind this Treaty – and our larger nonproliferation and arms control agenda – part of our national security strategy. Today nuclear proliferation and nuclear terrorism have replaced the Cold War-era danger of a large-scale nuclear attack as the most urgent threat to U.S. and global security. The NPR outlines a new approach that will ensure that our defenses and diplomacy are geared toward meeting these challenges effectively.

As part of this new approach, the United States pledges not to use or threaten to use nuclear weapons against a non-nuclear weapons state that is party to the NPT and in compliance with its nuclear nonproliferation
obligations. The United States would only consider the use of nuclear weapons in extreme circumstances to defend the vital interests of the United States or its allies and partners. There should be no doubt, however, that we will hold fully accountable any state, terrorist group, or other non-state actor that supports or enables terrorist efforts to obtain or use weapons of mass destruction.

The NPR also emphasizes close cooperation with our allies around the world, and maintains our firm commitment to mutual security. We will work with our partners to reinforce regional security architectures, such as missile defenses, and other conventional military capabilities. The United States will continue to maintain a safe, secure and effective nuclear deterrent for ourselves and our allies so long as these weapons exist anywhere in the world.

Nuclear proliferation and terrorism are global challenges, and they demand a global response. That is why President Obama has invited leaders from around the world to Washington for a Nuclear Security Summit and will seek commitments from all nations – especially those that enjoy the benefits of civilian nuclear power – to take steps to stop proliferation and secure vulnerable nuclear materials. If terrorists ever acquired these dangerous materials, the results would be too terrible to imagine.

All nations must recognize that the nonproliferation regime cannot survive if violators are allowed to act with impunity. That is why we are working to build international consensus for steps that will convince Iran’s leaders to change course, including new UN Security Council sanctions that will further clarify their choice of upholding their obligations or facing increasing isolation and painful consequences. With respect to North
Korea, we continue to send the message that simply returning to the negotiating table is not enough. Pyongyang must move toward complete and verifiable denuclearization, through irreversible steps, if it wants a normalized, sanctions-free relationship with the United States.

All these steps, all our treaties, summits and sanctions, share the goal of increasing the security of the United States, our allies, and people everywhere.

Last April, President Obama stood in Hradcany Square in Prague and challenged the world to pursue a future free of the nuclear dangers that have loomed over us all for more than a half century. This is the work of a lifetime, if not longer. But today, one year later, we are making real progress toward that goal.
وزارة الخارجية الأمريكية

مكتب البحث الرسمي

للنشر الفوري

2010

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منشأة إعلامية

وزيرة الخارجية كلينتون تلخص استراتيجية الأمن النووي في مقالة رأي دولية

أبلغت وزيرة الخارجية هيلاري كلينتون الجمهور الأوروبي اليوم أن معاهدة ستارت الجديدة
للحد من الأسلحة تشكل واحدة من عدة خطوات ملموسة تشكك في الولايات المتحدة على اتخاذها
لتخفيض الخطر العالمي من الأسلحة النووية وانتشارها وإرهابها.

وأشارت الوزيرة كلينتون في مقالة رأي، نشرت أصلا في جريدة العاردين في المملكة
المتحدة فضلا عن نشرها أيضا في ألمانيا في صحف برلين وزيتونغ وفرانكفورت ودانشاو و
كولنر ستاد أنزيغر وميثلدوتش زيتونغ، إلى التقدم الذي حققه منذ خطاب الرئيس أوباما في براغ
في نيسان/أبريل الماضي، و أكدت على أهمية التعاون الدولي في مواجهة التحديات الأمنية.

وستنشر صحف عالمية غدا مقالة رأي الوزيرة كلينتون.

فيما يلي نص مقالة الرأي بقلم الوزيرة كلينتون:

خطوتنا العلاقات نحو عالم خال من الخطر النووي

هذه المعاهدة تظهر قوة التزام أمريكا بنزع التسلح العالم – وبأيمنا القومي

بقلم هيلاري كلينتون

اليوم توقع الولايات المتحدة وروسيا في براغ المعاهدة الجديدة للحد من الأسلحة
الاستراتيجية (ستارت) التي تخفض عدد الرؤوس الحربية النووية الاستراتيجية في ترسانتنا إلى
مستوى غير مسبوق منذ أول عقد من العصر النووي، و هذا التخفيف القابل للتحقق منه الذي
ستقوم به أكبر قوتين نوويتين في العالم يعبر عن التزامهما بصفة المقاوضة الأساسية التي نصت عليها معاهدة منع الاختراق النووي، لكن عليها جميعا أيضا مسؤولية منع الاختراق النووي، ويجب على أولئك الذين يملكون هذه الأسلحة العمل باتجاه نزع ما لديهم من أسلحة منها.

وهذه الاتفاقية هي مجرد واحدة من الخطوات الملموسة العديدة التي تعكف الولايات المتحدة على اتخاذها وفاء بالتعهد الذي قطعه الرئيس أوباما والعالم أكثر آمنا بتفادي خطر الأسلحة النووية والانتشار والإرهاب.

وقد أعلن الرئيس يوم الثلاثاء مراجعة الحكومة الأمريكية للوضع النووي الذي تشكل خريطة طريق لتخفيف دور وأعداد أسحنتنا النووية فيما تعمل في الوقت نفسه على حماية الولايات المتحدة وحلفائها بشكل أكثر فاعلية من أكثر أخطار اليوم إلحا.

وسيستضيف الرئيس أوباما في الأسبوع القادم أكثر من 40 زعيمًا دوليا في قمة الأمن النووي بهدف تأمين كل المواد النووية المعرضة للخطر بأسرع ما يمكن للحيلولة دون وقوعها في أيدي الإرهابيين.

وبالتعاون مع شركائنا الدوليين، تبذل الولايات المتحدة جهودًا دبلوماسية تكون لها أوقاف فعالة على الدول، مثل إيران وكوريا الشمالية، التي تتقدم النظام الدولي لمنع الانتشار النووي.

إن هذه الخطوات إنما تبعث برسائل جلية بشأن أولوياتنا وتصميمنا.

فإلا حلفتحا وشركائنا وكل الذين كانوا يتعلمون إلى الولايات المتحدة على الدوام كضمان لأمن الإقليمي والعالمي نقول: إن التزامنا بالدفاع عن مصالحنا ومن حلفتحا لم يكن أقوى مما هو الآن ومن أي وقت آخر في الماضي. وهذه الخطوات من شأنها أن تجعلنا جميعا أكثر سلامة وأمانا.

وإلى أولئك الذين يرفضون الامتثال لالتزاماتهم الدولية ويسعون لتزويع جيرانهم نقول: إن العالم بات أكثر تكاتفا من أي وقت آخر في الماضي ولن يرضخ لتعتيم.

إن اتفاق اليوم هو شاهد على تصميمنا بالوفاء بالتزاماتنا بموجب معاهدة منع الانتشار النووي والمسؤوليات الخاصة التي تتطلب اعبيها الولايات المتحدة وروسيا كونهما أكبر قوتين نوويتين.

إلى ألقابي سارت الجديدة تضمن تخفيفا نسبته 30 في المئة في عدد الرؤوس الحربية النووية الاستراتيجية الذي تسمح المعاهدة للولايات المتحدة وروسيا بنشرها ونظاما قويا وفعالاً
للتبنيت من ذلك، ما سيجعل على إشاعة استقرار أكثر في العلاقة بين بلدينا وتقليص أخطار أي خطأ في الاتصالات أو إساءة في التقرير.

كما أن المعاهدة لا تفرض أي قيود على خططنا الخاصة بالدفاع الصاروخي – الآن أو مستقبلاً.

إن مراجعة الوضع النووي أو عز الرئيس أوباما بإجرائها تجعل من المبادئ التي تستند إليها المعاهدة – وأجندتنا الأعم لمنع الانتشار وضبط الأسلحة جزءاً من استراتيجيتها الأمنية القومية.

اليوم، حل الانتشار النووي والإرهاب النووي محل خطر حقبة الحرب الباردة المتمثل بwagon هجوم نووي واسع النطاق، وأصبح هذا التهديدان التهديد الأكثر إلحاحاً لأمن الولايات المتحدة والأمن العالمي. وقد حددت مراجعة الوضع النووي معالموه نهج جديد يعكس بأن دفاعاتنا ودبلوماسيتنا ستكون موجهتين نحو التصدي لهذه التحديات بصورة ناجحة.

ووعادةً من هذا النهج الجديد، تتعهد الولايات المتحدة بعدم اللجوء أو التهديد باستخدام أسلحة نووية ضد دول لا تملك أسلحة نووية وتكون طرف في معاهدة منع الانتشار وتمثل أوالالتزامات جزءاً من الانتشار النووي. وستنظر الولايات المتحدة فقط في إمكانية استخدام الأسلحة النووية في ظروف استثنائية لدفاع عن المصالح الحيوية للولايات المتحدة وحلفائها وشركائها. غير أنه يجب ألا يشجع أحد في أننا سنحاسب محاسبة تامة أية دولة أو جماعة إرهابية أو أي كيان غير حكومي يدعم أو يوقع الجهود الإرهابية الهادفة إلى الحصول على أو استخدام أسلحة دمار شامل.

كما أن مراجعة الوضع النووي يشيد على التعاون الوثيق مع حلفاتنا حول العالم وتصون التزامنا الراسخ بالأمن المشترك. وسنعمل مع شركاتنا لتعزيز المنظمات الأمنية الإقليمية مثل الدفاعات الصاروخية وغير ذلك من قدرات عسكرية تقليدية. كما ستواصل الولايات المتحدة المحافظة على رادع نووي مأمون وسليم وفعال لنا ولحلفائنا طالما ظلت هناك مثل تلك لأسلحة في أي مكان في العالم.

إن الانتشار النووي والإرهاب يمكن أن يكون تحديات عالميين وهما يقتضيان ردًا عالمياً. ولهذا السبب دعا الرئيس أوباما زعماء من حول العالم إلى واقع حل قمة الأمن النووي وبискوي للحصول على توافر محاذاة من جميع الدول – لا سيما تلك التي تتراوح مباني الطاقة النووية للأغراض السليمة – لاتخاذ خطوات لوقف الانتشار وتأمين المواد النووية الضعيفة التحصين. وإذا حاز الإرهابيون على هذه المواد لخطرة في أي وقت من الأوقات، فستكون عواقب ذلك رهيبة التصور.
وعلى جميع دول العالم أن تقرر بان نظام منع الانتشار لن يكون قادرا على الصمود إذا سمح للجهات المخالفة له بالإفلاس من العقاب. ولهذا السبب، فإننا نعمل على حشد إجماع دولي على خطوات من شأنها أن تقطع قاد إيران بتغيير وجهة مسارهم، بما في ذلك فرض عقوبات من مجلس الأمن الدولي من شأنها توسيح خياراتهم بصورة إضافية وهو خيار إما الامتثال بالالتزاماتهم أو مواجهة عزلة أشد وتبعات مؤلمة، وبخصوص كوريا الشمالية، فإننا نواصل توجيه الرسالة التي مفادها أن مجرد عودتها إلى مانحة المفاوضات لن يكون كافيا. فعلى بيونغ يانغ أن تسبر باتجاه نزع الأسلحة النووية بصورة كاملة وقابلة للتحقق منها، ومن خلال خطى لا رجعة فيها، إذا أرادت علاقة طبيعية خالية من العقوبات مع الولايات المتحدة.

إن كل هذه الخطوات وجميع معاهداتنا وقمنا وعقوباتنا تتشاطر هدف تعزيز أمن الولايات المتحدة وحلفائنا والناس في كل مكان.

وفي نيسان/أبريل الماضي وقف الرئيس أوباما في ساحة مار دكاني في براوغ ليتمدده العالم كي يتجه إلى مستقبل خال من الأخطار النووية التي تلوح فوق رؤوسنا جميعا علما مدى أكثر من نصف قرن. وهذا عمل يستغرق عمرا كاملا، إن لم يكن أطول من ذلك لكن هذا اليوم، وبعد عام من ذلك التاريخ، فإننا نحزر تقدما حقيقيا باتجاه ذلك المبغي.

كلينتون؛ أوباما؛ مقالة راي؛ ستارت؛ الأسلحة النووية؛

مقالة رأي للوزيرة كلينتون نشرت في عدة صحف أجنبية بمناسبة التوقيع على معاهدة ستارت الجديدة مع روسيا.
Nuclear Diplomat

The head of Iran’s nuclear programme helped to forge a pact to keep it peaceful.

BY DAVIDE CASTELVECCHI

On 14 July 2015, Iran signed an agreement with six world powers to limit the country’s nuclear development in exchange for lifted international-trade sanctions. If the deal is implemented successfully — still far from certain — it could ease years of tension over Iran’s alleged efforts to build nuclear weapons and so allow the country to become a major player in global science. That can accord was reached at all, however, was due in no small measure to nuclear engineer Ali Akbar Salehi, who is head of the Atomic Energy Organization of Iran. He worked closely with his US counterpart, energy secretary Ernest Moniz, to iron out the deal’s technical aspects.

Educated at the American University of Beirut and the Massachusetts Institute of Technology in Cambridge, Salehi returned to Iran after the Islamic revolution of 1979 and quickly rose to top posts in both academia and the government. By the 2000s, he had become the international face of Iran’s nuclear programme — a man described as fiercely loyal to his country, but also a voice of reason to whom negotiators could appeal in times of crisis.

Salehi is said to be a deeply spiritual person who has the trust — and the ear — of the country’s supreme leader, Ayatollah Ali Khamenei. And he is one of very few people to have held senior posts in both hardline and comparatively liberal governments.
This talent for building bridges is what enabled Salehi to work so effectively with Moniz during the negotiations, says Reza Mansouri, an astronomer at the Institute for Research in Fundamental Sciences in Tehran and a former deputy science minister of Iran; they shared the language of science. Mansouri, who has known Salehi for more than three decades, says that he has the modern, rational frame of mind that enables people to “agree on how to talk to each other”.
الدبلوماسي النووي
علي أكبر صالحي

رئيس البرنامج النووي الإيراني ساعد في صياغة اتفاقية؛ للحفاظ على سلامة البرنامج.

في 14 يوليو 2015، وقعت إيران اتفاقا مع القوى العالمية للهجر، بعد من تطور البلد النووي، مقابل رفع العقوبات الاقتصادية الدولية. وفي حال تنفيذ الاتفاقية بنجاح، وهو أمر غير المؤكد بعد 14 يوليو 2015، فستبدأ سنوات من الصراع، بسبب مساعي إيران المزعومة لامتلاك أسلحة نووية، مما سيسمح للبلد بأن يصبح لاعبا رئيسيا في مجال العلوم على مستوى العالم.

ويعد الفضل في التوصل إلى اتفاق فعلي، بصورة كبيرة، إلى المهندس النووي علي أكبر صالحي، الذي يرأس منظمة الطاقة الذرية الإيرانية، وقد عمل بشكل وثيق مع نظيره أمريكي، وزير الطاقة إرنست مونيز، لتسوية الجوانب التقنية للاتفاقية.

بعد أن تلقى تعليمه في الجامعة الأمريكية، في بروت وفي معهد ماساشوستس للتكنولوجيا في كمبردج، عاد صالحي إلى إيران بعد الثورة الإسلامية في عام 1979، وسرعان ما تقلد المناصب الرفيعة في كل من الأوساط الإدارية والحكومية.

وبحلول العقد الأول من القرن الحالي، كان قد أصبح الوجه الدولي للبرنامج النووي الإيراني بوصفه رجال من أشد المخلصين لبلاده، ووصف أيضا بأنه صوت العقل القادر على استمالة المفاوضين في أوقات الحيرة.

قال عن صالحي إنه شخص روحاني، يثق في المرشد الأعلى للبلاد، آية علي خامنئي، وحسن الإصغاء إليه، وهو واحد من القلة القليلة التي شغلت مناصب رفيعة في كل من الحكومات المتشددة، والحكومات الليبرالية.

وقد مكتبت موجهة بناء الجسور صالحي من العمل البناء مع مونيز خالد المفاوضات، حسب قول رضا منصورى، عالم الفلك في معهد أبحاث العلوم الأساسية في طهران، والنابذ السابق لوزير العلوم الإيراني. يقول منصورى الذي عرف صالحي لأخطر من ثلاثة عقود إنه يتمتع بفكر عقلاني منطقى عصري، يمكّن الناس من "الاتفاق على طريقة للتحدث بها مع بعضهم البعض."
A Voice for Women

A senior astronomer worked to unmask a prominent sexual harasser.

By Alexandra Witze

They came forward, one by one. Young female astronomers sought out Joan Schmelz and confided in her about the sexual harassment that they had endured. Schmelz, a solar physicist and chair of the American Astronomical Society’s Committee on the Status of Women in Astronomy from 2009 to 2015, heard too many of these stories — and a lot of them involved the same man.

Schmelz told the women that they were not alone, and asked whether they wanted to talk to others who were in the same situation. Thanks in part to those introductions, four women eventually filed complaints. Their actions, which became public this year, led to the resignation of Geoff Marcy, a well-known exoplanet hunter at the University of California, Berkeley. It was one of the most dramatic episodes in a string of gender-equality controversies this year, including Nobel laureate Tim Hunt’s dismissive comments about women working in the laboratory.

In astronomy, Schmelz’s behind harassment set the stage for a sea change in community understanding, says Meg Urry, an astronomer at Yale University in New Haven, Connecticut, and president of the astronomical society. After Marcy was outed, astronomy departments at universities and other institutions began frank discussions about unacceptable behaviour.
صوت للنساء

عالمية فلك كبيرة، عملت على إramaة اللثام عن متتحر جنسي بارز

ألكسندر ويتز

تقدم إلى الأمام، الواحدة تلو الأخرى، هكذا ترافقت عالمات فلك شابات إلى جوان
شمليز، وأسرهن لها بقصص التحرش الجنسي الذي تعرضن له. سمعت شمليز عالمات الفيزاء
السنوي، وتائست مجلس الجمعية الفلكية الأمريكية الكثير من هذه القصص في الفترة ما بين عامي
2009 و2015 التي تزرت رجل بعينه في الكثير منها.

أكدت شمليز للنساء أنهن ليسن وحدهن، وسألتهن عما إذا كان يرغب في الحديث إلى أخوات
من مررن بالوضع نفسه. وبفضل ذلك الدعم، تقدمت أربع نساء بشكاوي، وأدت تحركاتهن التي
أصبحت جماهيرية خلال العام المنصرم إلى استقالة جيفرى مارسي، وهو صادق كواكب معروف
في جامعة كاليفورنيا في بيركلي. كانت هذه واحدة من أكثر الأحداث مأساوية في سلسلة من
نزاعات المساواة بين الجنسين في الأونة الأخيرة، بما في ذلك تعيينات تمت هانت. الحائز على
جائزة نوبل، الذي أطلق بتصريحات تقلل من شأن النساء في المختبرات.

في مجال الفلك، كانت الجهود التي بذلتها شمليز وراء الكواليس لكشف وقائع التحرش
الجنسي هي التي أعطت الساحة لتغيير جذري في تفهيم المجتمع، حسب قول ميج بورى، وهي عالمة
فلك في جامعة بيل في نيو هيفن بولاية كونيتيكت، ورئيسة الجمعية الفلكية. وبعد إبعاد مارسي،
بدأت نقاشات صريحة في أقسام علم الفلك في الجامعات، وغيرها من المؤسسات، حول السلوكات
غير المقبولة. تقول بورى: "دون مساعدة جوان، ل أعتقد أننا كنا سنرى هذا التغيير اللافت."
Genome Archeologist

A big thinker helped to turn ancient genomics from niche pursuit to industrial process.

BY EWEN CALLAWAY

For most of its 30-year history, the field of ancient genetics has revolved around discovering exceedingly rare samples — a bone, a tooth — that harbour enough intact DNA to study. This year, population geneticist David Reich proved that it’s possible to explore human history by powering through ancient genomes en masse.

Reich’s genome factory has revealed mass migrations, the spread of farming and the roots of languages. Last month, his group at Harvard Medical School in Boston, Massachusetts, reported genome data from 230 people who lived in Europe and the Middle East over the past 8,000 years, tracking changes in skin colour, immunity and other traits (I. Mathieson et al. Nature http://doi.org/9rb; 2015).

At university, “I think I was sort of idealistic”, Reich says. “I was interested in grand unifying theories.” For his first degree, he switched from sociology to physics. During his second, in biochemistry, he fell for human population genetics, and soon built a reputation for scientific rigour. In the late 2000s, plummeting sequencing costs and other advances made it easier to extract and analyse ancient DNA. Reich realized that by analysing the genomes of large numbers of people, he could see how immigration and interbreeding changed the genetics of entire regions.

In 2013, Reich opened his own lab devoted to sequencing ancient remains. Its scale was industrial from day one: the first human samples came from 66 individuals who had lived in what is now Russia, including members of a Bronze Age culture called the Yamnaya. In June, the team described a massive migration of Yamnaya people into Western Europe,
some 5,000 years ago (W. Haak et al. Nature 522, 207–211; 2015). It is not
the only group powering through ancient genomes: the lab of Eske Willer
slev at the Natural History Museum of Denmark in Copenhagen

Reich’s team argued that the Yamnaya migration might also explain
the radiation of indoeuropean languages across Europe and Asia-
advancing a problem that has vexed linguists for decades. By exploring
the consequences of genetics for other fields, Reich “is trying to do
something that a lot of geneticists might not”, says David Anthony, an
archaeologist at Hartwick College in Oneonta, New York. Reich is eager to
see genetics inform other debates, such as those about the peopling of the
Americas and the prehistory of India. “The invention of ancient DNA as a
tool for studying the past is like the invention of a new scientific
instrument, like a microscope,” he says. “You can see into things that you
couldn’t see before.”
عالم الجينوم الأثري

مفكر كبير، ساعد في تحويل الجينوم الأثري من أثر قديم إلى مادة خام صناعية

أوين كالاداي

في معظم تاريخها الممتدة إلى 30 عامًا، تحور علم الوراثة القديمة حول اكتشاف عينات نادرة

جداً مثل العظام والأسنان، تحتضن ما يكفي من الحمض النووي الصالح للدراسة. في عام 2015،

أثبت عالم الوراثة السكانية ديفيد رايك أنه من الممكن استكشاف التاريخ البشري، عن طريق تحليل

الجينوم الأثري بشكل واسع. كشف مصنع رايك للجينوم حقائق عن الهجرات الجماعية، وانتشار

الزراعة، وجدور اللغات. في نوفمبر الماضي، أبلغت مجموعته في كلية الطب بجامعة هارفارد في

بوسطن بوليما ماساشوستس عن بيانات جينوم تعود إلى 230 شخصًا عاشوا في أوروبا والشرق

الأوسط على مدى الثمانية آلاف سنة الماضية، متبنيين تغيرات لون الجلد، وتنوعات أخرى.

في الجامعة يقول رايك : " أعتقد أنني كنت مثاليًا نوعًا ما؛ حيث كنت مهتمًا بالنظريات الكليّة

الكبرى

أعتقد أنني كنت مثاليًا نوعًا ما؛ حيث كنت مهتمًا بالنظريات الكليّة الكبرى. « من أجل شهادته

الجامعة الأولي، حول من علم الاجتماع إلى الفيزياء. وفي أثناء إعداده للتانائية في الكيمياء الحيوية،

أغواه علم وراثة المجموعات البشرية، وسرعان ما بني سمعة جيدة، نتيجة لدفته العلمية. وفي أواخر

العهد الأول من القرن الحالي، أسهم تراجع تكلفة تحليل التسلسل الجيني والعمليات ذات العلاقة في

تسهيل استخراج وتحليل الحمض النووي الأثري. أدرك رايك أنه بتحليله لجينوم أعداد كبيرة من الناس،

ستمكن من رؤية كيف أثرت الهجرة وزواج الأقارب إلى تغيير وراثيات مناطق بأكملها.

في عام 2013 ، افتتح رايك مختبره الخاص المكرّس لتحديد التسلسل الجيني للبيفايا الأثرية.

كان مقياسه صناعيًا منذ اليوم الأول؛ فالعينات البشرية الأولى أتت من 66 شخصًا ممن عاشوا في ما

يُعرف اليوم بروسيا، ومن ضمنهم سلالة من حضارة العصر البرونزي، يُطلق عليها اسم «يامنانيا»

في يوونيو الماضي، وصف الفريق هجرة جماعية لجماعات اليامنانيا إلى أوروبا

الغربية، قبل نحو 5000 سنة ( Nature 522 , 207 – 211 ; 5 2013)، وهي

ليست المجموعة الوحيدة التي ما زالت آثار الجينوم القديم الخاص بها باقية، فقد توصّل مختبر إسكي
ويلرليف في متحف التاريخ الطبيعي الدنماركي في كوبنهاجن إلى استنتاج مماثل.


ربما تفسر أيضًا انتشار اللغات الهندو-أوروبية في جميع أنحاء أوروبا وآسيا، حالات بذلك لغزًا حيّر اللغويين طيلة عقود. يحاول رايك عن طريق الربط بين علم الوراثة، وعلوم أخرى» أن يفعل شيئًا ربما يُجمع عنه الكثير من علماء الوراثة»، حسب قول ديفيد أنتونيو، عالم الآثار في كلية هارتفورد في أونيونتا بوليس نيويورك. يشترط رايك إلى رؤية علم الوراثة يتحول إلى نقطة انطلاق لنقاشات أخرى، مثل تلك المتعلقة بإعمار الفارئين الأمريكيتين، وفترة ما قبل التاريخ في الهند، حيث يقول: إن استخدام الحمض النووي الأثري باعتباره أداة لدراسة الماضي يشبه ابتكار أداة علمية جديدة، مثل المجهر. ويمكنك بواسطة أن ترى أشياء، لم تكن قادرًا على رؤيتها من قبل بداية حياتها المهنية.

ولكن المشروط أن ترى أشياء، لم تكن قادرًا على رؤيتها من قبل بداية حياتها المهنية.
الثروة الحرجية في سوريا تزول تدريجياً:

ما لم تنتهِ الحرب .. صار حطبًا للشتاء!

تسببت آلة الحرب الدائرة في سوريا منذ ثلاثة أعوام بدمار كبير طال الحضارة السورية، بكل مقوماتها، من دون أي استثناء، من بشر وحجر، سواء بشكل مباشر أو غير مباشر، لتضخيم آلة الحرب مروج سوريا الخضراء وغاباتها باللون الأحمر تارة، أو تحولها سوداء مفحمة تحكي قصة حريق نشب هنا، وعالية تدفع عنها البرد بالناحية هناك.

وبالرغم من عدم وجود غابات كبيرة في سوريا (مساحة الغابات الطبيعية في سوريا تبلغ 232.8 ألف هكتار) إلا أن الغابات التي كانت موجودة قبل بدء الحرب كانت بكمية رئة للدولة المتوسطية، التي سعت قبل العام 2011 إلى توسيع رقع المساحات الحرجية وغاباتها، وأولها اهتماما كبيراً في ظل حالة أمنية ممتازة ورخاء وصل إلى مراحل متقدمة جعل من هذه المساحات من أولويات الحكومة، والفعاليات الاجتماعية، وحتى الثقافية،لتأتي الحرب وتدأب هذه الثروة بالزوار تدريجياً.

لا إحصاءات حول حجم الضرر الذي لحق بالغابات والمناطق الحرجية في سوريا، الدولة ذات الطابع الزراعي، والتي يعرف أنها قمة الشجر وأهميتها. إلا أن تقديرات وزارة الزراعة تشير إلى وجد، "أضرار كبيرة جداً" في المساحات الحرجية وغاباتها، سواء بفعل الحرائق التي تسببتها بها الحرب، أو بسبب عمليات قطع الأشجار لاستخدامها في التدفئة.

مصادر في وزارة البيئة يوضح خلال حديثه إلى "السفير" أن المناطق الحدودية مع تركيا، والتي تضم غابات عديدة هي الأكثر ضرراً، بسبب الحرب، واتعا للبعض الحرائق، والتي كان أكبرها الذي نشب في غابات الزعيرية في غرب جسر الشغور، حيث أتت النار على مساحات كبيرة من الغابة، موضحاً أن التقديرات المبدئية لخسائر هذا الحريق فقط خيالية، حيث قدرت القيمة الاقتصادية للشجرة بنحو 200 ألف دولار. وأشار المصدر إلى أن استعداد هذه الغابة تتطلب منا السنين. كما نشب حريق في منطقة كسب في ريف اللاذقية والحدودية مع تركيا وصل إلى محمية الفرنل،أتين على حوالي 150 هكتاراً كحصيلة أولية، و كانت لتنشط فيها أشجار الصنوبر و اليسان، شبه العزي المعمورة، حيث تبلغ مساحة محمية الفرنل 4500 هكتاراً.

وتعرضت منطقة أبو قبيس إلى حريق أتين على 60 دونماً من الأشجار الحرجية من الصنوبريات والبطم والأطلسي. و في محافظة القنطرة، اندلعت حرائق عدة في العام 2012 في
منطقة بدر عجم - بريقة - عين التينة - الحميدية - غابة طرنة، كانت حصيلتها احترام آلاف
الدروميات المزروعة بالسنديان والبلوط.

وفي حين تظهر التقديرات المبديئة لوزارة البيئة في سوريا أن خسائر الحرائق تصل إلى
مليارات الدولارات، تظهر التقديرات نفسها أرقاماً كبيرة جداً بسبب المواطنين وبعض "العصابات"
بقطع الأشجار سواء تفحمها ( تحويلها إلى حفر ) أو لاستعمالها في عمليات التدفئة بشكل مباشر
( حطب).

وتشير التقديرات إلى أن الكثير من المحاميات، والغابات والمناطق الحرجية تعرضت
لعمليات قطع جانزي، منها محجية البلس في محافظة حماة، التي تعرضت لقطع المنات من
الأشجار الحرجية المعمرة، والتي يصل عمرها إلى سنة عام، إضافة إلى الغابات الحرجية المعتبة
من منطقة تلتكخ وصولاً إلى محافظة طرطوس.

وتقدر أعداد الأشجار التي تم قطعها في محافظة حماة، وفي منطقة تلتكخ بحوالي سبعة آلاف
شجرة حرجية. وفي الحسكة، فقد بلغ عدد الأشجار التي تعرضت للفصل حوالي 7500 شجرة
حرجية، معظمها من محمية جبل عبد العزيز، التي تمت تفحمها وجود نوعين من البضما، هما البضم
الأطليسي، وبلطمو كونجوك، كما تطالب التعديلات غابة الأسد و مواقع تحريج منطقة " السراقة "
منطقة مغلوحة، ومواقع تحريج الشهيد.

وفي القنيطرة، تعرضت محجية جباتا الخشب لعمليات قطع الكملى على مستوى سطح
الترية حيث بلغت كحضيلة أولية 100-300 شجرة حرجية، وتعززت منطقة الشجار في جنوب
جباتا الخشب لعمليات قطع لأشجار، أيضاً، قررت بحوالي سنة شجرة صنوبر عمرها
حوالي 15-20 سنة.

وهي وقت تركز فيه وزارة البيئة في تقديراتها على المناطق الحرجية والغابات، تعتبر
الحدائق العامة والمنشآت الموجودة داخل المدن أكثر المناطق تضرراً، حيث تعرضت معظم
الحدائق في المدن الساخنة ( التي تشهد معارك ) أو الخارجية عن سيطرة الحكومة ( فلتان أمني )
للعمليات قطع لأشجار بغض التدفئة.

ويشير المصدر في وزارة البيئة إلى وجود تخوف من حصول تعددات كبيرة هذا العام، خصوصاً
في ظل استمرار الحرب من جهة، وجود أزمات في المحروقات، والكحلاوة إثر خروج أبار
النفط عن سيطرة الحكومة، وتعتبر محطات تحويل التيار الكهربائي لاعتداءات مستمرة تسبب
بقطعها وطول ساعات التنقيين ما ينذر بشتاء قاس جداً سيدفع المواطنين إلى المزيد من الاعتداءات بحثًا عن الدفء.

وتشكل عمليات قطع الأشجار وبيعها كحطب أو تفحمها مهنة بات يمارسها عدد من المواطنين، المنظمين على شكل "عصابات" تقوم بقطع الأشجار وبيعها في السوق، بطرق عدة، أبرزها افتتاح جرائد في الغابات تمهيداً لبدء حرقها، وفق مصدر في الإطفاء.

ويؤكد المصدر أن غابات سوريا ومنطقة الحريق تحولت مع وجود حالة أمني في بعض المناطق، وعدم وجود حراسة كافية في المناطق أخرى إلى "منابع" تدر على أصحابها الذهب. خصوصا بعد رفع الحكومة سعر المازوت إلى 80 ليرة سورية، حيث باتت تكلفة تخزين ألف ليتر (تكفي لعائلة صغيرة في فصل الشتاء) مبلغ 80 ألف ليرة سورية (حدود 500 دولار)، في حال وجدت، وهو ما يعني راتب أربعة أشهر لموظف عادي يقبض شهريا نحو 20 ألف ليرة سورية، الأمر الذي سيدفع المواطنين حتماً للبحث عن بدائل للتدفئة، يشكل الحطب والفحم أكثرها ملاءمة.

وبالرغم من كون الحديث عن الأضرار البيئية التي تسببها عمليات الاعتداء على الغابات غير مجد في ظل حرب ما زالت تشهده سوريا، بكل مقوماتها، البشرية والحضارية والثقافية، إلا أن المصدر في وزارة البيئة يشدد على أن آثارها ستكون كبيرة على سوريا، موضحًا أن عودة الغابات والمناطق الحريقية إلى الوضع الذي كانت عليه قبل الحرب قد يتطلب مئات السنين، كما سيكون على مختلف جوانب الحياة، في وقت يمتد فيه التصحر من الشرق نحو وسط سوريا، يستلزم بسحب سوءات ناتجة عن عملية استخراج وتركيز النفط بطرق بدائية، مشدداً على ضرورة التحرك من مختلف الجهات لمنع استمرار هذه الكارثة، وفق تعبيره.
Trees in Syria becoming lucrative business

The war raging in Syria for more than three years now has caused major destruction that has affected the Syrian civilization on all levels. It has spared no human, stone or tree component, be it directly or indirectly. The war has at times set Syria's green forests on fire, while it has subjected them to woodcutting (for heating) at other times.

Even though there are no large forests in Syria (natural forests in Syria cover 232.8 hectares [575 acres]), the forests that existed before the start of the war served as a lung for this Mediterranean state. Syria sought to expand the forest area patches before 2011. It granted them major attention amid excellent security and prosperity that reached advanced stages and turned these spaces into one of the priorities of the government, as well as [the scene of] social and cultural events. Then war broke out and led this wealth to gradually disappear.

There are no statistics about the extent of the damage to forest areas in Syria, the agricultural country whose citizens appreciate the value and importance of trees. However, according to estimates of the Ministry of Agriculture, there is "major damage" in forest areas, be it caused by war tire or by woodcutting.

A source in the Ministry of Environment told As-Safir that the border areas with Turkey, where there were many forests, were the most affected, either due to the war or to arson. The largest tire broke out in the Zainiyeh forest on the western end of Jisr al-Shughour.

The source explained that even the initial loss estimates were colossal, knowing that the economic value of the trees is estimated at about
$200,000. The source pointed out that the restoration of this forest requires hundreds of years.

Another fire broke out in Kassab, on the border with Turkey in the countryside of Latakia. The fire reached the 4,500-hectare [11,120-acre] Foronlok reserve and destroyed about 150 hectares [371 acres] of pine trees and old semi-virgin oak trees.

The Abu Qubeis area was victim to a fire that affected 60 dunams [15 acres] of forest trees, including Pinales and Pistacia atlantica. In Quneitra province, several fires broke out in 2012 in the areas of Bir Ajam, Bariqa, Ayn al-Tineh, al-Hamedia and the Taranjah forest. Thousands of dunams of oak trees were burnt.

While initial estimates of the Ministry of Environment in Syria showed that losses due to fire had reached billions of dollars, the same estimates showed very substantial [losses] as citizens and some "gangs" cut down trees either to turn them into charcoal or to directly use them for heating.

According to estimates, a lot of reserves, forests and forest areas are exposed to excessive woodcutting, including the al-Belas reserve in the province of Hama, where hundreds of old forest trees, of about 100 years of age, were cut down, in addition to the forests extending from the Tel Kelekh area down to Tartous province.

The estimated number of trees that have been cut down in Hama and Tel Kelekh is about 7,000. In Hasakah, the number of trees that have been cut down is about 7,500 — most of which are from the Mount Abdul Aziz reserve — where there are two types of pistacia, the Pistacia atlantica and the Pistacia khinjuk. The infringements have also affected the Assad forest
and other forest areas in al-Saraka area in Maghiooja, as well as afforestation sites in al-Shahidi.

In Quneitra, the Jbata reserve suffered woodcutting of entire trees. The initial estimate is 100-300 forest trees. About 100 stone pine trees aged 15-20 years were chopped down in al-Shahar in south Jbata.

As the Ministry of Environment focuses in its estimates on forest areas and forests, it should be noted that public gardens and parks located within the cities are the hardest-hit areas, as most of the parks in the battle-ridden cities or outside government control are witnessing wood-cutting operations for heating purposes.

The source in the Ministry of Environment said that there were major fears of infringements this year, especially in light of the continuing war on the one hand, and given the fuel and electricity crises on the other. The government lost control over oil wells, and power transformer stations were subject to several infringements that caused power cuts and longer rationing hours. This portends a harsh winter that will prompt citizens to commit further infringements in search of warmth.

Cutting down wood to sell as firewood or charcoal is a profession practiced by a number of citizens, organized into "gangs" that cut down trees and sell them in the market in many ways. Chief among this is the fabrication of forest tires as a prelude to burning them, according to a source in the fire station.

The source asserted that Syria's forests and forest areas had turned, amid the state of lawlessness in some areas and the absence of sufficient control in other areas, into lucrative "mines," especially after the government had lifted the price of diesel to 80 Syrian pounds ($0.50). The cost of storing 1,000 liters (enough for a small family in winter), if
available, has reached 80,000 Syrian pounds ($500), which is the equivalent of a four-month salary for an average employee who earns about 20,000 Syrian pounds. This will inevitably prompt citizens to look for heating alternatives. Firewood and charcoal are the most appropriate.

Although discussing the major environmental damage caused by the infringement on forests is futile in light of the ongoing war in Syria — with all its human, civil and cultural components — the source in the Ministry of Environment stressed that the effects [of such infringement] on Syria would be extensive.

The source pointed out that the return of forests and forest areas to the state they had been in before the war might require hundreds of years and affect various aspects of life. Meanwhile, desertification seems to be creeping in from the east to the center of Syria under black clouds resulting from the primitive oil extraction and refining. The source stressed the need for various sides to take action and end the disaster.
In Broad Day Light

The Joint Center for Research into Prosthetics, Orthotics and Rehabilitation Programs (JCRPO) has never been a sin, nor a mistake that has to be rectified, or a stigma that must be removed, or a bitter feeling that has to be cleared. Quite the contrary! It constitutes both a positive move and an ongoing act of charity by the government of the Saudi Arabian Kingdom and by the officials at the helm who have never been skimpy with support or assistance – which is the name of the game - in carrying through pilot humanitarian projects. It’s a symbol of honor and pride for the people bearing the Kingdom’s name. It’s also the uppermost sort of compassion toward the patients, the disabled, the helpless, the aged and the needy. But if the Center is a sin, that’s the view of the envious. If it’s a mistake, that’s the thought of the spiteful. If it’s a stigma, it’s associated with those who, with all their wider influence and stronger power, failed to realized [even] half of its accomplishments. If it’s a bane, it’s the bane of the influential folks who think it’s likely to break up their monopoly of the humanitarian sponsoring matters, which they regard as a close joint stock company!!
في رحم التأهيل ..

لقد أنشئ المركز المشترك لبحوث الأطراف الاصطناعية والأجهزة التعويضية وبرامج تأهيل المعوقين في عام 1407 هـ، 1987م، كمشروع مشترك بين وزارة الصحة وجامعة الملك سعود حيث كنت الباحث الرئيسي المشرف وإن كان خطأً فهؤلاء في فكر الحاسدين، وإن كان خطأً، فهو عار على الذين عجزوا بندؤه أكبر، وسلطة أقوى من تحقيق نصف إنجازاته العام بعدم كتبه - بحمد الله - لي القيادة في هذا المشروع، ويعمل المركز جاهداً من أجل تحسين وتطوير ونشر الخدمات الخاصة برعاية وتأهيل كل الفئات العمرية من المعوقين، أطفالاً وبالغين ومسنين لاسيما من هم بحاجة خاصة إلى العلاج والتأهيل ذي المستوى المتقدم، والمنفي على الأساليب العلمية والتجارية والتكنولوجيا والأجهزة الحديثة.

كانت بداية المركز المشترك متواضعة للغاية بدأت في غرفة واحدة، عبارة عن ملف صغير بسيمي مركز التأهيل الطبي بالرياض، ثم انطلق المركز يعمل من خلالها بما توفر لديه من موارد مادية وبشرية محدودة للغاية، حتى انتقل إلى مرحلة ثانية ها أكثر تقدماً عندما انتقل إلى مكان أكثر اتساعاً ببرع موقتاً به أحد المواطنين، مما أتاح له فرصة التوسع فيما يقدمه من خدمات وأبحاث لصالح المعوقين، وبعد مرور عامين في هذا المقر وفي عام 1414 هـ، انتقل المركز المشترك إلى مقره الأخير الواقع في حي الربوة بالرياض وتواصلت فيه الامور والاهتمامات لاستقرار التدريب الجديد من الخارج وتطويرها لتناسب مع احتياجات ومتطلبات الظروف المحلية، وتم تدريب الكوادر المحلية والفنين المعينين برعاية وتأهيل المعوقين على استخداماتها، مع تشغيل الكوادر المؤهلة على إجراء البحوث والتعرف على أحدث الأساليب العلمية الموجودة في العالم المتقدم، واستعداد برامج الدراسات العليا.

اضطلع المركز منذ تأسيسه بهماد إجراء بحوث علمية ذات أغراض تطبيقية في المجالات المختلفة لهندسة التأهيل وذلك بنقل وتوثيق وتحديد التدريبي وتوفير المعلومات العلمية والفنية للمتخصصين وتتساقب الجهود مع مراكز التأهيل الحكومية والخاصة والمؤسسات العلمية المعنية، وتبادل الخبرات والمعلومات معها والعمل على تفعيل الازدواجية أو التنافر بين تلك الجهود، والمشاركة مع الجهات المعنية في نقل وتطوير وتطويق التدريبات التأهيلية وتوفيرها لسد الحاجة المحلية بوسائل وأفكار فنية وساهم الجهات المعنية بهذه الفئة بالوطن العربي، فضلاً عن الإسهام في إعداد الكوادر الوطنية في مجالات هندسة التأهيل، عن طريق عقد البرامج التعليمية والتدريبية.
للطلبة بالمشاركة مع جامعة الملك سعود، وكذلك برامج الدراسات العليا بالتعاون مع الجامعات العالمية وانتشار المركز بمهمة تأليف وترجمة ونشر البحوث والمعلومات العلمية والصحية والتقنية المتعلقة برعاية وتأهيل المعوقين للاستفادة منها محلياً وعلى مستوى الوطن العربي وإصدار النشرات التوعوية العلمية المتخصصة في الإعاقة والتآهيل والأطراف الاصطناعية والأجهزة التعويضية والهندسة التأهيلية، إضافة إلى دوره الرئيس في استقبال حالات الإعاقة المتقدمة للمركز وكذلك المحولة من جهات أخرى من كافة أنحاء المملكة ومن قبل المقام السامي الكريم وأصحاب السمو الملكي الأمراء، وبعض الجهات المعنية لكونه المركز المرجعي الوحيد بالمملكة في مجال تخصصه وذلك لتقديم الحالات المزادات علاجها وتأهيلها وإكمالها ما يلزم نحوها.
In the Womb of Rehabilitation…

The JCRPO was created in 1407 A. H./ 1987 AD as a joint venture between the Ministry of Health and King Saud University, and in which I acted both as the main researcher and the general manager after having, thank God, become a pioneer in this project. The Center has gone out of its way to improve, develop, and promote services for taking charge of and rehabilitating disabled people of all ages: children, grown-ups, and the aged; particularly those having a special need for treatment and advanced rehabilitation based on scientific techniques, experience, technology and up-to-date devices.

The beginning of the Joint Center was extremely modest. It started functioning in a single room, a small extension inside the block harboring the Medical Rehabilitation Center in Riyadh. From there, it set off operating with the sharply limited resources of men and materials on hand. Later on, it progressed into a second more advanced stage when it moved to a more spacious place provisionally donated by a citizen. The gesture empowered the Center to broaden the scope of the services it provided and the research it conducted in the interest of the disabled. After two years had passed in the above headquarters, the Joint Center moved in 1414 A.H. to its final headquarters located in Errabwa neighborhood in Riyadh. The Center went ahead with attempts aiming at mustering new mechanisms from abroad and adjusting them to fall into line with local needs and demands. Local cadres, technicians, and the staff involved in attending to and rehabilitating the handicapped were trained to operate the devices. Qualified cadres were also encouraged to carry out research, to get to know the latest scientific approaches known throughout the advanced world, and to work out programs for higher studies.

Ever since its foundation, the Center kept getting on with the task of doing scientific research for practical purposes on different domains of
rehabilitation engineering. To achieve that end, it brought in, localized, and updated techniques. It provided specialists with scientific and technical data. It coordinated efforts and exchanged experiences and information with public and private rehab centers, as well as with the relevant scientific institutions. It sought at the same time to avoid double-dealing and prevent the efforts from growing discordant. It joined forces with the relevant departments in bringing in, developing, accommodating and localizing rehab techniques. The aim was to fulfill both the local need for technical tools and thoughts as well as to meet the needs of the rest of departments concerned with these mechanisms across the Arab World. Besides, it contributed to the development of national managerial staff in rehabilitation engineering fields through the adoption of educational and training programs for students in concert with King Saud University, and through working out programs for higher studies in association with international universities. Moreover, the Center took over the mission of writing, translating, and publishing research along with scientific, health and technical data to do with catering to and rehabilitating disabled people in order to be put to good use both at the local and the Arab World levels. It also issued sensitizing scientific publications specializing in disability, rehabilitation, orthotics, prosthesis, and rehab engineering matters. Additionally, it played a key role in receiving advanced disability cases along with other cases transferred from other sectors scattered throughout the Kingdom or sent by His Highness the King and the exalted princes of the royal family, or by other concerned departments, given that it was the only center kingdomwide to serve as a frame of reference in its specialization area. The role consisted in assessing and rehabilitating the cases needing treatment as well as in accomplishing everything for the achievement of that end.
في قلب التأهيل...

المؤسسة المشتركة في مقره المستأجرين بحي الزاوية على العديد من الأقسام العاملة التي تتوفر في مجموعها وحدة متكاملة، بدأً من الاستقبال إلى الخدمة الاجتماعية ثم الفحص والتقييم، وصولاً إلى الرشادات وإعداد البرامج التأهيلية المتخصصة وصرف التدابير الطبية التأهيلية اللازمة من الأجهزة والمستلزمات الطبية مع الخروج، وينظم ذلك كلّه مهمة رئيسية وهي البحوث التطبيقية ذات الطابع التدريبي المباشر للمعوقين عبر العديد من أقسام المركز، كقسم العلاج التعليمي الذي يهتم المختصون فيه بالتعليم الخاص للأطفال الذين تتراوح أعمارهم بين 7 - 12 عاماً، من ذوي الحاجات الخاصة كالتكيف العقلي الطفل المغولي، الشلل الدماغي وعوائق شلل الأطفال... حيث تتم دراسة حالاتهم مع ذويهم، ووضع البرامج الطبية التأهيلية لكل حالة على انفراد، ثم تنفيذها في المختبرات المتخصصة عبر التعليم والتدريب بالتعاون الوثيق مع أهل المصاص أو من براءة، ويعتبر هذا القسم من أكثر أقسام المركز اشغالاً وانتشاراً على المستوى الوطن، وأما القسم الصحي فهو أكثر أقسام المركز تعاوناً مع المعوقين، ويضم نسبة من خبرة أطباء التأهيل والمتخصصين في العلاج الطبيعي، والعلاج بالعمل، والعلاج النفسي والأجتماعي، وفي النطق والبصريات والتغذية، كما يحتوي على قسم للأشعة وأخر للمختبرات، وتقوم بنشاطات القسم وحدة العلاج بالعمل (الوظيفي) ووحدة التأهيل النفسي والأعمال والعيادات الطبية والبرامج العلاجية.

وأما قسم العلاج الطبيعي فإن المركز يعتمد عليه اعتماداً أساسيّاً، باعتباره من أهم وسائل التأهيل ويحتوي على أقسام مخصصة للأطفال، للرجال والنساء، كل على حدة، كما تتبع له صالة التمارين التي تضم أحدث تقنيات العلاج الطبيعي والتقييم وتتضم أنظمة العلاج الطبيّة الرئيسية إلى قسمين: الأجهزة الحركية، والأجهزة الكهربائية، حيث تضم الأجهزة الحركية: تكنولوجيا تقييم العضلات، وأجهزة المشي، وأجهزة تقوم الأطراف العلوية والسفلية أما الأجهزة الكهربائية: فتضم العلاج بواسطة الأشعة فوق الصوتية، والعلاج بالكهرباء، والعلاج بالأشعة فوق البنفسجية، والعلاج بالموجات القصيرة والعلاج بالشعير الحار لتفخيم الألم وزيدية الدورة الدموية والعلاج بالليزر.

وحي يولي المركز المشتركة الانتهائية الاجتماعية للمريض والمعوقين والمسنين أهمية كبيرة، بهدف تلمس مشكلاتهم الاجتماعية والخصية من معاناتهم وعملهم على استمرار حالتهم، فإنه يحوي بين جنباته قسم الخدمات الاجتماعية، الذي يضطلع بالعديد من المهام الرئيسية: من مهمات تنسيق خدمات المعوقين، وتجهيز ملف الاجتماعي، وتعبئة المعلومات المحددة المطلوبة، ومنها
الوضع الاجتماعي والأسري مثل عمر المعوق، وترتيبه بين أفراد أسرته، والوضع الصحي، والجهاز المستخدم حالياً - إن وجد - والتكيف النفسي الاجتماعي، والتاريخ الصحي للأسرة، ووصف الإعاقة وصلاحيتها للتأهيل المهني من خلال وحدة السجلات الطبية بالمركز.. وأخيراً، بدون أي الباحث الاجتماعي في الحالة التي يبحثها.

فيما يختص قسم هندسة وتكنولوجيا التأهيل بتوفير منظمات الإدلاع الشخص، والدراسات المتحركة اليدوية والإلكترونية، والأطراف الإصطناعية والأنظمة التشغيلية، والوسائل المساعدة الأخرى للمعوقين، وذلك بعد أن يتم تقييمهم من قبل القسم الطبي بمشاركة أحد المختصين في الأطراف الإصطناعية والأنظمة التشغيلية كعضو في فريق التأهيل، وتحويلهم إلى قسم هندسة وتكنولوجيا التأهيل، لتم تطبيقها على المعوقين وإجراء التدابير المطلوبة، ومن ثم تدريبهم على استعمالها وصيانةها، كما يتم إجراء الإصلاحات والصيانة الدورية أو التعديلات اللازمة على الأجهزة، ويقوم هذا القسم بتركيب الرافعات الكهروكيميائية وكذلك أجهزة تعديل سيارات المعوقين للتحكم بها بدوره.

وأما قسم الحاسب الآلي فيتكون من قسم البرمجة وقسم الشبكات الحاسوبية المتخصصة، وتتعدد مهام هذا القسم حيث تتدخلا في جميع أقسام المركز إذ تدير هذا القسم الشبكة الآلية التي تربط جميع الأقسام، بحيث يمكن للأقسام المعنية متابعة الحالات من خلال البيانات التي تكون مسجلاً عنها في ملف خاص، وذلك تسييراً وتنظيماً لعمل المركز، إذ يمكن عن طريق هذه الشبكة فيما بعد القيام بعمليات إحصائية ذات دلالات معدة من واقع الملفات الموجودة في الشبكة، مما يسهل التخطيط واتخاذ القرارات السليمة المبنية على قواعد إحصائية علمية.

ويحوي المركز عددًا من المختبرات اللازمة لغرف الفحص والتشخيص والتقديم والمتابعة وإجراء البحوث التطبيقية الخدمية، منها: مختبر القياسات والتريبر (العمل الأطراف الإصطناعية لمن أصيبوا بالبربنو) والأجهزة التشخيصية لمن أصيبوا بالشلل) وورشة صيانة للأجهزة التأهيلية، وقسم الأشعة التشخيصية، ومحترف فيس كثافة العلم، مختبر الإدلاع الشخص، ومحترف تحليلية، ومحترف الميكانيكا الحيوية، ومحترف العناية بالأقدام، ومحترف الأبحاث الإكلينيكية، ومختبر الوسائل السمعية والبصرية، معمل تشخيص الأوعية الدمية، ومختبر معالجة الامراض بالوسائل الحديثة، ومعمل العلاج بالليزر.

ويبلغ عدد العاملين في المركز حوالي (70) موظفاً، من السعوديين والإمارات، إضافة إلى عدد من المتعاونين من الجهات الأخرى.
In the Heart of Rehabilitation

The Joint Center’s hired headquarters at Errabwa neighborhood comprises several operational facilities which collectively make up an integral unit, from reception to social services, to examination and evaluation, to giving instructions, drawing up customized rehabilitation programs and providing the required medical and rehabilitative techniques – devices, medical necessities and follow-up. All this is governed by the main task: applied research with a direct nature of catering services for people with disabilities conducted by several sections of the Center. Such as the educational therapy section in which experts turn their attention to giving special education for children with special needs aged between 7 – 12 years old who suffer from mental retardation, mongolism, cerebral palsy, and polio consequences… Their cases are examined in the presence of their parents, and medical rehabilitation programs for each case are developed individually. They are then carried out in specialized laboratories through educational and training [sessions] performed in close collaboration with the patient’s family or sponsor. This section is regarded as the Center’s busiest and most widespread section at the national level. The medical section, however, is the one that deals the most with the disabled. It includes a selection of the finest rehabilitation doctors and specialists in natural medicine, functional therapy, and psychological and social treatment; in addition to speech therapists, eye care professionals and nutrition experts. The medical section also comprehends a radiography division and a laboratory. The section activities are carried out by the functional therapy unit, the psychological and social treatment unit, as well as clinics and treatment programs.

As for the physical therapy section, the Center is fundamentally
dependent on, as it is considered one of the key means of rehabilitation. It contains divisions dedicated separately to children, men and women. The section has a training lounge as well, incorporating the latest physiotherapy and orthopedic techniques. The main physiotherapy devices are divided into two categories: mobility devices and electric appliances. Mobility devices include muscle rectification techniques, walkers and orthopedic devices for the upper and lower limbs. As to the electric appliances, they involve ultrasound radiotherapy, electrical therapy, UV treatment, short-wave therapy, hot wax treatment to relieve pain and increase blood circulation, as well as laser treatment.

Since the JC attaches great importance to the social side of the patients, disabled and aged, with a view to tracking down their social problems, alleviating their suffering and working toward the stabilization of their situation, it therefore includes a department of social services. The department undertakes several major tasks: coordinating services for the disabled; preparing the social file; and filling in the specific and required details involving the social as well as the domestic situation of the disabled person, such as age, rank among family members, health condition, the device being used for the moment – if it ever exists – the psychological and social adjustment, the historical health record of the household, in addition to the description of disability and its suitability for vocational rehabilitation through the unity of the Center’s medical records. And finally, the social scientist’s feedback on the explored case is recorded.

Whereas, the Engineering and Technology Rehabilitation Section is concerned with the provision of custom seating systems, manual and electric wheelchairs, orthotics and prostheses, in addition to other means of support for the disabled. The disabled have to be evaluated, however, by the Medical Section with the collaboration of a specialist in orthotics and
prostheses as a member in the rehabilitation team. They also have to be transferred into the Engineering and Technology Rehabilitation Section before those devices can be applied to and the required adjustments can be made. Afterwards, they are trained to use and maintain the devices which have to undergo periodical reparations and maintenance, or pass through inevitable alterations. Moreover, this section fits together electromechanical hoists and adaptation devices for automobiles so that the disabled can control them manually.

On the other hand, the Computer Section is composed of the programming department as well as the specialized computer networks. This section functions are so multiple that they overlap with all the other sections of the Center. This section is controlled by the automated network connecting the entire departments in such a way that the relevant departments can follow up on cases through the pertinent data recorded in a special file to facilitate and legalize the Center’s work. Through this network, significant statistical operations can later be carried out based on the tangible files available in the network. This move clears the way for planning and making sound decisions that rely on scientific statistical rules.

Furthermore, the Center contains a number of essential laboratories designed for the purpose of screening, diagnosing, evaluating, following up and conducting applied research services. They include: a measurement and training laboratory (to fashion orthotics, for those who underwent amputations, and prostheses for paralytics), a maintenance workshop for rehabilitative equipment, a diagnostic radiology department, a laboratory for measuring bone density, a custom seating laboratory, a gait analyzing laboratory, a laboratory for vital mechanisms, a podiatry lab, a clinical research lab, an audio-visual lab, a workshop for diagnosing blood vessels,
a lab for treating pains with modern means, and a laser treatment facility.

The number of employees at the Center is roughly estimated at 70 people, males and females made up of Saudis and different Arab and foreign nationalities, in addition to a number of cooperatives from other parts of the world.
Résumé

Cette recherche a pour but de traiter la relation entre les types de textes et la traduction. Plus précisément, elle explore l’existence d’une relation entre la traduction des textes expressifs et informatifs et la traduction implicite (basée sur la langue cible) et explicite (basée sur la langue source) d’un côté. De l’autre côté, elle analyse si la traduction des textes expressifs et informatifs dépend des procédés de traduction spécifiques pour produire le même type de texte dans la langue cible.

Cette étude est basée sur des corpus de textes informatifs et expressifs parallèles Arabe-Anglais et Anglais-Arabe. Le critère de choix du corpus repose sur la diversité, c’est-à-dire à partir de différentes sources aléatoires, afin de tester les hypothèses de la recherche plutôt que de les confirmer.

Le critère du sens (arabe-anglais et anglais-arabe) de la traduction a pour fin la construction des conclusions basées sur l’analyse de plus d’une langue, même si on travaille sur le même type de texte, car les langues ne se ressemblent pas, et en même temps on ne peut généraliser les résultats d’une étude sur deux langues à partir d’un seul sens en traduction.

Les résultats montrent que les traductions des textes informatifs comprennent des pourcentages de traductions explicites (basées sur la langue source) supérieures à ceux des traductions implicites dans les deux sens Arabe/Angleis et Anglais/Arabe. Les traductions des textes expressifs sont implicites plus qu’étant explicites (basées sur la langue cible).

Ces résultats ne nient pas l’existence de quelques traductions implicites dans le corpus des textes informatifs et quelques traductions explicites dans le corpus des textes expressifs, toutefois ces pourcentages restent à des proportions minimales.
Les résultats nient l’existence des procédés de traduction spécifiques seulement pour les textes informatifs ou expressifs. Aussi, les procédés directs et indirects n’ont aucune relation directe avec la traduction explicite et implicite, car le choix d’un procédé de traduction dépend des problèmes confrontés par le traducteur et du skopos de la traduction.
من خصائص

يعالج هذا البحث العلاقة التي تربط أنماط النصوص بالترجمة، وعلى وجه الخصوص ما إذا كان المكتوب والنصوص الترجمية واللغوية علاقة مع الترجمة المتصورة والمكتوبة من جهة وطرق تترجمة ثانية - معينة - من جهة أخرى. يحاول البحث أن نستفي ما إذا كانت ترجمة النصوص الإخبارية واللغوية تتم عن طريق التركيز على مستويات اللغة الأصلية أو المُستهدفة من أجل إنتاج ترجمة مكتوبة أو مستمرة من جهة، أو عن طريق الاعتماد على أساليب ترجمة خاصة به نوع النص ذاته.

تم تكرار هذه الدراسة على مُدولات متوازية للنصوص الإخبارية واللغوية وترجماتها إلى الإنجليزية وأخرى بالإنجليزية وترجماتها إلى العربية، مثلاً في اختيار المدن في النَّوَق، أي من مصادر مختلفة والغريبة، بما أنه لم يتم الاختيار بسبب وجود ما يثير فرضيات البحث بل من أجل تجريبها. أما معيار اجتياز اللغة فيفيد إلى بناء الاستنتاجات التي تُخَلَص إليها الدراسة على أكثر من لغة، حتي وإن كان نوع النص هو نفسه، فاللغات لا تشبه بعضها في إغاثة معلومة أو التغيير عن فكرة أو شعور. كما أن التغيير لا يمكن أن يكون على أخصائيًا من أصلى واحد في الترجمة. يُتيَّع النتائج أن ترجمات النصوص الإخبارية تُضمن نسبًا مكتوبة أعلى من نسب الترجمات المُستمرة في كلا الإنجليزيين، العربية-الإنجليزية، واللغوية-الإنجليزية، أي أنها تُركز على اللغة المُصنَّف أكثر من اللغة المُستهدفة، وذلك لأنها تُهِدَف إلى نقل المصنَّف. أما ترجمات النصوص الترجمية فقد تكون مستمرة أكثر من مكتوبة، لأنها تُركز أكثر على اللغة المُستهدفة والجديد الجمالية للغة الذي يُشتقَّ من القيام ببعض التغييرات في النص كاستبدال الكلمات أو الأسلوب الذي لا يمكن أن يُصحَّح الجُملة إلا من خلال اجتياز قواعد اللغة المُستهدفة. لا تُشفي هذه النتائج وجود بعض الترجمات المُستمرة بين النصوص الإخبارية وكذلك بعض الترجمات المكتوبة في نقل النصوص الترجمية، إلا أن هذه الناسب جد ضئيلة.

تُتْحَد الترجمة، وجد وقائع ترجمة خاصة فقط بالنص الإخباري أو الترجمي، كما أن طرق النقل النصية 많이 مشابهة مثلاً في النص الإخباري والمكتوب، لأن اختيار أسلوب ترجمة معين يعتمد على مشاكل الترجمة التي يواجهها المترجم خلال عمله، وعلى الغالبية من ترجمة النص في حد ذاته. يُعتبر هذا البحث أهمية إدراج مفاهيم تَرَجَمَة أنواع النصوص التي غالبًا ما يتألفها الطلبة في مقياس، كتميل الخطاب ذي التعقيد في تطابقاتها بشكل كامل، وتميزها إلى زيادة على الطلبة بالعلاقة التي تربط نوع النص بفرزات النصية التي لا تتفق على الأبعاد المُستمرة من ترجمتها. كما فُنُح هذا البحث مجالات أخرى في الدراسات الترجمية لأنواع أخرى من النصوص المكتوبة والمُصنَّفة، وحتى السمعية البصرية لإحداث خلول ناجحة وتطبيقات مذكورة في حقول الترجمة.