Translation strategies and procedures of in-flight magazines of Gulf airlines

Alhanouf Nasser A. Alrumayh

Submitted in accordance with the requirements for the degree of Doctor of Philosophy 2021

The University of Leeds

School of Languages, Cultures and Societies

Centre for Translation Studies

June 2021

The candidate confirms that the work submitted is her own and that appropriate credit has been given where reference has been made to the work of others.

Dedication

This thesis is lovingly dedicated to my parents, Nasser and Sultanah. Their support, encouragement and constant love have sustained me throughout my life.

Acknowledgements

First and foremost, I thank Allah the Almighty for giving me the strength and perseverance to complete this work.

I owe a considerable debt of thanks to my supervisor, Prof. James Dickins, who has been an ideal supervisor, making helpful suggestions and giving academic advice throughout the course of my studies. To him, I am greatly indebted.

I would like also to express my sincere gratitude to my beloved parents. No words of appreciation can express my gratitude for their endless support, not only for my education, but also my journey through life. I am also indebted to my lovely sister, brothers and friends for their constant support and care throughout my educational journey. They never fail to make me smile.

To everyone who has assisted me, stood by me or contributed to my educational progress in any way, thank you; I am filled with gratitude.

Abstract

The purpose of this research is to identify translation procedures and strategies within the area of consumer-oriented texts in English-Arabic translations of in-flight magazine articles. A functionalist approach informs the theoretical framework, which plays the main role in deciding on a suitable approach to a translation. In addition, however, the identification of specific translation procedures and strategies is necessary to establish precise elements to validate outcomes in both the ST and TT data. Therefore, a composite model of 12 translation procedures is formulated based on integrating three key resources for translation procedures: Vinay and Darbelnet (1995), Newmark (1988) and Dickins et al. (2017a). These are supplemented by Vermes's model (2003) of procedures for the translation of proper names. The resulting composite model is applied to a total of 40 bilingual in-flight magazine articles in English and Arabic, each article comprising 500–2,000 words, in order to highlight the range of procedures, from most to least prominent, for translating general and cultural aspects of English-Arabic texts in in-flight magazines in the Arabian Gulf. Analyses of all the translation procedures adopted are used to deduce translation strategy tendencies on two levels: general and cultural. General strategies are identified in terms of Newmark's (1988) semantic and communicative translation.

The analysis reveals that literal translation, translation by addition and translation by omission are used very frequently when translating in-flight magazine articles, while substitution and proper substitution are the two most frequent procedures used for the translation of proper names. In relation to general translation strategies, the results reveal that both communicative and semantic translation occur frequently in the data, at approximately 54% and 46%, respectively.

Keywords: Consumer-oriented texts, in-flight magazine articles, translation procedures, translation strategies.

Table of Contents

Appendices are in the accompanying file.

List of Tables

List of Figures

List of Abbreviations

SL – Source Language

ST – Source Text

TL – Target Language

TT – Target Text

Chapter One: Introduction

1.1 Background to the study

The in-flight magazine is a type of entertainment medium that is distributed during flights and aims to give passengers some information about important tourist attractions, such as the latest destinations that the airline can reach. It has the basic goal of keeping travellers entertained with plenty of holiday features, general entertainment news and sport activities, as well as health and beauty tips.

In the Arab Gulf states, the airline industry is regarded as an economic hub that provides not only flights for GCC (Gulf Cooperation Council) citizens but also contributes to serving travellers worldwide. It benefits from the fact that the Gulf countries are strategically located in the Middle East, between Europe and South Asia (and beyond that East Asia and south-east Asia) and serve as a connection point for destinations across the globe. Thus, the promotion of entertainment during flights is essential, requiring airline companies to include an international language in their welcome kit for passengers onboard.

The majority of in-flight magazines of Gulf airlines are in two languages, Arabic and English, which raises the question of what kind of translation mechanism is used. In general, culture-based context is one of the most significant areas of current discussions in translation studies (Katan, 2009). Translation varies between relying totally on the source culture to depending mainly on the target culture. Moreover, in the case of Gulf in-flight magazines, we are not initially sure about the language of the source text. Both the ST and TT are written in such a way that it is impossible decide which is which and the marketing section of these in-flight magazine companies would prefer to keep this information confidential. For this reason, the researcher will determine both the ST and TT after obtaining research data, and on the basis of specified parameters, in order to facilitate and validate the outcomes of the study.

1.2 Statement of the problem

Research in English-Arabic translation studies has to date tended to focus on cultural references in general rather than such references in specific fields. I have been unable to find any studies on the translation of in-flight magazines conducted in any modern language, let alone in Arabic. Consequently, there is a lack of studies and analyses to examine translations in this growing industry. This can be considered one of the main reasons for choosing in-flight magazines as the topic of investigation in this thesis.

Moreover, this particular subject was the one that I did my MA dissertation on in 2014, albeit in less detail. That study was restricted to a specific number of pages, which made it necessary to reduce the amount of data to produce a complete analysis. Time was also limited to just a few months, including the data collection period, which made it impossible to obtain and investigate large amounts of data. But it helped to open the doors to further contributions and expand my initial restricted MA study into a more solid piece of research based on large amounts of data, along with more clearly specified strategies and procedures.

1.3 Aims and objectives of the study

The aim of this investigation of in-flight magazines is to contribute to the development of the understanding of translation involving the English-Arabic language pair, particularly when translating consumer-oriented texts and differences in their cultural elements. The objectives of the study are as follows:

A. To highlight the most prominent procedures for translating contemporary cultural elements in in-flight magazines in the Arabian Gulf;
B. To create a replicable composite model of translation procedures that covers general and cultural aspects of English-Arabic translation in the consumer-oriented text field;
C. To identify overall strategies which help in broadening our knowledge of English-Arabic translation strategies in tourism literature, since this is the first study that concentrates on in-flight magazine in the Arab world;

D. To examine the role of norms and translational practices when translating in-flight magazines as a type of consumer-oriented text from English to Arabic and vice versa;
E. To develop specific models that can be used in further investigations on relevant areas of English-Arabic translation.

1.4 Research questions

This research conducts a descriptive translation study that focuses on emphasizing the procedures and strategies that are currently used in translating consumer-oriented texts between English and Arabic. Taking in-flight magazine articles as sample texts, the study will establish a composite model for translation procedures that can present the occurrences of each procedure in this specific field and that can be also adopted for use in other similar genres. The outcomes will consequently be able to define translation strategy tendencies within the study genre, as well. Thus, the research seeks to achieve the aims and objectives explained above by answering two questions that underpin the study, as follows:

1. What patterns of procedures are involved in the process of translating in-flight magazines from Arabic to English and vice versa in the Gulf region?
2. What overall translation strategies can be construed in English-Arabic in-flight magazines as a result of general patterns of translation procedures?

1.5 Methodology

The analysis will mainly consist of a manual comparison of translations of chosen texts with original source texts, using a mixed methods approach. This is intended to allow conducting a critical review highlighting differences in the use of translation procedures and strategies for these in-flight magazines, as well as evaluating and investigating these strategies in terms of the chosen theoretical framework (functionalist approach). It is hoped that this will enable the researcher to ascertain the range of strategies used and determine why translators chose particular approaches.

The first step in conducting this research involves selecting both STs and TTs. This is done by using a convenience sampling method, which depends on the availability of data to the researcher (Dörnyei, 2007, p. 129). Dörnyei mentions that this sampling method is a type of qualitative data collection procedure and is one of the most common sampling strategies in postgraduate research. It is a practical method in situations where time restrictions or financial circumstances are an issue for the researcher (2007, p. 129). In choosing this method, the researcher can obtain an acceptable sample of available data for his/her study.

After that, the researcher will determine translation procedures quantitively based on a composite model, which is formulated and explained in the translation procedures section. This will be followed by identification of the overall and cultural translation strategies used in the chosen in-flight magazine articles. Translation strategies will be determined according to two paradigms: first, Newmark's (1988) semantic and communicative translation strategies; and second, Venuti's (2018) foreignizing and domesticating translation strategies. In this way, the study aims to answer the main research questions in order to understand the norms of English-Arabic translation of current in-flight magazines as a type of tourist text; and specifically, patterns of translation procedures and translation strategies.

Figure 1.1 illustrates the general processes involved in data analysis in the methodology used in the research:

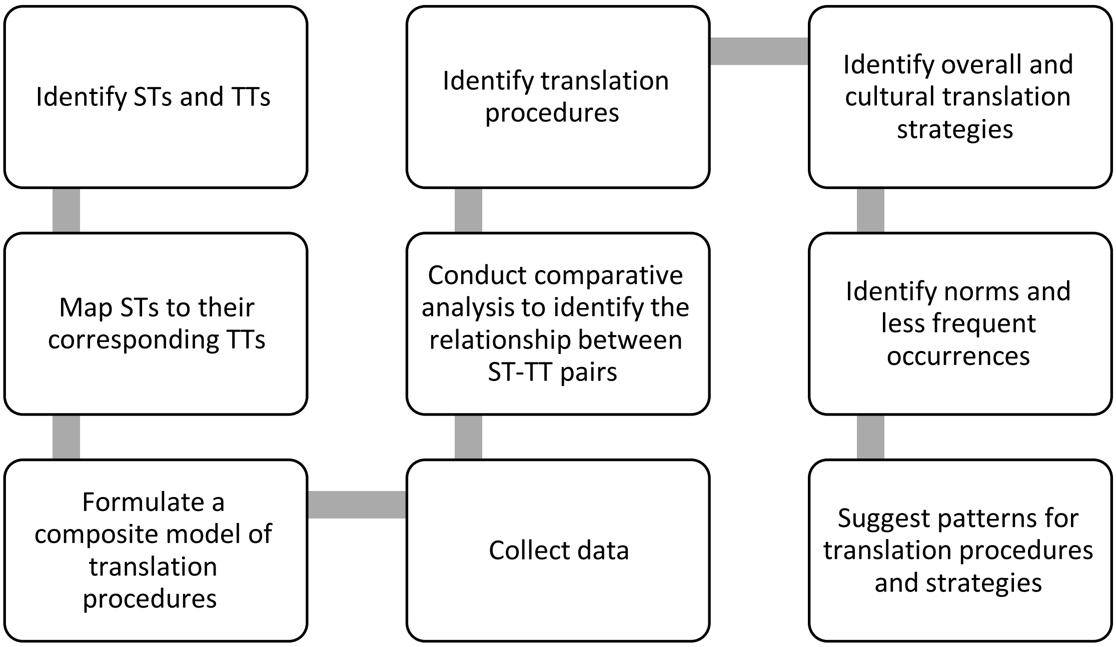


Figure 1.1: Data analysis methodology

1.6 Organization of the study

This thesis consists of seven chapters, which are organised as follows:

Chapter One provides background information about in-flight magazines in Gulf airlines, followed by a brief research overview covering a statement of the study problem, research questions, aims and objective of the study, research methodology and organization of the thesis' chapters.

Chapter Two conducts a review of literature in relation to four areas: i. translation and culture in relation to the study topic; ii. functionalist approaches, addressing the translation theories used to provide the overall framework for this thesis; iii. in-flight magazine classification, to identify the type of texts analysed; and iv. the notion of globalisation in relation to society and translation studies.

Chapter Three has three main sections. It starts by discussing relevant background theories and provides information on overall and cultural translation procedures. It then goes on to develop a composite model of translation procedures that will be applied to the current data. The last section focuses on the theoretical aspect of translation strategies, looking at the translation process in terms of two scales: i. semantic and communicative translation, and ii. domesticating and foreignizing translation.

Chapter Four outlines the research methodology and corpus used in this thesis, highlighting the type of research, selection and description of the corpus (including background information about selected in-flight magazines), the nature and identification of in-flight magazines articles, textual (document) analysis and delimitation of the analysis.

Chapter Five provides a comprehensive analysis of translation procedures according to the composite model. The analysis involves describing the occurrences of each translation procedure, followed by a critical explanation of the efficacy, competence or inadequacy of these, depending on the nature of the translation process.

Chapter Six assesses overall translation strategy orientations in relation to Newmark's semantic and communicative strategies for the general aspects of translation norms and

Venuti's domestication and foreignization orientations, based on culture-specific terms and references in the data.

Chapter seven concludes the thesis. It identifies the most significant findings by answering the research questions as well as providing an evaluation of the current work. The final sections involve consideration of the originality of the research and its contribution to the translation field, along with the limitations of the thesis and recommendations for future research.

Chapter Two: Literature Review

2.1 Introduction

This chapter provides a background to key terms and notions related to the current study, also explaining and justifying the theoretical framework that will be adopted in the thesis. First, the chapter provides a brief background to the relationship between translation studies and culture. Second, it provides an account of functionalist approaches which will form the study's theoretical orientation, explaining why these approaches are more suitable to my study than other alternatives. Third, the chapter introduces the language of in-flight magazines and reviews previous studies of the related genres of tourist translation and advertisement translation. It then introduces consumer-oriented texts as a genre with its own specialized translation practices. Finally, the chapter explains the relationship between translation and globalisation, which is of core importance to this study.

2.2 Translation and culture

Since the study data falls under the broad category of cultural translation, which is considered to be one of the most crucial and complex aspects of translation, it seems appropriate to briefly review key notions within the discipline. The complexity of cultural translation is due to the need to have the 'full' cultural background of the ST. If the translator fails to understand one cultural concept of an SL text, he/she will have difficulties in conveying the meaning of the rest of the cultural forms of the SL.

Section 2.2.1 will explain how the two notions 'culture' and 'language' have been viewed in the literature. It will then investigate the relationship between them. Section 2.2.2 will focus on what is known as the cultural turn in translation studies, as initially proposed in Bassnett and Lefevere's (1990) cultural approach.

2.2.1 Relationship between language and culture

Culture is not a simple notion, but rather a broad and complex one, as it is related to almost all aspects of life. Williams states that 'culture' is one of two or three words in English that are difficult to define. This is partly because of its intricate historical development, "but mainly because it has now come to be used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought" (2014, p. 87). Newmark (1988, p. 94) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". He regards language as the main tool for presenting a culture.

However, Vermeer believes that culture can direct not only language but also society's way of life; he claims that "culture consists of everything one needs to know, master and feel, in order to assess where members of a society are behaving acceptably or deviantly in their various roles" (as cited in Katan, 2009, p. 82). Similarly, Graham Dann (1996, p. 183) argues that language is controlled by society, a process he calls 'languaging'.

It is hard to separate culture from language in the translation process. In fact, the relationship between language and culture may have different interpretations. The main reason, as Bassnett (2014, p. 25) points out, relates to the linguistic relativity hypothesis of Edward Sapir and his fellow thinker Benjamin Lee Whorf about language and social reality: "language is the heart within the body of culture and thus continuation of life energy cannot exist without the interaction between language and culture". Thus, translation, as a tool to transfer information between different languages, needs to pay close attention to the cultures of both source text and target text. This view echoes that first put forward by Franz Boas (1858–1942) about the relationship between culture and language (1986). Boas claims that in order to bridge the gap between two languages one has to understand the thoughts and beliefs of a given culture, because language is shaped by culture and beliefs. Similarly, Jiang compares this deep relationship to that between flesh and blood when she states that "language and culture make a living organism; language is flesh, and culture is blood. Without culture, language would be dead; without language, culture would have no shape" (2000, p. 328). Thus, it can be concluded that the deep and complex connection between a language and a culture is supported by many, if not all, theorists in linguistics and translation studies. This perspective eventually led to what has been called the 'cultural turn' in translation studies (Bassnet and Lefevere, 1990).

As previously said, language and culture play a vital, if not critical, part in the translation process. When translating, translators and translation students should pay attention to the cultural elements relevant to a specific language. In fact, when a translator misunderstands the target culture, the translation is likely to become difficult for the target reader to interpret. As a result, it is critical for the translator to be familiar with these topics in order to elucidate and communicate their meaning, or, at least, those aspects of their meaning which will result in a target text which can reasonably be regarded as acceptable to the target text readers. The contents of inflight magazine articles and their translations, which constitute the thesis data, clearly illustrate the link between language and culture. In this work, I consider linguistic elements in relation to their cultural associations.

2.2.2 Cultural turn in translation studies

During the past 30 years, much has been written on culture-based translation in the aftermath of the cultural turn in translation studies. This shift in translation studies has helped to clarify the importance of culture in the translation process and the cultural influence of translation in the receptor-language region, by dealing with TTs as independent entities and not merely copies of their STs (Yan and Huang, 2014). Susan Bassnett and André Lefevere use the term 'cultural turn' as a metaphor to refer to the central interest in culture that links many studies on translation in their book *Translation, History and Culture*. This drew up a new framework for translation studies, and the abandonment of the 'scientistic' linguistic approach based on the concept of the equivalence and moving from 'text' to 'culture' (1990, pp. 3–4). Bassnett and Lefevere promoted a cultural approach to translation studies in order to include culture-related factors, such as sociology and psychology, in translation with the aim of enhancing the literariness of translated texts. Thus, the cultural turn covers areas such as changing standards in translation, forces that affect the publishing industry and translation as 'appropriation' (Munday, 2016, p. 198).

The preference for a cultural approach in translation studies has been paid more attention since the cultural turn. Leppihalme (1997, p. 3) gives priority to culture over language in translation. She believes in culturally oriented translation studies, and discusses the method that a translator should follow when s/he comes across a feature of a cultural context. The translator should start by looking at the cultural context of the given text, then the situational context and, finally, the text in general. Along the same lines, the relationship between culture and translation is also considered by House

(2009, p. 11), who indicates the importance of viewing a text from a cultural perspective. House argues that translation is not only a linguistic act but also a cultural one. She argues that translation is an act of communication across cultures, and language is culturally embedded. She concludes that a text can only be understood when the translator considers the source text within the cultural context in which linguistic items are used.

Bassnett (2011) has commented further after more than 20 years of developing this notion and believes that linguistic competence is no longer the sole prerequisite to be a competent translator. She highlights the importance of intercultural competence and providing training programmes in business and management studies, such as teaching intercultural awareness without language assessment requirements. Bassnett concludes that the main contribution of the 'cultural turn' is to look at the translator as "a figure whose role is to mediate between cultures", alongside being a bilingual interpreter (ibid., p. 95).

The cultural turn has proved vital in translation studies because it has allowed for the development of coherent and applicable tools for translation theorists to consider translation practice not simply in linguistic or textual terms, but in terms of the wider cultural (social, economic, political, etc.) context in which translation takes place. The relevance of the adoption of this approach in my thesis is precisely that it allows me to consider culturally specific terms and their translation in relation to the culture of both the ST and the TT.

2.3 Functionalist approaches

The emergence and flourishing of functionalist approaches to the analysis of translation started in the 1970s in Germany. Many researchers, such as Katharina Reiss and Hans J. Vermeer, followed by Christiane Nord in the 1990s, have contributed to moving from a focus on linguistic typologies to translation shifts (Munday, 2016, p. 114). However, functionalist theories were developed on the basis of translation practices before the twentieth century (Nord, 2007, p. 4). If we look back through history, we can observe that several translators who worked in literary and Bible translation used a variety of methods that are similar to functionalist approaches. There are many Bible translators who felt that the translation process operates between two general poles: to reproduce the formal source text faithfully and to adjust the text to the target-text audience (ibid.).

In general, functionalist theories see the translation process as an act of communication and they tend to understand the meaning of a text in terms of the function of its context. Thus, they believe that it is the function of the translation which determines the most useful translation strategy (Schäffner, 2011, p. 115). The next sections will provide a historical overview of functionalist approaches, focusing on the most significant theorists.

2.3.1 Katharina Reiss

In 1971, Katharina Reiss in Germany introduced the notion of ‘function’ for the first time in the analysis of translation. Under the title *Objective Approach to Translation Criticism,* she worked on a model of translation that took into account the relationship between source and target texts (Nord, 2007, p. 9).

Although her work was based on equivalence theory, which was common at that time, she managed to open up a new perspective by looking at the target text from a different angle. Reiss believes that the ideal translation is when the translator looks for equivalence in the target language that covers the conceptual content, linguistic form and communicative function of the source language text (Nord, 2007). Reiss proposed a new goal for the translation critic, which is to judge the target text in terms of the translation text and not to rely on features of source-text analysis (ibid.).

In *Translation Criticism – The Potentials and limitations,* Reiss establishes functional categories, delineating several types of texts followed by the translation method that suits each type (Reiss, 2000, pp. 92–93). She defines functional categories as “the guiding principle for judging renderings which are designed to serve a special purpose, and are accordingly intended to fulfil a specific function that is not in the original” (ibid.). She also insists that it is the special purpose of each text that determines the appropriate translation method (ibid.).

2.3.2 Hans J. Vermeer

Vermeer, who was trained as an interpreter by Reiss, goes much further in bridging the gap between translation theory and practice (Nord, 2007, p. 10). Vermeer developed Skopos Theory which is one of the major influences in functionalist approaches (Munday, 2016, p. 114). The following section will consider this theory in more detail.

2.3.2.1 Skopos theory

Skopos theory constitutes the basic principle and theory of German functionalist approaches (Wang and Zhao, 2011, p. 521). It is centred on the function or aim of a translation, whereby each text is designed to serve a given purpose (Vermeer, 2000). Thus, functionalists believe that the 'end justifies the means', so the intention is the main reason for choosing a particular strategy (Nord, 2007, p. 29).

Some people consider the earlier translatorial action theory to be part of Skopos Theory because the action or process of translation in translatorial action should be framed and arranged according to the purpose or goal of the text (Munday, 2016, p. 126). In Skopos theory, translation is viewed as one form of human action that shows the purpose of translation and not as a process of transcoding (Schäffner, 2011, p. 115).

The term Skopos is a Greek word that means 'purpose' or 'goal' (Nord, 2007, p. 27), so the basic principle here is to establish which translation type is the purpose or Skopos of the whole translational action. As there are many purposes of translation, such as general purpose and communicative purpose, the purpose of translation in Skopos theory refers to the purpose of the target text (ibid., p. 27).

Vermeer establishes a basic Skopos rule whereby he explains how each text should be treated. The Skopos rule states that one has to translate in a way that makes the translation function in the situation in which it is used and with people who use it in the way they want it to function (Nord, 2007, p.27). Nord comments that this rule helps to solve the issue of free vs faithful translation as well as dynamic vs formal equivalence (ibid.).

Skopos theory gives significant freedom to the translator. Vermeer (2000) explains that the translator is regarded as an expert who dominates the commissioned task and decides the purpose of the translation of a given text; therefore, his/her voice must be respected. Another aspect of Skopos is that of the *Translatum*, the name Vermeer gives to the target text, which should be basically or functionally adequate for the source text (Munday, 2016, p.127). Thus, Skopos requires a level of intertextual coherence between the target and source texts.

2.3.2.2 General Translation Theory of Reiss and Vermeer

In 1984, Vermeer's Skopos theory was further developed and combined with the specific translation theory of Reiss to produce an overall theory that was sufficiently general and complex to cover a wide range of specific cases (Schäffner, 2011, p. 115). In this approach, the text is viewed as an offer of information that is made by a producer (source text) to a recipient (target text). Thus here, a translation offers to the people of one culture, and in their language, information that originally comes from another language and culture (ibid.).

2.3.3 Christiane Nord

The approaches of Reiss and Vermeer were further developed by Nord (2007), She made a significant contribution to reshaping the target text-oriented nature of Skopos theory. She states that concentrating solely on the target text neglects the importance of the messages in the source text. Nord provides a clear analysis of the role of the source text, thus helping to make Skopos a more comprehensive theory (ibid., p. 62). In addition, she (ibid., pp. 78–79) outlines some basic principles for training translators. These principles include a translator having clear instructions for the target situation, knowledge about relevant aspects of translation, proficiency in text-production skills in their native language, knowledge about the culture of their native language and familiarity with conventional forms of non-verbal behaviour in the culture of the target text.

2.3.4 Model adopted in this thesis

This study adopts the functional translation approaches as a theoretical framework, in order to determine the purpose of employing different strategies at the macro-level, focusing specifically on Skopos theory. Since functionalist approaches concentrate on the goal of the translation and the linguistic and cultural issues involved in producing a target text, the analysis of the data of inflight magazine articles will examine the TT according to the purpose of translating the text in the first place, in order to provide a better understanding of why certain translation strategies/procedures have been adopted in the data. The functionalist approach is suitable for the thesis data as it does not simply look at a translation in traditional terms as either free or faithful, i.e. in relation to how similar or otherwise the TT is to the ST. While such categorisations are useful, they do not sufficiently clearly place the ST and TT in the context of SL and TL textual and cultural norms to provide adequate insights into the data. Under a functionalist understanding, both a free or a faithful translation could be ‘correct’ provided the translation is understood and accepted as the purpose of the TT in the target community, as Gentzler explains:

> The emergence of a functionalist translation theory marks an important moment in the evolution of translation theory by breaking the two thousand year old chain of theory revolving round the faithful vs. free axis. Functionalist approaches can be either one or the other and still be true to the theory, as long as the approach chosen is adequate to the aim of the communication. (Gentzler, 2001, p.71)

The version of Skopos theory used in this thesis is mainly that of Nord. However, since Nord based her theory on Vermeer’s Skopos Theory, along with the work of Reiss (Nord, 2007), they have been discussed above in order to provide a more comprehensive review of functional approaches to translation. Nord's development of Skopos theory is one of the less controversial efforts within the functionalist approach, though deviating in one very important way from previous versions of Skopos Theory, by giving importance to both the ST and TT. Consumer-oriented texts, where both ST and TT audiences have to be assessed in order to consider the purpose of translation, are thus more appropriately examined using Nord’s approach, rather than other functionalist approaches in which the focus is entirely on the TT.

2.4 In-flight magazine classification

According to *A Dictionary of Travel and Tourism*, an in-flight magazine is “A publication usually placed in the seat pocket in front of air passengers. Research shows that almost all passengers read part or all of the magazine. Production is usually out-sourced; because of the high advertising revenue, in-flight magazines usually make considerable profits for airlines” (Beaver, 2012). In-flight magazines typically present a collection of feature articles on travel and lifestyle, practical information about tourist destinations, some in-flight entertainment and airline news (Thurlow et al., 2010, p. 26). In fact, in-flight magazines contribute to both globalisation discourse and tourism discourse. Thurlow et al. explain that when airlines prepare a particular version of the world to promote a certain style of travel that targets an international readership, they link tourism to globalism by showing an international ‘travel-lifestyle’ that can fit any traveller in their publication (2010, p. 25).

The classification of in-flight magazines and the genre(s) under which these magazines fall is another negotiable issue in specialized translation practice. Many assume that the in-flight magazine can be directly placed under tourist text where it is considered a highly institutional and elite tourist publication (Maci, 2012). However, others argue that it can be regarded as a type of promotional text as its language includes both tourism and advertising elements (Thurlow et al., 2010). They point out that if we look at the goal of producing such a complimentary magazine, we notice that promoting the airline’s corporate image is the main concern in order to advertise its destinations. This is usually followed by a suitable selection of ‘infotainment’ to please the passengers (ibid., p. 25). In addition, Thurlow et al. highlight that the in-flight magazine is in general designed in a way that results in uniformity of composition. However, the in-flight magazine can also be classified as having underlying ‘hybridity’ of genres that makes it a combination of travel brochure, lifestyle magazine, corporate catalogue and information (ibid.).

2.4.1 Features of in-flight magazines

In-flight magazines are one of many developed print media that focus on the traveller. Thus, they can be very influential in representing the norms, values and practices to which these travellers should supposedly adhere. Small et al. (2008) point to the uniqueness of in-flight magazines in relation to other print media in that all travellers have access to them. That means each traveller will have a dedicated copy of the magazine in their seat pocket as long as they are travelling by air, unlike other types of published texts that may get selective exposure to different market sectors based on the goal of travel and style in choosing destinations (ibid., p. 18). Small et al. add that due to the many hours of air travel experienced by passengers, the chances of them reading the magazine are more likely to rise as a way of ‘filling the time’ for this captive audience (ibid.). Small et al. give the example of Air New Zealand passengers to demonstrate the high volumes of travellers around the world. They state that every year more than 12 million passengers travel to both domestic and international destinations, with 65,000 magazines printed with each issue reaching about 241,000 readers (ibid.).

In-flight magazines are no doubt designed mainly as a tourism product, since flying is a significant part of tourism that usually signals the start and end of a tourist journey (Small et al., 2008, p. 20). However, airline companies come to the market as a service industry. Thus, it is important for each airline to brand their services through advertisements in their own publications to show how they are unique and different from their competitors. Consequently, the marketing departments in airline companies try their best to deliver their values through branding to keep existing customers and gain new ones. This helps to build market share as well as supporting business and profitability (ibid.). Small et al. highlight the importance of in-flight magazines as part of the marketing basis of the airline. The magazines provide a direct medium to speak to customers besides adding value to the airline product, as the magazine is complimentary (ibid.).

Small et al. investigate many academic studies that focus on the current trends and features of in-flight magazine content. One of these is Thurlow and Jaworski's (2003) paper that examines in-flight magazines as a globalizing genre in tourism. After studying single issues of the in-flight magazines of 72 airlines, Thurlow and Jaworski conclude that despite efforts to make the magazines' content as 'localized' as possible, they are uniform in a very surprising way (ibid., p. 585). One apparent feature among them is consistency of format, along with a continual appeal to a global identity or lifestyle. They provide several examples to support their view, such as the positioning of the airline and its routes on world maps, and the use of the English language in the content and name of the magazine, even if English it is not the official language of the airline company (ibid., pp. 591-599). Thurlow & Jaworski note that most of the advertisements in in-flight magazines are for multinational brands, and the main articles focus on global cities and even celebrity news involving global or Hollywood film stars. Another interesting fact to support this global trend is the language itself, with the use of 'cosmopolitan English' that only focuses on entertainment, vacations and spending money freely. Thus, they summarize that the role of in-flight magazines is changing from just presenting the airlines to viewing passengers themselves as an elite class from a global nation (ibid., p. 600).

In another study, Maci (2012) conducted an explorative study to analyse local features that have become global in in-flight magazines. She examined American and European in-flight magazines from various airlines, some only in English, others bilingual (German/ English and Italian/ English). Maci concentrates on the language, content and style evident in in-flight magazines. She finds that all these magazines share more or less the same subjects: lifestyle and cultural articles, business information, games, travel information and airline news (ibid.). She also states that these magazines have developed and adopted many marketing strategies to promote local interests as part of the global industry, thus making the magazines readable for any international traveller.

The preliminary results regarding language features in Maci's study are summarized in the following lines. First, all in-flight magazines use English as the language of tourism to reach as wide a readership as possible. Maci adds that English is not only the leading language of tourism but also the lingua franca of capitalism, technology and science. For that reason, English has gained an indirect prestigious status. Second, Maci (2012) points out that the majority of names given to in-flight magazines are in English, which assures the prestigious approach that airline companies have adopted. Another feature is that all travel articles in in-flight magazines are organised according to a similar format. They start with a headline at the top that is usually the name of a destination, resort or restaurant, followed by several paragraphs that move gradually from general information to more specific details. In relation to the lexical level, Maci (2012) conducted a lexical analysis to check whether the use of local and global terms in in-flight magazines is balanced or not. She found that the majority of lexical terms are available in similar volumes at both local and global levels, indicating a mirror relation between them.

This examination of the content of in-flight magazines and review of research work on relevant aspects of the airline industry shows that these magazines involve a mix of tourism with some characteristics of advertisements. The next section will describe the nature, features and translation of tourist texts followed by the current state of advertising translation. After that, a brief note on the translation of ‘consumer-oriented texts’, a term coined by Hervey and Higgins (1992), is presented.

2.4.2 Tourist text translation

Many argue that tourist texts are a specialized type of discourse, yet it is difficult to identify the specificity of an area that is broad and extends to various fields (Agorni, 2012b). The following sections will first show the uniqueness of tourism language by explaining its features in detail. Then, a separate section will focus on current methods for translating these texts.

2.4.2.1 Nature and features of tourist texts

Tourist promotional materials come in a wide range of formats, such as brochures, websites, magazines and free guides (Torresi, 2010, p. 101). These materials are usually designed by public agencies, such as governmental tourism commissions, or private agencies, such as hotels or airlines, all sharing the same goal: to attract the individual tourist to visit certain places (ibid.). The language of tourism is a kind of "cultural mediation" (Agorni, 2012a, p. 6). This results from the density of cultural information, especially when the article covers local cuisine, folklore or customs (Torresi, 2010, p. 101). Torresi explains that tourists expect to be offered certain pieces of information about certain places in order to become oriented towards them. Professional tourist promotional copywriters have realized this and try to adapt the ST to the type of tourist they want to attract (ibid., p. 102). However, Agorni (2012a, p. 6) argues that the language of tourism involves a variety of semantic fields because the subject of tourism is not related to cultural aspects alone but touches on many subjects such as history, geography, marketing, sport and economics. Consequently, the language of tourism literature should be called "domain-specific discourse" (Agorni, 2012b, p. 3).

Agorni identifies elements of the language of tourism in order to distinguish this from other types of specialized discourse (2012b, p. 4). The most obvious element is the absence of apparent restrictions on this language; although there are likely to be differences between the language of experts and the common language of tourist promotion, the latter covers a wide range of styles. In addition, the referential needs of professional work in tourism are low compared to other traditional fields, as a result of the wide overlap with general language. The third element is related to the communication needs of tourist interactions which are regarded as compound but clear. Agorni comments that these communication needs have become the focus of recent research that considers the language of tourism (ibid.).

Having noted that the linguistic strategies in this area are varied, Agorni also reviews the communicative strategies of the language of tourism (2012b, p. 5). He lists three groups of strategies: strategies meant to recognize text receivers, strategies used for specific genres and strategies that have a high volume of cross-cultural references. The first group involves reader-inclusion strategies and prescriptive language, the second is usually preferred in guidebooks and brochures, and the last covers the whole range of the language of tourism in showing the identity of cultures. Agorni argues that these basic strategies may be used as a methodological tool to identify features of the language of tourism (ibid.).

Durán Muñoz noted the most common features of tourist language that make this type different from other specialised texts (2011, p. 34). She starts with the most obvious feature, which is the use of positive adjectives in order to give beauty and elegance to the text such as 'spectacular' and 'colourful'. Second, superlative forms like 'the oldest' and 'the largest' are used to convey enthusiasm to the reader. Careful lexical choices such as 'adventure', 'dream' and 'pleasure' are another feature that helps in meeting the tourist's expectations about holidays. Furthermore, tourist texts tend to employ keywords referring to psychological themes like 'romanticism', 'rebirth', 'happiness', 'fantasy' and 'fairy tales' to promote positive thoughts and feelings. Also, the use of *languaging* is very common in tourist texts. This involves 'glittering' the text with foreign and invented words to imbue it with exotic feelings as well as the use of cultural references which do not have any equivalent in the target language. The last feature involves the frequent use of comparison and testimony, which serve to offer the greatest possible attraction to the reader (ibid.).

Durán Muñoz also summarizes the syntactic features of tourist texts. There are many common elements, but she lists the most six important syntactic features as follows:

A. Nominalization;
B. The use of passive forms;
C. Imperatives, in order to urge the tourist to take the opportunities which are on offer;
D. The use of present and past participles instead of full relative clauses as premodifiers;

E. The use of the present simple tense, to make the time on holiday seem still and everlasting;
F. Transformation of the verbs of relative clauses into present participles. (2011, p.35)

She adds that the referential or informative function is still the main function in tourist texts as their basic goal is to inform and describe a country, city or place. However, they can use language to manipulate the reality. In other words, there is a second function of tourist texts, which is the persuasive or vocative function that is often considered to be a trigger element for tourists when they think about where to go or what to visit either before or during their holiday. This is why staff who work on writing and editing the source texts of tourist materials, as well as translators of these texts, should not undervalue this function (2011, p. 36).

Smecca (2009) describes the requirements of a good tourist or travel guidebook by presenting the overall structure of this genre. She first mentions that travel guidebooks usually adopt 'fictional' strategies, i.e. strategies similar to those we find in literature such as an episodic structure, picaresque themes and first-person narrator. This gives them a rather poetic style as the texts include the narration of stories and the experiences of one individual (ibid., p. 110). Second, guidebooks prefer to use an imitative or 'prosaic' approach, which is obvious in describing places and giving directions and detailed advice (ibid.). Smecca lists the three fundamental needs that any tourist guidebook should satisfy, as follows:

A. The traveller's need for orientation in foreign parts;
B. The traveller's interest in the social and cultural history of the places visited;
C. The traveller's need to save time and money.

These needs can be achieved by being as objective as possible and avoiding any verbal aggressiveness, irony or prudery (2009). In light of the previous features and needs presented for traveller guidebooks, Smecca consequently highlights four principle requirements to produce a suitable guidebook. The first requirement is accessibility, meaning topics must be easy to find and consult. The second is reliability, which means having an updated and trustworthy version. The third requirement is standardization, i.e. the outward appearance and inner organization should be standardized so as to be easily recalled. A further requirement, exhaustiveness, means providing a comprehensive set of useful information and tips for travellers (ibid., p. 111).

2.4.2.2 Translating tourist texts

With the development of the tourist industry, the process of translating tourist materials demands highly professional translators who are able to translate in a creative manner (Torresi, 2010). Kelly (2000) points out that this type of translation may be the most suitable for language students to exercise and develop their translation ability. He summarizes the reasons in several points. First, this market needs more professional relevance in order to improve the current poor quality. Furthermore, tourist texts cover many subjects using various styles and techniques. Moreover, students are usually familiar with tourist texts, and this will help them to deal with other types of texts.

Many have noted that research on the translation of tourism material is still a relatively recent development (Agorni, 2012a, p. 6). However, one of the most significant studies exploring the same kind of area as this thesis is the one conducted by Cui (2012) on English translation of tourism texts based on cultural differences. She set out to study the differences between Chinese and Western cultures, which have some similarity to the differences between Arab and Western cultures. Cui identified a number of factors that affect the English translation of tourism materials. These factors are "the complexity of the language itself, culture differences, determination of context and phenomenon of vacancy (reaction towards people, thought or concept)" (ibid., 2012, pp. 308-309).

Cui also suggests follow-up strategies to deal with the problem of cultural differences when translating tourism texts into English. When translating science, sports and attractions, Cui recommends adopting transliteration along with free translation to ensure the delivery of both meaning to the international tourist and the correct way of pronouncing names (2012, pp. 309-310). In the case of folk customs, she advises translators to focus on translating the meaning of the custom itself in order to convey the whole picture. In this situation, the TT may be longer but it will serve to underscore the meaning even for readers who have no traditional Chinese background but wish to understand folk customs more clearly. Cui also suggests using cultural borrowing to enhance the impression of Chinese culture and allow international visitors to compare these cultures. Cui makes her final remarks about teleological application awareness.

She suggests that during the translation teaching process, students should learn the theory of translation purpose in order to enhance their awareness and be able to apply theory in practice. Also, students must pay attention to their cultural background to achieve an appropriate translation of English tourism materials.

Durán Muñoz (2011) emphasizes the mediation role of translation in the area of tourism, which is in high demand for top-quality translators. She basically views translation as an important mediation tool between languages and cultures and thus assumes that translators in this sector have wide knowledge and are both linguistic and cultural mediators. She adds that even though it is true that all types of specialized translations make contact possible between cultures, tourist translation includes a proportion of cultural references that give translators a mission to link to target text audiences (ibid., p. 30).

To support her evidence on top-quality translators, Durán Muñoz mentions the European Standard for Translation Services (EN-15038), which is published by the European Committee of Standardization (CEN) about the qualities of translators in all types of professional translation (2011, p. 30). She states that the European Standard has assigned five competences based on recent translation norms to be adopted by professional translators. Translating competence is the first one. This includes the ability to translate texts to the desired level. It is followed by linguistic and textual competence in the source and target language, meaning the ability to understand both languages and then apply textual convention rules to the target text. Third is research competence. This deals with the optimum requirements of linguistic and specialized knowledge to allow the translator to understand the source text and then produce a target text efficiently. Cultural competence is the fourth important competence. This is related to the ability to produce suitable strategies after making competent use of available information sources. The fifth and last competence is technical competence. This covers the skills needed to prepare and produce a professional translation. Durán Muñoz comments on the main goals of these competences, stating that “the consecution of these competences by translators ensures a high level of translation quality and, thus, an optimal communication with the target audience” (ibid.).

Durán Muñoz also highlights the role of the communicative situation and how it effects tourist expectations, i.e. as influenced by the writer, readers, media providers etc.

However, she argues that the situation becomes more complex when texts are translated, as the content changes considerably according to differences between the communicative factors of source text and target text (2011, p. 37). She comments that this situation does not just involve the foreign visitor who seeks more information, but also a precise requirement that the text must be sufficiently suitable to understand. Otherwise, the TT will be overloaded and lead to a breakdown in communication. Durán Muñoz adds that the translator should be careful about tourist expectations and realize that the content of the source text is constructed with reference to the reader's knowledge of their own language and culture (ibid., p. 38).

Durán Muñoz also lists the difficulties in translating tourist texts which may result in a breakdown of communication based on features of this specific discourse (2011, p. 39). According to her, the first major problem is due to the cultural content that describes and gives information about other cultures. This can be very controversial in cases where the text mentions cultures, persons or even types of food that the target reader has never heard of. Second, inappropriateness in translation can result from the client's decisions when they assign translation to non-professionals who accept low fees and produce quick translations (ibid., p. 40). This choice is often made as the language of tourism is sometimes not considered specialized discourse, so all invitations to translate tourist texts are available to anyone because they are thought to be very easy. A third difficulty is related to how translators choose equivalents of proper names, since there are typically no definite rules for re-translating or transliterating these, and every language treats them differently. Last, stylistic conventions and rules also differ from one language to another. Consequently, there will be problems if the translator does not know how to realize the discursive, syntactic and textual conventions of each language in order to obtain an optimal result (ibid., p. 41).

In view of all that has been mentioned so far, Durán Muñoz offers several tips about how to improve the quality of tourist translations. Translators in this area should be familiar with all the specific features, including structure, content and lexical features, as well as realizing the common difficulties when translating such as cultural aspects and proper names (2011, p. 45). Besides, translators should have access to reliable resources, for example *TourisTerm*, official webpages and the WTO (World Trade Organisation). Durán Muñoz also suggests that it is necessary for academic institutions teaching translation studies, e.g. universities and postgraduate centres, to pay more attention to tourism translation (ibid., p. 46). She concludes that if these academic sectors introduce translation programmes that train translators in tourism texts, this will lead to more efficient and precise communication and lead to high-quality translation in this area (ibid., p.46).

Another interesting study on testing translation practice in the tourism genre is Sulaiman's (2016) paper *The misunderstood concept of translation in tourism promotion*. He begins by confirming that tourism promotional materials (TPMs) are frequently criticized for their poor standard. Hence, the main aim of his study is to explore the actual practices of TPM commissioners of a tourism authority. Sulaiman used interviews with commissioners as the main source of his data in order to understand what they believe to be the ideal scenario for effective cross-cultural TPMs and to what extent they are able to realize this ideal scenario in the real world (Sulaiman, 2016, p. 53).

The commissioners were two experienced managers working for one of the Australian tourism authorities. This authority is responsible for promoting the development of tourist destinations within Australia's states (Sulaiman, 2016). To validate the research, Sulaiman focused in the interviews on the translation practices of the commissioners in a bilingual brochure. The two languages are an English 'source text' and its apparent Arabic 'target text', and the brochure is produced and published electronically on the tourism authority website, as well as in hard copies in their offices (ibid., p. 57).

According to the commissioners, the ideal scenario for providing suitable TPMs that are ready to publish in a foreign market is to hire staff with a number of competences to prepare TPMs for each market relating to a different language. The staff should have linguistic competence, which means being a native speaker of the target language, cultural competence, which refers to having an appropriate understanding of the target market, creative or copywriting skills, and, finally, sufficient knowledge of the tourism products being promoted (Sulaiman, 2016, p. 58). However, Sulaiman argues that these competences are somewhat hard to find since native copywriters are in-market copywriters who live in their native countries, the 'target market', while the kind of knowledge needed in the tourism industry can only be experienced at the tourist destination. Thus, native copywriters should fly from their home countries to these destinations to familiarize themselves with the content before starting the copywriting process (ibid.). Sulaiman adds that in the case of an extensive TPM which needs to be produced in a short time, the ideal scenario becomes even more unrealistic and less cost-effective, because of the need for more native copywriters to fly in to carry out the task. Yet, there are exceptional cases where the commissioners are able to achieve this ideal scenario. such as the availability of staff who can fulfil the required competences for the small amount of work involved and the length of time allotted (ibid., p. 59).

When looking at the actual scenario in cross-cultural TPMs, Sulaiman emphasizes that economics is a key factor that limits achieving the ideal scenario. For this reason, the commissioners are forced to find alternative methods which are more practical and less expensive (2016). One way to cut costs is to distinguish between two main components of TPMs: content and language. 'Content' refers to "the substance of the TPMs, that is, the topics, ideas and themes contained in the TPMs, regardless of the language which embodies them" (ibid.), while 'language' means "the linguistic sign system used to embody and transmit the content" (ibid.).

By applying this method, the content will be developed and provided by the commissioners, whereas the language is created by external local copywriters who are native speakers of the target language (Sulaiman, 2016). That means the content for the Arabic text was developed in the tourism authority's head office in Australia. After that, a content outline appropriate for the Middle East was selected and modified to make a tailor-made English copy (ibid., p. 60). As for language, the tourism authority sent the English copy to be translated into Arabic by a Dubai-based tour operator. The main instruction given to the copywriter (translators) was to "give an Arabic equivalent that works" (ibid., p. 61).

Sulaiman's study reveals the misconceptions held by commissioners regarding translators. He states that commissioners undervalue the process of translation and the role of translators (2016). The translation activity is reduced to producing a purely linguistic rendering of texts, from one language to another, as they believe that the role of translators is limited to producing 'direct translations'. Sulaiman also states that even though the view of translators within translation studies has long shifted to their being mediators of culture and cross-cultural experts, the common view outside the translation community remains unchanged (ibid., p. 62). However, the bright side of the commissioners' practice in copywriting and translating is the great emphasis given to cross-cultural issues. In the case of the Arabic text, the source text was tailor-made for the Arabic reader based on market research. Thus, many cultural issues were dealt with prior to the translation stage. It was thus possible for the copywriter to translate the ST with minimal changes (ibid.). Sulaiman summarizes that his study suggests that there may have been a great increase in cross-cultural awareness among TPM commissioners as a result of the fact that tourism translation research has focused on cultural differences in the past decade (ibid., p. 65).

Sulaiman's investigation of the generally concealed practice of tourist text translation is similar to Smecca's view on the mediating role of translation in this approach (2009). In her article, Smecca analyses tourist guidebooks in Sicily to show how they are manipulated by editors and translators to address different audiences living in different countries, besides appealing to culture-bound biases and stereotypes. Smecca presents the translator's task as that of a cultural mediator, who should convey meaning and be flexible in capturing cultural connotations. Thus, the translator should avoid literal translation and be responsible for communicating ideas that are meaningful to the reader of the TT (Smecca, 2009, p. 109).

Smecca's paper basically focuses on the content differences between the English and Italian versions of a tourist guidebook to Sicily, where the English version is the ST and the Italian version the TT. In this matter, she emphasizes that when a translator is going to translate a foreign guidebook about his/her own country, there are several modifications that need to be made to the local copy, which targets the people of his/her homeland (2009). The translator has to be aware that Italian readers already know about their country and thus they will not accept exaggerations but expect a more selective and precise text in terms of vocabulary choices (ibid., p. 115). To support her claim, Smecca presents many examples from her research data, among which is the characterisation of Sicily. The English edition states that Sicily is "blessed with a perpetually sunny climate", but the back translation of the Italian maintains that the island enjoys warm weather for "most of the year" (ibid.).

2.4.3 Advertisement translation

Munday

It is not easy to define the area of advertising as a discourse type for two main reasons according to Munday (2004, p. 199). The first is that advertising is considered marginal in many cultures, which give priority to other formal written works. Second, advertising is a very complex written discourse whose analysis draws on numerous theories and involves many areas of application. One reason for this complexity is that advertisements can appear in various types of written work. They are not only found in newspapers, magazine and posters, but also have a central position on TV channels and recently in new technology, such as websites (ibid.).

Munday argues that the omnipresence of the discourse type of advertisement has led translation theory to remain largely quiet on the topic (2004, p. 200). He notes that in some classic writings on translation, such as Vinay and Darbelnet (1995), Reiss (2000), House (1977) and Gutt (2000), advertising appears as a sub-category rather than an area of focal interest. However, Munday states that many monographs and edited volumes have appeared since the beginning of the twenty-first century dedicated to advertising, particularly in Spanish and French publications (2004). These articles have helped to fill the gap as well as to raise awareness of other 'non-mainstream' translation activities that are similar to advertising and have been under-studied for some of the same reasons as advertising. Examples include audio-visual translation, localization and globalisation. Contemporary translation literature can also draw on massive corpora of parallel texts that are easy to locate and investigate from a translation point of view in these genres (ibid.).

By looking at what has been said by scholars in the area of advertising itself we get some insights into the translation of advertising. In subsequent sections, I will consider the works of the following scholars: Arens et al. (2011), De Mooij (2004) and Ho (2004).

Arens et al.

Munday presents Arens et al.'s main points on this topic in their work *Contemporary Advertising and Integrated Marketing Communication* (2011). Arens et al. identify three basic differences that companies advertising abroad usually face: value systems, environments and languages (ibid., p. 119). They comment that these differences reflect different consumers with different purchasing abilities, habits and motivations. Consequently, advertising companies need to look for solutions to fill gaps in these areas, usually choosing to either translate the content, ask a local agency to produce a new advertising campaign, or establish an international campaign in English. Arens et al. argue that when an advertising company decides to translate the content, they want to save money but the advertisement may then not be suitable for the target culture (ibid.).

Arens et al. also stress that translators of advertisements must follow certain rules if they are to produce an acceptable product (2011, p. 119). First, the translator must be an effective copywriter, which helps in situations where the advertisement needs to be rewritten in another language. Second, the translator must understand the product. Third, it is better to have translators who translate into their native language to ensure that they have current knowledge of the country's social attitudes and cultural references. Last, the advertising company should provide the translator with an easily translatable English copy to avoid double meanings in idiomatic expressions.

De Mooij

The relationship between advertising and culture is so profound that we cannot consider translating advertisements without reference to the consumers in each culture. De Mooij (2004) argues that translating advertising copy is complicated, and yet this complexity is not really visible when looking at the final product. He likens translation work on advertising to painting the tip of an iceberg, as De Mooij explains that "what you see are the words, but there is a lot behind the words that must be understood to transfer advertising from one culture to another" (ibid., p. 179). De Mooij states that advertising has its own particular systems of meaning, and these are usually culturally defined and also sometimes vary from one country to another. This might suggest differences in how to read, write and understand advertising content in different cultures. This is sometimes called differences in advertising codes (ibid.).

Furthermore, De Mooij points out the different sets of symbolic references that occur when translating advertising (2004, p. 179). These symbolic references include myths, history, humour and the Arts. If the translator is not aware of such references in translation, the final product will be unclear and perhaps give rise to multiple meanings. De Mooij also raises the importance of understanding *schemata*, which differ from one culture to another. Schemata are "structures of knowledge that a person acquires about objects, events, people or phenomena" (ibid.). De Mooij explains that the advertising message should conform to the consumers' schemata in order to achieve its goal. Otherwise, potential customers will ignore the message and the advertisement will fail (ibid.).

The idea of an ideal global advertisement is another vague notion that is often overestimated. De Mooij discusses this phenomenon, which assumes that most people around the globe know and understand English and thus get the advertising message fully (2004, p. 185). Based on this assumption, some companies prefer to keep their advertisements in English in non-English speaking countries, which causes a lot of misunderstandings. De Mooij considers the percentage of people in many European countries who say they can speak English very well. This shows that there are many people who cannot speak English – with percentages of very competent English speakers as high as 79% in Denmark, but as low as 18% in Spain (ibid., p. 185). This is clear proof of the falsity of the assumption that most people can speak good English. De Mooij argues that even if the consumer does speak and understand English, this does not guarantee that he/she has sufficient command of it to completely understand what a native British or American speaker might say in an advertisement (ibid.).

Another approach to the ideal global advertisement is to translate from English, which again may leave gaps in delivering the message. De Mooij argues that concepts and ideas in advertising have their roots in their original culture. Therefore, some sentences which make sense in one culture lose their meaning when translated into another (2004, p. 185). He states that "the more meaningful advertising is in its source culture, the less translatable it becomes" (ibid.). De Mooij reviews several aspects of advertising translation between English and Asian languages, as well as between European languages. These include the needs, motives, emotions and communication styles of the two cultures. De Mooij argues that the translator should work closely with the copywriting team of the advertising agency and not confine him- or herself to translation, but also give advice about culture-specific aspects that occur in both languages (ibid., p. 196).

Ho

Issues in translating advertisements across heterogeneous cultures were analysed by the Chinese scholar George Ho (2004). His work was a significant contribution at a time when the majority of studies focused on cross-cultural issues in translation as a whole. Ho went back to the basic problem of the barriers to crossing heterogeneous cultures, produced a hypothesis and then tested this on two case studies. He started by showing the importance of developments in translation in the 1980s for the process of text transfer and the involvement of cultural adaptation (Ho, 2004, p. 227). He argues that analyses of cross-cultural issues in translation studies are mainly based on Western contexts and are usually limited to relatively homogeneous European languages and cultures, even if this is not openly stated. This reveals a gap, since there is little study of non-European cultures, resulting in inadequacies in what is presented as universal cross-cultural features when such notions are applied to a Far Eastern context for instance. Ho argues that the theoretical frameworks developed in the West are ignored or dismissed and become irrelevant in the East. Ho supports this claim by giving examples of the unique way in which the process of translating advertisements is handled in the Chinese market. Although translation is the classic way to introduce a foreign brand, translators usually pick a Chinese translation that has as close as possible a pronunciation to the foreign form, as well as carrying a positive meaning such as ‘good wishes’ or ‘good luck’ in order to make it acceptable to Chinese consumers. In contrast, translators reject any brand name that might involve a taboo or suggest bad luck. Ho confirms that this method is not found when translating between Western languages, and it is hardly discussed when theorizing translation procedures (ibid.).

Ho proposes a value-driven theory to present and describe the cause-effect logic behind the production of translation and as a guide to enrich his own cross-cultural hypothesis (2004, p. 222). This states that: (1) all translation operations are driven by the value of translation, either cultural/spiritual or economic/material, or both; (2) translation practice consists of two different categories or types of translation: canonical translation (including the translation of religious, ideological, philosophical, scientific and literary works) and practical translation (covering the translation of non-canonical texts, including commercial, technical, official, legal and miscellaneous texts); and (3) the practice of canonical translation is mainly driven by the cultural/ spiritual value of translation, whereas the practice of non-canonical translation is largely driven by its economic/material value (Ho, 2004, p. 227). Ho also believes that professional translators must gain respect and should earn roughly as much as doctors, lawyers and architects due to their major contribution to adding value to the chain of production and social services (ibid., p. 240).

Ho's fundamental assumption about translation across heterogeneous cultures involves a process of conversion from one mindset to another, which is in the first place the product of one's original cultural psychology (2004, p. 228). He suggests that the most suitable approach for professional translators is to solve problems related to consumers' psychology and behaviour in the target text. This will help to achieve an adequate presentation of the source text message, as well as adding value to the advertising campaign (ibid.).

Ho's hypothesis deals with the source culture and the target culture as two heterogeneous types. In this process, translation develops by extracting the 'genes' of the source culture, then introducing these into the target culture by modifying the 'genetic tools' of the source culture. By doing this, a successful combination will be produced, which carries both the 'genetic codes' of the source culture and the 'genetic material' of the target culture. At this point, the cross-cultural process of translation is complete (2004).

Ho includes two cases studies on the translation of advertising materials as empirical evidence to support the hypothesis, although such a small sample seems hardly to warrant such a strong claim (2004, pp. 230-238). The first case study considers translating advertisements for kiwifruit, while the second involves translating a video script about Singapore for a tourist advertisement targeting Chinese-speaking tourists. Both translations were successfully delivered into the target culture. Ho considers how such suitable translations were achieved. He explains that the translators' knowledge of consumers' psychology and their view of the products being sold are important factors in the commercial success of translated advertisements. This might also suggest that a successful translation can enhance the selling power of the product and consequently add more value to the commercial chain. The second case study also confirms that adding value to the marketing campaign helps in attracting Chinese-speaking tourists to Singapore.

2.4.4 The translation of consumer-oriented texts

Dickins et al. (2017a) use the term ‘consumer-oriented texts’, first introduced by Hervey and Higgins (1992), to refer to “texts that either try to persuade the public to buy something, or tell purchasers how to use what they have bought, or advise on commodities that might be bought or courses of action that might be taken” (Dickins et al., 2017a, p. 276). Thus, consumer-oriented texts cover a variety of text types, including advertising materials, tourist brochures, user manuals, recipe books etc. Clearly, the content of in-flight magazines is generally related to this category as we can notice a mixture of tourist information and advertising, both of which aim at attracting the passenger (consumer). It is worth mentioning that the reason for using this term, according to Dickins et al., derives from their basic belief that all types of texts are made for a purpose (ibid., p. 276). So, when it comes to translation, it is important to focus on the purpose of the TT in order to develop a suitable strategy (ibid.). In Dickins, Hervey and Higgins’ view, consumer-oriented texts basically fall under what they call persuasive genres (ibid.), which they define as genres that “aim at getting listeners or readers to behave in prescribed or suggested ways” (ibid., p. 64).

In fact, there are other researchers who use other names to describe the kind of texts which constitute the data for this thesis. For instance, Prieto-Arrans uses the term ‘info-promotional’ material in his book dealing with translating tourist promotion material, which has similar characteristics to in-flight magazines (2005, p. 113). Roberto Valdeón (2009) also focuses on the translation of texts that contain information in the mass media and on the Internet. He provides extensive details of features of what he calls ‘informative and persuasive texts’. Valdeón lists seven features that informative and persuasive text may have, as follows:

A. They can be described as multimodal, since the verbal and visual components are so intertwined that it would be difficult to dissociate them;
B. The involve specialized information about concrete topics, issues, subject matters, objects, destinations, etc.;

C. They have temporary validity, since information tends to be very changeable, even if this varies from text to text: from a few hours in news texts, to a few weeks or months in advertising, and years in tourist guides or documentaries;
D. They exhibit hybridity, even before reaching the translational stage, such as a news text that originates from multifarious sources, often overlapping and sometimes conflicting;
E. They attempt to influence the audience by interacting with the reader, listener or viewer, for instance, providing instructions on how to reach a monument in tourist brochures;
F. They can be instrumental in promoting ideologies, such as the construction-invention of nations. For example, a Spanish hotel offers information on its Internet portal in three major languages, apart from Spanish: English, French and German. The information is usually similar, with some localizing adjustments to attract or cater for target consumers;
G. They tend to be commissioned from within the source culture, in contrast to screen translation or literary works. This implies that translators are not necessarily based in the target culture.

However, since consumer-oriented texts cover all aspects of the texts found in in-flight magazines and other suggested terminology in translation studies sounds rather broad, I shall use this term 'consumer-oriented texts' in the coming sections to refer to the category of materials taken from my data.

2.5 Globalisation and society

The term 'globalisation' refers to "an economic process that enhances capitalism, i.e. the establishment of free markets all over the world" (Maci, 2012, p. 196). Globalisation covers not just economic and marketing areas but all spheres of life; it obliterates local cultures in every country by homogenizing societies around the world (Schäffner, 2000, p. 1). It has positive aspects in that it increases interaction and adaptation between cultures. This idea is supported by Thurlow et al. (2010), who believe that globalisation is inseparably bound up in social relations, interactions between people and the exchange of figurative speech. They also stress that this has more to do with communications than with economic or even political elements (ibid., p. 19). Bielsa and Bassnett believe that globalisation has two main features; to overcome barriers of place and to cement the central place of knowledge and information. These features lead to enhancing the mobility of individuals and objects as well as increasing contact exchange between people from different language backgrounds (2009, p. 18). Thus, they present globalisation as a tool that helps in "the shrinking of our world and the possibility of instant communication across the globe" (ibid.).

The following sections will first consider the effect of globalisation on translation studies, and then will focus on how globalisation and tourism have reshaped the travel industry as this is the main component of in-flight magazines.

2.5.1 Globalisation and translation studies

This fast-growing process has impacted on translation studies and the issue of cultural references in translation due to the disintegration of state and cultural boundaries. Pym (2006, p. 745) addresses the issue of globalisation in translation, noting that "Translation Studies should seek to understand and explain the effects of globalization, without pretending to resist them all." He states that translation studies should take advantage of the spread of globalisation and embrace the influence of globalisation on translation studies instead of standing against this development. This approach will make a positive contribution to developing translation studies and cross-cultural research. Pym also presents one likely way that globalisation may influence languages. He states that "Globalization thus creates the need for common languages, therefore the need for fewer languages, and now the need for just one lingua franca, English" (ibid., p. 746). This assumption has particular relevance for countries that use English as a foreign/second language, such that eventually many English terms are likely to be used in the official language of the country, even before any attempt to use English as a lingua franca.

The idea of the global dominance of English is also discussed by Bielsa and Bassnett in detail (2009). They refer to many studies and scholars who focus on English as a global language. One study points to the fact that the proportion of books that are translated from or into English is relatively high compared to other languages (ibid., p. 28). In 1981, the number of books that were originally written in English accounted for 42% of all translated books around the world. Furthermore, another study showed that British and American book production used to have a lower percentage of translation into other languages, compared to other significant countries such as France and Italy (ibid.). In relation to the Internet, a study shows that about one third of total users of the Web are English-speaking individuals, and more than half of Internet content is in English (ibid., p. 29).

However, many criticise global international English in terms of losing its cultural characteristics. Mary Snell-Hornby states that global English becomes a “free-floating lingua franca” that has no original cultural identity (2000, p. 17). She refers to the loss of idioms, connotative meanings and grammatical subtleties, which leads to a reduction in the standardized form of the language. Bielsa and Bassnett highlight the view that global English can be seen as a “bad translation” or “fake image” of the original language, and it involves abstraction away from local social relations in interactions (2009, p. 30).

On the other hand, Shiyab (2010, p. 7) points out that the effects of globalisation increase the demand for translation studies and services because “globalization necessitated translation”. He explains that translation is a prime tool for bridging the gaps between cultures, as people are becoming interested in one another's issues and concerns, such as “world conflicts and clashes, world economic crises, shared and common interests” (ibid.). He refers to technology as a tool for globalisation that helps to facilitate and spread translation, thereby resulting in the “spread of English as a world language” and “the global demand on translation” (ibid.).

However, Shiyab points that the translator encounters many struggles in the age of globalisation and technology. In the case of foreign words, for example, translators have become used to using them to fill gaps in the target language (2010, p. 8). He clarifies that the reader needs to understand the exact terms and enrich their knowledge with words that genuinely mirror other cultures and traditions. Thus, translators nowadays have no option but to put these foreign words in the target text, along perhaps with a choice of explanations to form a text that is comprehensible to the reader (ibid.). Shiyab adds that even though this method can be applied easily to literary or scientific texts, globalisation brings many innovations to almost all genres. This often results in adopting foreign words, even if translators later manage to find or create equivalents in the target text. He gives the example of the situation in Arabic, where many technological terms have been adopted, such as ‘fax’, ‘telex’, ‘mobile’ and ‘computer’, and the Arab audience has come to use these as normal forms in Arabic. Therefore, if the translator tries to use Arabic equivalents, which are not commonly used, he/she may 'stymie' the reader and put them in a state of uncertainly (ibid., p. 9).

2.5.2 Globalisation and tourism

Thurlow et al. refer to the airline industry as the main reason for the globalisation of tourism (2010, p. 23). They point out that the beginning of the massive expansion of tourism was in the same period when commercial air travel expanded, dating back to the end of the 1940s. Aeroplane travel was at first restricted to a very small group of wealthy elite individuals. However, this situation was transformed, particularly after the introduction of 'low-cost airlines' in the 1990s. This trend was also accompanied by the emergence of super-elite or luxurious sections in aeroplanes. This overall new situation resulted in more people travelling, without being dependent on a certain financial status as all statuses were now more or less catered for (ibid.).

Being a major participant in tourism, the airline industry has managed to play a great role in determining the global views and identities of passengers (Thurlow et al., 2010, p. 24). Like all international institutions, in the marketing department, airline companies relay on 'brand equity', which supports differentiation and regular assurance of safety and prices. In addition, in order to become competitive international brands, these companies promote themselves as global, as well as continuing to label their loyal customer as 'global travellers'. Consequently, globalisation has not only been realized as a matter of economy, but it is also a cornerstone of defining the travelling lifestyle and marketing brand for passengers (ibid.). For instance, the image of global destinations and cosmopolitan cities is the core content of the ideal holiday in tourism's promotional literature. Thurlow et al. conclude that globalisation for airline companies is a win-win situation, where the companies respond to travellers' desires to become global citizens and work to promote themselves as a global means in this industry (ibid.).

2.5.3 Relevance of genre/text-type and the cultural context of globalisation to the data set

As explained in section 1.4, the data consists of articles taken from recent GCC inflight magazines that are produced in two languages: Arabic and English. From the point of view of globalisation, this study will help to contribute to a better understanding of globalization in translation studies, given that the data covers two major world languages and a rapidly expanding text genre. Although there is limited research on the analysis of globalisation as a multidimensional notion from a translation studies point of view, the contributions in this specific field have gradually increased during the first decade of the 21st century (Santafe Aso, 2012). Moreover, this research considers translation as a cultural act as explained in the cultural turn section (section 2.2), which not only requires an excellent knowledge of the SL and TL but also great expertise to tackle cultural issues in the translation process. Successful treatment of cultural features is a cornerstone of translations of inflight magazine articles, translators being an essential part of global communication. Thus, it is important for translators in this area to have the ability to respond to cultural challenges in translation to ensure that their translations fulfil the needs of globalized communication.

2.6 Conclusion

Chapter Two has provided background information on four rather different but significant areas within the study topic: translation and culture, the functionalist approach, in-flight magazines classification, and globalisation and society. It started by looking at the relationship between translation and culture, along with the cultural turn in translation studies. It then moved on to provide a historical overview of functionalist approaches which are considered the theoretical framework of the study, with a focus on the most significant theorists. This was followed by a classification of in-flight magazines which addressed the nature and features of these magazines, with brief background information about translation of two closely related fields, tourist translation and advertisement translation. It was decided to refer to this specialized genre as ‘consumer-oriented texts’. The chapter ended with a summary of the effects of globalisation on society, and translation studies and tourism in particular. The next chapter will provide a theoretical introduction to the translation procedures and strategies that are going to be applied in the study.

Chapter Three: Translation procedures and strategies

3.1 Introduction

The aim of this chapter is to describe the translation procedures and strategies of the study. Although the functionalist approach provides the theoretical framework which plays a main role in deciding on a suitable approach to translation, it is also necessary to identify specific translation procedures and strategies to establish precise elements to validate the outcomes in both the ST and TT data. As the current data are consumer-oriented texts, the translation procedures and strategies will also pay attention to the effect on the readership of selecting cultural references. Therefore, the following paragraphs will first review three models of translation procedures proposed by Vinay and Darbelnet (1995), Newmark (1988), and Dickins et al. (2017a) as the main references. I have chosen these models (i) because they are popular models with proven practical ability, having been used successfully in numerous previous research works, and (ii) cover both general translation procedures and cultural translation procedures, in the case of Vinay and Darbelnet (1995) and Newmark (1988) both of which are needed in my research; and provide a detailed and integrated account of cultural translation procedures in the case of Dickins et al. (2017a), which supplements the somewhat less detailed and integrated accounts of cultural translation procedures in Vinay and Darbelnet (1995) and Newmark (1988). This will be accompanied by some contributions from and analyses by other current researchers based on Molina and Albir (2002) (section 3.2). The following sections will focus on the translation strategies associated with Peter Newmark (1981) and the strategies proposed by Lawrence Venuti (2018) (section 3.3). These selected translation strategies will be identified after categorizing the translation procedures in order to determine the tendency of the data (section 3.3). The translation procedures section (section 3.2.4) presents a composite model proposed by the researcher, on the basis of Vinay and Darbelnet (1995), Newmark (1988) and Dickins et al. (2017a), which is utilized in the analysis of data. This is designed in light of the previously presented contributions and of elements which are appropriate to the study.

In order to facilitate the application and analysis, the study will be divided into two levels: procedure and strategy. In relation to each level, I will present the most notable features according to the theorists above after investigating the selected data.

3.2 Translation procedures

To answer the question of what kind of instructions the translator is given to perform his/her job or simply how translation works directly, we should rely on certain criteria that help in measuring the outcome of any given translation. These criteria could be strategies, methods, procedures or techniques. At this point, it is important to clarify that translation scholars and researchers do not always reach a consensus on the meaning of each term. Molina and Albir state that disagreements between translators even extend to the concept expressed by each term. Thus, many terms in this area either get confused with other terms or are used in ways which overlap with them (2002, p. 499).

In order to avoid any misunderstandings, this study will use only two terms, 'procedure' and 'strategy', to describe the different variables in the translation process. By procedure, we mean "a method applied by translators when they formulate an equivalence for the purpose of transferring elements of meaning from the source text to the target text" (Delisle et al, 1999, p. 191). This means that it is devised to apply to individual text segments which are viewed as micro-contexts. The term 'procedure' is used by many scholars to identify several translation processes at the word and sentence levels, e.g. Vinay and Darbelnet (1995), Newmark (1988) and Dickins et al. (2017a). Others use the term 'technique' to refer to roughly the same notion. On this matter, Molina and Albir present five features that should apply to certain techniques or procedures. They should affect the result of the translation, be classified by comparison with the original, affect micro-units of text, be discursive and contextual by nature, and be functional (2002, p. 499).

3.2.1 Vinay and Darbelnet's procedures

Comparative Stylistics of French and English: A Methodology for Translation (1995), by Jean-Paul Vinay and Jean Darbelnet, is considered to be the first book that illustrates procedures that involve a specific method. The original book dates back to 1958, in

French, and is the main cornerstone in the development of contrastive linguistic analysis for translation. Vinay and Darbelnet present two strategies and seven procedures. Here, what interests us are the procedures. These are ‘borrowing’, ‘calque’, ‘literal translation’, ‘transposition’, ‘modulation’, ‘equivalence’ and ‘adaptation’. All the translation procedures of Vinay and Darbelnet’s are used in the composite model except ‘equivalence’. This is excluded from the composite model to remove unnecessary misunderstanding because it has certain similarities to other procedures. For instance, Vinay and Darbelnet’s equivalence may in some cases correspond to what Dickins et al. term ‘communicative translation’ (2017a, pp. 14-15), but the formers’ ‘equivalence’ covers more forms of word shift than the latters’ ‘communicative translation’. Moreover, equivalence in the broad sense, i.e. in translation studies theories generally, could also cover both ‘adaptation’ and ‘modulation’, bearing in mind that equivalence, understood broadly, has many subdivisions and categories (Pym, 2014, pp. 24-27). The complete list will be discussed in detail under the composite model section (section 3.2.4).

Vinay and Darbelnet argue that in some translation tasks it may be possible to transfer the SL message element straightforwardly into the TL, since there exist either parallel categories (structural parallelism) or parallel concepts in the SL and TL. Such ‘direct translation’ procedures can occur when there is a precise structural, lexical, or even morphological equivalence between the two languages. Thus, direct translation procedures are based on a minimum modification of ST.

However, direct translation is not always possible, as translators must frequently grapple with certain gaps, or ‘lacunae’ in the TL, where direct translation from the SL is not possible, and which must be filled by corresponding elements in such a way as to give the impression that the TT message is the same as that of the ST. Because of structural differences between the languages, certain SL style effects may not be able to be translated into the TL without generating syntactic or lexical issues. In these cases, translators have to adopt what Vinay and Darbelnet call ‘oblique’ translation procedures. This, in Vinay and Darbelnet's opinion, also applies to circumstances where the message, when rendered literally, is unclear (1995, p. 34-35). The categorization of translation procedures proposed by Vinay and Darbelnet is shown in Table 3.1.

Direct translation procedures	Borrowing
	Calque
	Literal Translation
Oblique translation procedures	Transposition
	Modulation
	Equivalence
	Adaptation

Table 3.1: Vinay and Darbelnet's translation procedures

When evaluating Vinay and Darbelnet's model in its entirety, it should be noted that the French School of Comparative Stylistics was among the first to categorize the translation process in terms of small linguistic changes occurring in the translation of the ST into the TT, which later became known as 'shifts' (Munday, 2016, p. 86) Another important factor in Vinay and Darbelnet's model are what they call 'servitude' and 'option'. The former involves necessary transpositions and modulations as a result of differences between the two language codes, while the latter refers to non-obligatory modifications in TL as a result of the translator's personal preferences.

Despite the above-mentioned advantages of Vinay and Darbelnet's model, their work has been subject to criticisms. One of the major issues is the ambiguous boundaries between the categories of their proposed taxonomy, their limitation of the language unit analysis to lower discourse levels and a concern for distinctions between language systems, rather than overall text solutions. To remedy these shortcomings, text-typology notions and the use of phrases and collocations for each text type should be added their approach. Furthermore, their classification model should be augmented by a thorough examination of the translation's purpose and function. As a result, in order to map out translation operations in the analyzed data with all of their lexico-stylistic language resources, it was critical to supplement my initial theoretical framework with additional models, as detailed below.

3.2.2 Newmark's procedures

Newmark devotes two chapters of his book *A Textbook of Translation* to discussing translation procedures. He differentiates between translation methods and procedures in a very specific way, stating that translation procedures are "used for sentences and the smaller units of language", whereas translation methods are related "to whole texts" (Newmark, 1988, p. 81). He presents 16 procedures, but considers literal translation to be the main one. In this regard, he believes “literal translation to be the basic translation procedure, both in communicative and semantic translation, in that translation starts from there”. He also adds that “above the word level, literal translation becomes increasingly difficult. When there is any kind of translation problem, literal translation is normally (not always) out of the question” (ibid., p. 81). The other 15 procedures are: transference, naturalisation, cultural equivalent, functional equivalence, descriptive equivalence, synonymy, through-translation, shift or transposition, modulation, recognized translation, translation label, compensation, componential analysis, reduction/expansion and paraphrase. The selected procedures for the thesis model will be examined in detail under the composite model in section 3.2.4 to provide a suitable analytical framework for the scope of the study.

Newmark offers other supplementary tips to help in relaying the full meaning of the TT, such as making additional notes which can be located within the text, at the bottom of the page, at the end of a chapter or in a glossary at the end of the book (1988, p. 92). These notes can help the translator to provide cultural, technical or linguistic explanations depending on the requirements of the readership (ibid., p. 91). Newmark also mentions that the translator may, in some cases, use two or three procedures, or even more, at the same time. In the case of using two procedures, Newmark uses the terms ‘couplet’, ‘triplet’ and ‘quadruplet’ when the translator is using two, three and four procedures, respectively (ibid.).

Newmark has been criticized for his strong prescriptivism, and the terminology of his evaluations still harkens back to the ‘pre-linguistics era’ of translation studies: translations are ‘smooth’ or ‘awkward’, and translation is an ‘art’ (if semantic) or a ‘craft’, according to Newmark (if communicative). Nonetheless, Newmark's work contains a great number of examples that provide significant assistance and advice to the translator, and many of the topics he addresses are of critical practical importance to translation.

Certain of Newmark’s procedures, such as naturalization, functional equivalence, descriptive equivalence, and synonymy had to be excluded from the analysis of the analyzed data, just as some procedures from Vinay and Darbelnet's model had to be excluded. Functional equivalence, descriptive equivalence and synonymy (being a type of equivalence according to Newmark 1988, p. 84) are removed for the same reason as ‘equivalence’ was removed, as explained in section 3.2.1, while naturalization is eliminated as it is not relevant to the language pair of the study data. I have, however, included Newmark’s ‘cultural equivalent’. This is because ‘cultural equivalent’ is the same as what Vinay and Darbelnet's term ‘adaptation’ and what Dickins et al. term ‘cultural transplantation’. Recognized translation, translation label, paraphrase, compensation and componential analysis were also removed from the selected composite model. This was because they might be confused with the specific procedures for the translation of proper names (section 3.2.4.12). However, Newmark’s other procedures prove to be particularly valuable for the consumer-oriented texts under consideration.

3.2.3 Dickins et al. and Dickins’ procedures

Dickins et al. (2017a) use the term ‘cultural transposition’ to refer to certain procedures that help in dealing with translation difficulties that might be encountered in texts with cultural references. These basic types vary from source-culture bias to target-culture bias as follows: exoticism, calque, cultural borrowing, communicative translation and cultural transplantation (2017a, p. 37). Moreover, in cases of inevitable translation loss, Dickins et al. suggest two more procedures that can reshape the text and maintain the overall meaning. These procedures are translation by omission and translation by addition (ibid., pp. 20-21). All these seven procedures are incorporated in the thesis’s model since they are clearly relevant to the nature of the texts being examined in this thesis. Like the translation procedures of Vinay and Darbelnet and Newmark, the selected procedures will be investigated in detail in the following section.

Dickins (2012) extends the ideas in Dickins et al. (2017a, the first edition being published in 2002), considering procedures for translating culturally specific items based on a number of scholars. He provides a composite grid that clarifies how each translation choice or procedure is affected by the overall translation methodology. In combination, these procedures make the overall the translation product either ST/SC biased or TT/TC biased. Dickins (2012) combines the work of the three arguably most coherently worked out sets of proposals in translation studies on the translation of culturally specific items, those of Ivir (1987), Newmark (1981, 1988), and Hervey and Higgins (1992), referring also to Venuti (2018) (ibid, p. 44). It thus offers a solid basis building the study model, as well as helping to inform and identify the translation strategies for cultural procedures which will be considered in detail later in this chapter (starting from section 3.3).

3.2.4 A composite model of translation procedures inspired by Vinay and Darbelnet, Newmark and Dickins et al.

The study will adapt the three models of translation procedures outlined above to develop a composite model of translation procedures that incorporates both linguistic and cultural components of translation. It will then use this to analyse the consumer-oriented corpus used in this thesis. A comparison of the translation procedures models put forward by Vinay and Darbelnet, Newmark, and Dickins et al., shows that these models partially overlap as well as differ with respect to the terminology used. Thus, some procedures are the same in all three models, but are described using three different terms, such as 'borrowing' (Vinay and Darbelnet) / 'transference' (Newmark) / 'cultural borrowing' (Dickins et al.) Other procedures are the same in all three models, but are described using only two different terms, such as 'calque' (Vinay and Darbelnet, and Dickins et al.) / 'through-translation' (Newmark). A few procedures are identified only by one scholar, or they are identified by two or all three scholars but are given the same term such as literal translation. Finally, one procedure, namely 'Arabicization' was added to the model even though it is not identified by the selected scholars. The researcher agreed with the supervisor that Arabicization should be included, given the language pair as well as the text type of the data.

Table 3.2 shows the composite model for the 11 selected translation procedures for words/phrases which are not proper names, while Table 3.3 shows the model for the translation of proper names. There are, of course, sometimes differences in the way Vinay and Darbelnet, Newmark and Dickins et al. describe each procedure. The following subsections will go into these differences as well as the general scope of the various procedures, along with the appropriate processes. In addition, 'translation of proper names' is not listed in the composite model as this refers to a type of ST element (proper names) with its associated translation procedures, rather than a specific procedure. This is because it was found, during the preliminary review of that data, that names in the thesis data are likely to follow four minor procedures that are not properly covered by the composite model. Accordingly, procedures for translating proper names will be treated separately from other procedures in the composite model. More information on dealing with proper name translation will be provided in section 3.2.4.11.

In general, synthesising the models of Vinay and Darbelnet, Newmark and Dickins et al. in the field of translation procedures will produce a robust and accessible model for my own translation analyses.

No.	**Procedure**
1	Borrowing (Vinay and Darbelnet) / Transference (Newmark) / Cultural borrowing (Dickins et al.) ***Term used in analysis sections in this thesis: Borrowing***
2	Exoticism (Vinay and Darbelnet, Dickins et al.), Newmark (through-translation) ***Term used in analysis sections in this thesis: Exoticism***
3	Literal translation (Vinay and Darbelnet, Newmark, Dickins et al. ***Term used in analysis sections in this thesis: Literal translation***
4	Calque (Vinay and Darbelnet, Dickins et al.) / Through-translation (Newmark) ***Term used in analysis sections in this thesis: Calque***
5	Transposition (Vinay and Darbelnet) ***Term used in analysis sections in this thesis: Transposition***
6	Modulation (Vinay and Darbelnet) ***Term used in analysis sections in this thesis: Modulation***
7	Adaptation (Vinay and Darbelnet) / Cultural equivalent (Newmark) / Cultural transplantation (Dickins et al.) ***Term used in analysis sections in this thesis: Cultural transplantation***
8	Communicative translation (Dickins et al.) ***Term used in analysis sections in this thesis: Communicative translation***
9	Implication (Vinay and Darbelnet) / Reduction (Newmark) / Translation by omission (Dickins et al.) ***Term used subsequently in this thesis: Translation by omission***
10	Explicitation (Vinay and Darbelnet) / Expansion (Newmark) / Translation by addition (Dickins et al.) ***Term used subsequently in this thesis: Translation by addition***
11	Arabicization (no equivalent in Vinay and Darbelnet, Newmark, or Dickins) ***Term used subsequently in this thesis: Arabicization***

Table 3.2: Composite model of translation procedures of words/phrases which are not proper names

This composite model can be compared with Dickins (2012), which attempts a synthesis of Ivir's (1987), Newmark's (1981, 1988), and Hervey and Higgins' (1992) models for the translation of culturally specific terms. I have ignored Ivir's typology here, because it does not add anything to that which is already found in Vinay and Darbelnet and Hervey and Higgins (1992; also Dickins et al., 2017a). I have, however, incorporated Vinay and Darbelnet into the model. Table 3.2 below draws on the figures in Dickins (2012, p. 45) and Dickins (2022, section 13.1). As Table 3.3 shows, the composite model provides a coherent and integrated account, which covers all the categories proposed in Dickins (2012) and in Vinay and Darbelnet, adding also the category of Arabicization, which is not found in that model.

SC-/SL-oriented ⟷ **TC-/TL-oriented**

<table>
<tr><td></td><td>COLUMN 1</td><td>COLUMN 2</td><td>COLUMN 3</td><td>COLUMN 4</td><td>COLUMN 5</td><td>COLUMN 6</td><td>COLUMN 7</td><td>COLUMN 8</td></tr>
<tr><td rowspan="5"></td><td colspan="3">FOREIGNISING</td><td>CULTURE-NEUTRAL</td><td colspan="4">DOMESTICATING</td></tr>
<tr><td>Non-lexicalised/ Ungrammatical</td><td colspan="7">Lexicalised / Grammatical</td></tr>
<tr><td colspan="2">Semantically anomalous</td><td colspan="6">Semantically systematic</td></tr>
<tr><td colspan="5" rowspan="2">SYNONYMY-ORIENTED</td><td rowspan="2">PROBLEM-AVOIDANCE ORIENTED</td><td colspan="2">NON-SYNONYMY ORIENTED</td></tr>
<tr><td>Situationally equivalent</td><td>Culturally equivalent</td></tr>
<tr><td>ROW A: LEXICAL</td><td>Borrowing (Vinay and Darbelnet)
Cultural borrowing (Dickins et al.)
Transference (Newmark)
- when this is not lexicalised in the TL</td><td>Literal translation (Vinay and Darbelnet, Newmark and Dickins at al.)</td><td>Borrowing (Vinay and Darbelnet)
Transference (Newmark)
- when this is lexicalised in the TL</td><td rowspan="4">Explicitation (Vinay and Darbelnet)
Expansion (Newmark)
Translation by addition (Dickins et al.)</td><td rowspan="4">Arabicization (not found in Vinay and Darbelnet, Newmark or Dickins et al.)</td><td rowspan="4">Implicitation (Vinay and Darbelnet)
Reduction (Newmark)
Omission (Dickins et al.)</td><td rowspan="4">Communic-ative translation (Dickins et al.)
(no equivalents in Vinay and Darbelnet or Newmark)</td><td rowspan="4">Adaptation (Vinay and Darbelnet)
Cultural equivalent (Newmark)
Cultural transplant-ation (Dickins et al.)</td></tr>
<tr><td rowspan="3">ROW B: STRUCTURAL (morphological or syntactic)</td><td>'Bad' calque (Dickins et al.)</td><td>('Good') calque (Dickins et al.)</td><td rowspan="2">Exoticism (Vinay and Darbelnet, Dickins et al.)</td></tr>
<tr><td colspan="2">Calque (Vinay and Darbelnet)</td></tr>
<tr><td colspan="3">Through-translation (Newmark)</td></tr>
</table>

Table 3.3: A comparison of procedures for translating cultural elements between Vinay and Darbelnet, Newmark and Dickins et al.

The two remaining procedures which are found in the composite model, transposition and modulation, are not included in Table 3.3. This is because, although these procedures are used in the translations of word and phrases in Gulf airlines in-flight magazines, they are not cultural translation procedures as such, and therefore do not fit into Table 3.3.

The major sub-divisions in Table 3.3 are:

1. SC-/SL-oriented vs. TC-/TL-oriented

2. Foreignising vs. culture-neutral vs. domesticating

3. Non-lexicalised/ungrammatical vs. lexicalised/grammatical

4. Semantically anomalous vs. semantically systematic

5. Synonymy-oriented vs. problem-avoidance oriented vs. non-synonymy oriented

6. Situationally equivalent vs. culturally equivalent

7. Lexical vs. structural (morphological or syntactic)

These are explained as follows:

1. SC-/SL-oriented vs. TC-/TL- oriented

The further to the left in Table 3.3 a particular translation technique is, the more it is oriented towards the SC/ST, while the further to the right it is, the more it is oriented towards the TC/TL.

2. Foreignising vs. culture-neutral vs. domesticating

Closely related to SC-/SL-orientedness and TC-/TL-orientedness are foreignizing and domesticating (cf. section 3.3.2 for further discussion of these). The further to the left in Table 3.3 a particular translation technique is, the more likely it is to be perceived as foreignising, while the further to the right it is, the more likely it is to be perceived as domesticating. A culture-neutral translation procedure is likely to be perceived as between the two. There, however, are only general tendencies, and other factors may intervene to override these perceptions in particular cases.

3. Non-lexicalised/ungrammatical vs. lexicalised/grammatical

This dichotomy is explained by Dickins (2012, p. 46) as follows:

> Non-lexicalised' means that the word in question is not a regular part of the language. By definition, non-lexicalised words are not found in dictionaries. *Mizmar*, used for example as the English translation of the Arabic مزمار, is an example of a non-lexicalised word. 'Ungrammatical' means that the form in question does not conform to the standard grammar of the language. A translation of ضربني ضربتين as 'he beat me two beatings' is ungrammatical: the adverbial use of a noun phrase cognate to the verb is not part of the grammar of English.

By contrast, of course, lexicalised words are a regular part of the language (and are found in dictionaries), and grammatical forms conform to the standard grammar of the language.

4. Semantically anomalous vs. semantically systematic

This dichotomy is explained by Dickins (2012, p. 46) as follows:

> 'Semantically systematic' means 'a standard part of the semantic system of the language'. For example, the meanings of 'fox' as (1) any canine mammal of the genre Vulpes and related genera, and (2) a person who is cunning and sly, are semantically systematic in English. […] 'Semantically anomalous' means 'not part of the semantic system of the language'. The use of 'aardvark' to mean 'an incompetent person' is semantically anomalous. This is reflected in the fact that 'aardvark' is not given in the sense 'an incompetent person' in reliable English dictionaries.

5. Synonymy-oriented vs. problem-avoidance oriented vs. non-synonymy oriented

This is explained by Dickins (2012, p. 47) as follows:

> Synonymy-oriented' is not used here to mean 'synonymous'. Rather, it means that the translation is likely to be close to synonymous—even if it is more specifically hyponymous (particularising), hyperonymous (generalising), or semantically overlapping (Dickins, Hervey and Higgins 2002, pp. 54-59), and that it can be reasonably analysed in relation to the notion of synonymy. Non-lexicalised words can be regarded as synonymous with their Source Text forms. […] Non-synonymy oriented translation procedures are those in which the issue of synonymy is not of focal importance. Non-synonymy oriented translations are domesticating in that they involve use of specifically Source Culture-oriented uses of language.

Omission is classified as a problem-avoidance-oriented translation procedure, since omission avoids translation altogether, and thus avoids a translation being either synonymy-oriented or not synonym-oriented.

6. Situationally equivalent vs. culturally equivalent

Situational equivalence:

> involves cases in which the same situations (or functions) can be identified in both cultures. Thus, people see others off on a journey in both Western and Arabic culture. In Britain, one might say to someone one is seeing off, 'Have a nice journey', or 'Have a safe journey', or even 'All the best'. In Sudan, the standard phrase is ودعتك الله (or ودعناك الله). These phrases are situationally (or functionally) equivalent. (Dickins, 2012, p. 48)

Cultural analogy:

> is where there is no obvious situational equivalent in the Target Text Culture: that is to say, the particular situation—or feature—in question is part of the Source Culture, but not part of the Target Culture. Culture-specific literary allusions often give rise to this kind of case. Thus قيس وليلى as an ironic description of two young lovers (cf. Dickins, Hervey and Higgins 2002, p. 32) involves a literary allusion which is specific to Arab (and more generally Middle Eastern) culture. Precisely the same 'situation' (i.e., characters) does not occur in Western culture. However, in English literature, and therefore English-language culture, Romeo and Juliet—as doomed lovers—occupy an analogous situation to that of قيس and ليلى in Arab culture. قيس وليلى may therefore, in some circumstances, be replaced by Target Text 'Romeo and Juliet' by a process of cultural analogy. (Dickins, 2012, p. 48)

7. Lexical vs. structural (morphological or syntactic)

This dichotomy is explained by Dickins (2012, pp. 48-49) as follows:

> In the case of foreignising translations not involving omission, the foreignising element may be lexical (row A, columns 1-3), i.e., a feature of the words used (considered as single units). Alternatively, it may be structural (row B, columns 1-3), i.e., a feature of the way in which words are put together from individual morphemes (morphotactic) or the way in which words themselves join together to form larger phrases (syntactic) - or both.

3.2.4.1 Borrowing (Vinay and Darbelnet) / Transference (Newmark) / Cultural borrowing (Dickins et al.)

A common procedure in the translation of culturally specific terms is borrowing, as it is termed by Vinay and Darbelnet. In this thesis, I will also use the term ‘borrowing’. Vinay and Darbelnet believe that borrowing is the simplest method of translation as the translator is only introducing the flavour of the SL culture by using SL terms in the TL text (1995, p. 31). For the same concept, Dickins et al. prefer the term ‘cultural borrowing’, as cultural differences are the main reason for adopting this procedure. They refer to the idea of “transfer[ring] an ST expression verbatim into the TT” (2017a, p. 39). However, Newmark, prior to that, prefers the term ‘transference’ for borrowing, or as he calls them ‘loan words’, again referring to “the process of transferring an SL word to a TL text as a translation procedure” (1988, p.81).

Ivir (1987) discusses approaches to the translation of culture with reference to cultural borrowing. He states that borrowing is a very accurate way of transferring cultural information because it includes knowledge that is beyond the level of linguistics (1987, p. 39). He also emphasizes that the translator must not use this procedure too much in one text because this will affect the meaning or impede communication. However, the choice mainly depends on how familiar the TT reader is with SL realities (ibid.). In the same manner, Vinay and Darbelnet clarify that the decision to adopt borrowing from the SL for reasons related to introducing new elements in the target text that have unusual features is a matter of style, which accordingly serves the goal of the message (1995, p. 32). Baker relates the freedom to use loan words to the translation norms of the target culture. She explains, for example, that there is a trend to introduce many foreign words into Japanese because they sound more smart, modern and high class. In contrast, Arabic and French tend to be much less tolerant of using loan words in formal writing and prefer to use indigenous alternatives instead (2011, p. 36).

In the case of cultural borrowing between English and Arabic, transliteration is needed because of the different scripts used for the two languages. This is also a feature of what were originally cultural borrowings, but have now become naturalized. For example, the Arabic terms الله، حج، قرآن become ‘Allah’, ‘Haj’ and ‘Quran’, respectively, when we translate from Arabic to English. ‘Bacteria’, ‘computer’ and ‘virus’ become بكتيريا، كمبيوتر، فيروس in translation from English to Arabic. Some translation scholars use the term ‘transliteration’ as an alternative to ‘borrowing’ for translation that relates to the conversion of different alphabets.

Dickins et al. comment that in the case of transliteration without further explanation, the term should be signalled by the use of italics (Arabic to English) (2017a, p. 39). They also add that including a glossary at the end of a book or using footnotes is a useful solution in dealing with precise technical terms (ibid., p. 40). This is more or less similar to what Newmark says when he explains cases where an SL term is unfamiliar in the target language. Due to cultural difference, he prefers not to use solely transference but to complement this with a second translation procedure, such as explanation (1988, p. 81).

It is important to mention the status of well-established old borrowings in the TT (as seen above in the examples of ‘Allah’, ‘Haj’ and ‘Quran’ in English, and ‘بكتيريا and كمبيوتر، فيروس in Arabic). Vinay and Darbelnet believe that old borrowings are widely used in such a way that we cannot describe them as borrowing anymore but should be treated as part of the respective TL lexicon (1995, p. 32). Dickins et al. also support this idea and provide many examples of old borrowings from Arabic to English that are often religious terms, e.g. *Allah*, *sheikh* and *imam* (2017a, p. 40).

Furthermore, Dickins et al. classify borrowings into three categories according to their meaning. The first category is old borrowing or ‘standard borrowing’, as discussed above. The second category is borrowing that has shifted in meaning from the original, such as *algorithm* that refers to a mathematical set of rules in English, but has been borrowed from the Arabic word الخوارزمي, which is the name of the person who invented the algorithm. The last category is borrowing that has changed sense in a way that makes it very different from the normal sense in the SL. An example is ‘average’ from عوار, meaning a state of partial damage, which is far removed from the meaning in English. Another example is ‘jar’ from جرَة, where the Arabic term is an old word referring to an earthenware jar or upright container made of clay (the current word for ‘jar’ in Standard Arabic is إناء or برطمان). Dickins et al. note that the latter category can also be categorised under denotative equivalence, as these terms are not usually regarded as ‘foreign’ in the standard sense (2017a, p. 41).

In this thesis, I will not include words which were originally part of the SL, but which have become a standard part of the TL (i.e. lexicalised) in my analysis, i.e. I will only include words which are not a standard part of the TL (i.e. they are non-lexicalised).

3.2.4.2. Exoticism

Exoticism (Vinay and Darbelnet, Dickins et al.) is a clearly SL-related procedure as the TT under this type uses grammatical and cultural features of the ST with minimal adaptation (Dickins et al. 2017a, p. 36). Dickins et al. explain that several exotic and strange cultural expressions may appear in TTs which translators produce for purposes related to displaying the literature or heritage of the ST. A good illustration of exoticism from Arabic into English is the translation of conversations in Standard Arabic novels, such as السلام عليكم 'Peace be upon you' (a common greeting in Arab/Islamic culture), and كيف الحال؟ الحمد لله 'How is the state? Praise be to Allah' (which is equivalent to 'How are you?'; 'I am fine') (ibid., p. 37).

The difference between exoticism and the common translation practice of literal translation lies in the fact that exoticism translates cultural references literally, whereas literal translation (proper) is limited to neutral direct phrases that are idiomatically acceptable in the TT. Even though both procedures are grammatically correct, a typical TT audience might struggle to understand exoticism without explanation or background knowledge of the culture of the ST.

Note that Newmark's category of through-translation, which most commonly corresponds to calque in Vinay and Darbelnet and Dickins et al. also covers exoticism (see Dickins, 2012, p. 54).

3.2.4.3. Literal translation

Literal translation or word-for-word translation is, according to Vinay and Darbelnet, "the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translators' task is limited to observing the adherence to the linguistic servitude of the TL" (1995, pp. 33-34). They comment that this procedure is common in translating between languages of the same family which share similar cultures, such as French and Italian, meaning that English-Arabic translation is less likely to suit literal translation. However, even with closely related languages, it is not always the case that a translation is rendered perfectly acceptable by following this method. Vinay and

Darbelnet put forward a number of rules for ideal literal translation. They also state that a literal translation is unacceptable when it: gives another meaning, has no meaning, is structurally impossible, does not have a corresponding expression in the TT or does not have a correspondence in the same register (ibid., pp. 34-35). Catford makes a similar argument in relation to literal translation. He suggests that translators should start with word-for-word translation but work on TL grammar, even if it requires inserting additional words or making changes to the SL structure (1965, p. 25). Vinay and Darbelnet conclude that "it is the message alone, a reflection of the situation, that allows us to judge whether two texts are adequate alternatives" (1995, p. 35), referring to the mission of the translator when they decide to use literal translation to raise awareness of the totality of the message.

Newmark, on the other hand, makes a distinction between literal translation on the one hand and word-for-word and one-to-one translation on the other (1988, p. 69). By word-for-word translation, he means the transfer of SL grammar, word order and primary meanings of the SL words into TT. This is usually effective on small simple neutral sentences only, such as 'Ali went to school', which becomes علي ذهب إلى المدرسة. One-to-one translation refers to a broader notion, in which an "SL word has a corresponding TL word, but their primary meanings may differ" (ibid.). An example of this from English to Arabic is 'pay a visit' يقوم بزيارة. Here, يقوم بـ... is the corresponding one-to-one equivalent of English 'pay' although يقوم بـ... does not correspond to the primary meaning of 'pay' (i.e. hand over money).

Thus, according to Newmark, literal translation is broader than both word-for-word and one-to-one translation (1988, p. 69). It covers many levels in the text ranging from a word to a sentence as follows: single word to single word (such as English 'house' becoming منزل in Arabic), group to group ('a beautiful garden' حديقة جميلة), collocation to collocation ('make a speech' يلقي خطاباً), clause to clause ('when that was done' متى انتهى هذا) and finally sentence to sentence ('The man was in the street' كان الرجل في الشارع). It is important to clarify that Newmark supports using literal translation as the basic translation procedure from which the translator should start. However, he believes that literal translation usually becomes complicated above the word level (ibid., p. 70). From this he concludes that "literal translation is correct and must not be avoided if it secures referential and pragmatic equivalence to the original" (ibid., p. 69).

3.2.4.4. Calque (Vinay and Darbelnet and Dickins et al.) / Through-translation (Newmark)

Vinay and Darbelnet and Dickins et al. use the term ‘calque’, while Newmark uses the term ‘through-translation’ (covering in fact both calque and exoticism in Vinay and Darbelnet and Dickins et al.; cf. section 3.2.4.2). In this thesis, I will subsequently generally use the term ‘calque’. A calque an expression that “consists of TL words and respects TL syntax but is unidiomatic in the TL because it is modelled on the structure of an SL expression” (Dickins et al., 2017a, p. 37) – although, as discussed below, it is also possible to have ‘bad calques’, which do not respect TL syntax. Thus, it is different from literal translation in following the syntax of the TT. It is sometimes unacceptable in situations where ‘bad calques’ (i.e. those that do not respect TL syntax) are produced. An example is the translation of زاد الطين بله as ‘it increased the clay moistness’, which is considered ungrammatical in the TT. By contrast, a good calque is one that strikes a balance between following the features of the ST and breaking the grammatical rules of the TL in order to produce a suitable expression in the TT. An example of this is the Arabic expression اللي فات مات which can be rendered as ‘what is past has died’ (ibid.). Therefore, Dickins et al. confirm that whether the translator finds producing a calque easy or not, he/she should be careful to produce the effects needed to modify the TT, even if this involves introducing some necessary compensations (ibid., p. 38).

Likewise, Vinay and Darbelnet refer to calque as “a special kind of borrowing whereby a language borrows an expression from another, but then translates literally each of its elements” (1995, p. 32). They regard it as a form of ‘borrowing’ because of the transfer of ST expressions into TT vocabulary and syntax. Two types of calques can be found in a TT according to Vinay and Darbelnet. The first type, lexical calque, refers to a calque that introduces a new mode of expression but respects the TL’s syntactic structure. The second type is structural calque, which introduces a new construction into the TT (ibid.). A good example of a lexical calque from Arabic to English is when the Arabic expression القشة التي قصمت ظهر البعير was first translated as ‘the straw that broke the camel's back’. This is similar to what Dickins et al. term a ‘good calque’. An example of structural calque is the translation of زاد الطين بله as ‘it increased the clay moistness’ (as seen above), where the English TT structure is modelled on the Arabic and does not correspond to a standard English grammatical structure.

Vinay and Darbelnet also recognise what they term ‘fixed calques’, referring to the kind of calques that have been used in the TL for a long period and become a standard part of the language. Fixed calques may go through semantic changes, such that they become ‘false friends’ (1995, p. 33). Dickins et al. refer to this as standardized calque, stating that an expression of this kind has become a “standard TL cultural equivalent of its SL equivalent” (2017a, p. 38). Examples of fixed or standardized calques from Arabic into English are أم المعارك ‘mother of all battles’ and افتح يا سمسم ‘open Sesame’. Standardized calques from English into Arabic include ‘red line’ خط أحمر and ‘play a role’ لعب دورا.

Newmark prefers to call this procedure ‘through-translation’, presenting what this type of translation does in a more transparent way than calque. Through-translation is the literal translation of common collocations, names of organizations and components of compounds (1988, p. 84). Newmark acknowledges that fact that translators should not follow this procedure in theory, but he explains that sometimes it is necessary to do so in order to fill a gap between contiguous cultures. For instance, names of international organizations in English usually contain ‘universal’ words that should be clear in similar languages. On the other hand, acronyms of international organizations are common even within non-contiguous cultures, which makes it acceptable and convenient to adopt through-translation for them (ibid.). Examples from English into Arabic include ‘UNESCO’ اليونسكو and ‘FAO’ الفاو. Newmark confirms that this procedure should only be used for terms that are already recognized in both languages. This leads him to criticize the practice often found in the translation of guide-books and tourist material, where many incorrect through-translations are arbitrarily used, resulting in cases of so-called ‘translationese’ (ibid., p. 85).

3.2.4.5. Transposition

This procedure involves “replacing one word class with another without changing the meaning of the message”, as Vinay and Darbelnet first put it (1995, p. 36). As noted in section 3.2.1, transposition is not a cultural translation procedure as such, i.e. it is not a procedure used to address a culturally based translation problem. It is, however, a significant procedure in my data, and is therefore included among the translation procedures which I investigate.

Vinay and Darbelnet (1995, p. 36) comment that transposition is generally needed when the translation obtained fits better into the TT utterance, or when such a shade of the ST style can be retained in the TT expression. An example from English to Arabic would be the translation of 'the child kissed his mother' into أعطى الولد أمة قبلة. The verb 'kissed' has been transferred to a noun قبلة (with the accompanying verb أعطى 'he gave') without affecting the meaning.

Vinay and Darbelnet (1995, p. 36) divide transposition into two distinct types: obligatory and optional. Obligatory transposition refers to situations where changing the word class is the only possible way of translation. An example from English to Arabic is the following:

'*The blockage was a success*' كان التصدي ناجحاً

The translator here is obliged to change the word class of 'success', which is a noun, into an adjective in the Arabic translation to become ناجحاً. The reason is that leaving 'success' as a noun in the TT (i.e.نجاحاً) would not deliver the intended meaning. By contrast, optional transposition is where the translator has the choice between two possibilities. He/she either chooses to use the same word class or to apply transposition and change the word class from the TL. The following example presents the two options.

'Since he got up' منذ أن استيقظ

منذ استيقاظه

In the first phrase, the verb 'got up' is translated as استيقظ 'he got up', which is a verb as well. By contrast the word class is changed into a noun استيقاظه 'his getting up' in the second one. The TT in both phrases is acceptable, the transposition here is optional.

Newmark looks at transposition from a broader point of view, defining it as "a translation procedure involving a change in the grammar from SL to TL" (1988, p. 85). From this definition and his further explanation, it is clear that he considers this procedure the only one related directly to grammar, and most translators use it spontaneously. Newmark divides transposition into four categories as follows (ibid., pp. 85-87):

1) A change from singular to plural: this is particularly common in cases where a SL countable noun has an uncountable equivalent in the TL, or vice versa, Newmark gives the example of English singular words that are changed to plural forms in French. With regard to English-Arabic translation, 'information system' would usually translated as نظم المعلومات 'systems of *informations*'. The word 'information' is an uncountable noun but the TT equivalent المعلومات is a countable one. Accordingly, it is *transposed* into a plural form.

2) A change in the grammatical structure: this occurs when the grammatical structure in the SL does not exist in the TL. One type is when a particular SL structure does not exist in the TL, but various alternative structures may be acceptable. Here, the translator looks for other options that help in conveying the meaning of the ST. By way of illustration, the structure of the English expression 'having said that' (and most specifically the *–ing* form in 'having') does not exist in Arabic, but it can be translated by transposition using other alternative expressions with a similar meaning, such as بالرغم من ذلك ['in spite of that'] or مع ذلك ['however'].

3) A change in the word class: according to Newmark, there are two cases under word class. The first one is "where literal translation is grammatically possible but may not accord with natural usage in the TL" (1988, p. 86), so the translator is obliged to use transposition.

The other case is when the term in question accepts both literal and transposed translations. Thus, the translator has the choice to use a literal TT or transpose the phrase. An example of this is the translation of 'it is raining now' from English to Arabic. Both إنها تمطر الآن ['it is raining now'] and الجو ماطر الآن ['the weather is rainy now'] are acceptable, even though the latter is more idiomatic and common in the TT.

4) The replacement of a virtual lexical gap by a grammatical structure: It is obvious here that the grammatical structure of the TT is used by the translator as a way to compensate for a lexical gap existing in its linguistic system. For example, the prefix *able-* is not lexicalized in Arabic, but it can be replaced by the phrase قابل ل *able to*, e.g. 'a readable book' becomes كتاب قابل للقراءة.

3.2.4.6. Modulation

Vinay and Darbelnet define modulation as “a variation of the form of the message, obtained by a change in the point of view” (1995, p. 36). As noted in section 3.2.1, like transposition, modulation is not a cultural translation procedure as such. It is, however, a significant procedure in my data, and is therefore included among the translation procedures which I investigate.

Like transposition, modulation is a translation procedure that can be either obligatory or optional, or as Vinay and Darbelnet term these two types, ‘fixed modulation’ and ‘free modulation’ (ibid.). It is sometimes necessary to use modulation when both literal and transposed translations fail to deliver the meaning or are considered to be unsuitable in the TT. Fawcett (2016, p. 37) explains the authority that modulation gives to the translator by stating that this procedure “may take place between such things as an abstract and a concrete term, between a part and a whole, or it may reverse a point of view”. A good example of obligatory modulation from English to Arabic is the following phrase:

أين أحمد؟ <u>الله أعلم</u> ‘*Where is Ahmed? <u>No one knows</u>*’

Using modulation in the answer is the most suitable translation procedure because literal translation, (لا أحد يعلم) would not serve to relay the meaning fully in the TT, as it is unidiomatic. Modulation helps translators to be aware of frequency of use and overall acceptability, and thus change the angle of view in the TT [‘only God knows’] to meet the exact meaning. Another example of obligatory modulation from Arabic to English is the translation of ‘ممنوع التدخين’ [‘smoking is forbidden’] as ‘No smoking’.

Optional or free modulation seems to be less common than fixed modulation. In this case, literal translation is acceptable but to translate with modulation is also an open choice. For instance, ‘A equals half of B’ can be either translated literally as أ تعادل نصف ب or modulated as إن ب هي ضعف أ [‘B is twice A’].

Affirming that modulation is a very broad procedure, Vinay and Darbelnet divide it into ten subcategories (1995, pp. 249-255):

1) Abstract for concrete, including general for particular, and particular for general; for example, ‘You can see his <u>house</u> on Google Maps’ becomes تستطيع

أن ترى بيته عبر خرائط قوقل ['You can see his home on Google Maps']. Here, the more specific word 'house', which excludes 'flat', for example, is translated by the word بيت, which covers both houses and flats. This is a case of general for particular.

2) Explicative modulation: this type mainly gives the cause for an effect. For example, 'He is clever' would be لقد اجتهد في دراسته ['He has studied hard'].

3) Part for the whole: to refer to modulations that rely on the use of a feature of an object to signal the whole object. Under this category, we can also include metaphorical extensions. For example, *'a new chapter in their lives'* could become صفحة جديدة في حياتهم ['a new page in their lives'].

4) One part for another part, also including metaphorical extensions. For instance, *'bread and butter'* would be translated by modulation as عيش وملح ['bread and salt'].

5) Reversal of terms: for example, *'life and death'* becomes الموت والحياة ['death and life'].

6) Negation of the opposite: e.g. *'take it easy'* becomes لا تصعب الأمر ['do not take it hard'].

7) Active to passive and vice versa: a common example in English-Arabic translation would be the change of a passive in 'the window was broken by a baseball' to an active in كسرت كرة القاعدة النافذة ['a baseball broke the window'].

8) Space for time: e.g. 'Here, we define the term' becomes نعرّف المصطلح الآن ['we now define the term'].

9) Exchange of intervals for limits (in space and time): an example for time would be 'I will come back in a minute' سأعود خلال لحظات ['I will come back in moments'].

10) Change of symbol (including fixed and new metaphors: e.g. 'warm my heart' translated as أثلج صدري ['freeze my chest'].

Newmark (1988, p. 88) similarly refers to modulation as "variation through a change of viewpoint, of perspective and very often of category of thought". However, he sees this procedure as a general concept because it looks like a super-ordinate term that covers almost everything which is not literal translation. He is also not fully convinced with Vinay and Darbelnet's categorization of modulation, although he finds the abundant examples rather stimulating and helpful (ibid., p. 89).

3.2.4.7. Adaptation (Vinay and Darbelnet) / Cultural equivalent (Newmark) Cultural transplantation (Dickins et al.)

Adaptation is a translation procedure that is used when there is a cultural gap between two languages, cultural differences between languages usually result in there being some concepts that exist in one language but do not have equivalents in the other. Vinay and Darbelnet introduce adaptation to refer to “a special kind of equivalence, a situational equivalence” (1995, p. 39). The procedure involves the replacement of an SL cultural term by a TL term that occupies the same position in the target culture. For instance, the term صاع is a culturally specific term that refers to a volume measuring unit for cereals that is equal to three kilograms. As there is no exact equivalent of this term in English, many translators adopt the term *bushel* as a measuring unit, also making some modifications to the figures, as a bushel is equal to 14.5 kilograms.

Vinay and Darbelnet state that many translators are opposed to this procedure for reasons related to the major effect it has on structure and ideas. They explain that adaptation “affects not only the syntactic structure, but also the development of ideas and how they are represented within the paragraph” (1995, p. 39). Vinay and Darbelnet are not convinced that adaptation can be avoided. They state that even if it is sometimes possible to produce a text without adaptation, the sense of an indefinable tone is still noticeable which indicates that something in the text is not quite right (ibid.). Although this may be true, Fawcett believes that adaptation should be a choice only if the target culture has little or nothing in it that would allow us to understand a close translation (2016, p. 39).

Newmark terms this procedure ‘cultural equivalent’, and describes it as “an approximate translation where a SL cultural word is translated by a TL cultural word” (1988, p. 82). He uses ‘approximate’ to indicate that this is not a denotatively precise translation, and as such it is limited in its usage to certain types of texts such as general texts, propaganda and brief explanations where the TT reader has no detailed knowledge of the ST culture. Newmark also states that cultural equivalent can be effectively used in drama to create an immediate sense of the meaning for the TT reader (ibid.).

‘Cultural transplantation’ is term coined by Hervey and Higgins (1992, pp. 29-30), and refers to more or less to what Newmark means by adaptation. They describe it as extremely target-culture biased (2017a, p. 32), where the entire text is being rewritten to accommodate the target-culture setting. Dickins et al. provide many Arabic-English examples which include the replacement of typical Middle Eastern characters with typical characters in the target culture. One example is the translation of a joke involving the famous humorous Arab character Juha, into a joke beginning ‘A man walks into a pub’, which is the typical opening line of one particular style of joke in British culture. In this thesis, I will subsequently generally use the term ‘Cultural transplantation’.

3.2.4.8. Communicative translation

According to Dickins et al. (2017a, p. 14), “[a] communicative translation is produced, when, in a given situation, the ST uses an SL expression standard for that situation, and the TT uses a TL expression standard for an equivalent target culture situation”. This procedure involves the substitution of a fixed SL expression for a fixed expression describing the same communicative situation in the TL but having a different stylistic and formal structure. An example of this is the translation of the public notice ‘no smoking’ as [‘smoking is forbidden’] ممنوع التدخين which is the communicative equivalent in the TL. Communicative translation is also common in translating conversational clichés that have a suitable fixed expression in the TT, e.g. ‘don’t mention it’ being rendered as [‘no thanks on the duty’] لا شكر على واجب. Communicative translation is an appropriate procedure in translating culturally bound texts, where literal translation would not make sense in the TL.

Dickins et al. note that when there is no corresponding stock phrase in the TT to that in the ST, this procedure will not be available. When this is the case, it may be difficult to find a plausible TT equivalent (2017a, p. 41). This often happens when translating religious formulae that are used in everyday conversation from Arabic to English. For instance, إن شاء الله has no religious or cultural equivalent in English. Thus, translating with a phrase which is a general situational equivalent may in some cases be the only reasonable solution – in this case giving a translation such as ‘I hope’. In addition, Dickins et al. highlight the fact that communicative translation is a type of free translation, and that even if a fixed expression or a ‘cultural equivalent’ is available in the TT, one should be careful regarding the degree of freedom which is appropriate in a given context. Thus, while communicative translation may be acceptable in many contexts, other forms such as are free translation are unlikely to be (ibid., p. 15).

In speaking about communicative translation, it should be noted that the sense in which this term is used by Newmark is different from that in which it is used by Dickins et al. Newmark defines ‘communicative translation’ as an attempt “to produce on its readers an effect as close as possible to that obtained on the readers of the original” (1981, p. 39). Although this has some similarities to ‘communicative translation’ in Dickins et al., Newmark’s approach is not a procedure, but rather a translation strategy that is related to the overall translation orientation prevalent at the macro-level of a text. This strategy will be touched on in the following sections when we explain translation strategies. Here, communicative translation is used in a micro-level context only and is typically used for translating fixed expressions such as “public notices, proverbs and conversational clichés” (Dickins et al., 2017a, p. 15).

3.2.4.9. Implicitation (Vinay and Darbelnet) / Reduction (Newmark) / Translation by omission (Dickins et al.)

Dickins et al. (2017a, p. 20) explain that translation by omission is one form of translation loss where parts of the ST are simply omitted in the TT. Some scholars refer to this as ‘zero translation’, while Vinay and Darbelnet call it ‘implicitation’. They define it as “making what is explicit in the source language implicit in the target language, relying on the context or the situation for conveying the meaning” (1995, p. 344). One example is found in the phrase العاصمة البريطانية لندن [‘The capital of Britain, London’], taken from an Arabic newspaper article. This can be translated by implicitation as ‘London’, since target readers are likely to know that this city is the capital of Britain without including this information.

Newmark uses the term ‘reduction’ to refer to omission on the word and phrase levels (1988, p. 90). Reduction, according to Newmark, may be done intuitively while the translator is doing the work because it is the translator's role to adequately translate the message from SL to TL, and this is often achieved, almost automatically, by ‘removing’ from the translation ST elements which would seem odd or unacceptable (for whatever reason) in the TT. The translator is more likely to lower the number of words that comprise the SL during the reduction stage. When using this method, the translator must ensure that no important information is lost in the translation.

Many contemporary translation scholars view omission or ‘zero translation’ as a useful translation procedure (cf. Baker 2011, pp. 42-43; Chesterman 1997, pp. 109-110; Dickins et al. 2017a, pp. 20-22; Dimitriu 2004, pp. 163-174). In Arabic/English translation, omission is typically found with ST transition words and unimportant information; in these cases, omission will not detract from the meaning and harmony of the text. A clear illustration of this procedure is omitting the phrase والجدير بالذكر, meaning [‘It is important to say’], which is a common cohesive usage found at the beginning of paragraphs in newspaper articles in Arabic as a type of cliché.

However, according to Baker (2011, p. 48), omission does not simply mean haphazardly removing words or expressions from the translated text; rather, it is used in cases where the meaning is already adequately conveyed in a TT sentence without translating this specific element, and the reader is not bothered with unnecessary clarification. This typically happens due to cultural differences. Consider the Arabic phrase التقى جلالة ملك الأردن عبد الله الثاني بأخيه جلالة ملك المملكة العربية السعودية عبدالله بن عبدالعزيز خادم الحرمين الشريفين [‘His Majesty the King of Jordan Abdullah II met his brother, His Majesty the King of the Kingdom of Saudi Arabia, Abdullah bin Abdulaziz, Custodian of the Two Holy Mosques’]. In many contexts, this might be rendered as ‘The King of Jordan met with his Saudi counterpart’, as a Western reader is unlikely to be bothered about the extra information conveyed in the ST.

Dickins et al. note that when omission reduces information from more specific to more generic, translation by omission is a case of ‘generalization’ or ‘generalizing translation’ (2017a, p. 77). The principle of ‘generalizing translation’ is illustrated by the translation of عم or خال as ‘uncle’, which omits the particulars of the whether the uncle in question is on the father’s or the mother’s side given by the ST. In the same way, the study will adopt ‘translation by omission’ to cover both implicitation and generalization since inconsiderable differences are likely to be overlooked in the analysis section to avoid ambiguity in application.

3.2.4.10. Explicitation (Vinay and Darbelnet) / Expansion (Newmark) / Translation by addition

'Explicitation', as the opposite of 'implicitation', is a term for a translation procedure coined by Vinay and Darbelnet to refer to making what was implicit in the ST clearer, or more explicit, in the TT. Vinay and Darbelnet define explicitation as a "stylistic translation technique which consists of making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation" (1995, p. 324). For instance, شهر رمضان ['Ramadan month'] might be 'Ramadan the Muslim month of fasting' when translating from Arabic to English as a way of 'explicitating' for the target reader.

Vinay and Darbelnet do not regard explicitation as a central feature of translation but only a supplementary procedure, which they present with limited explanation and no further elaboration. Subsequently, however, the importance of this translation procedure has been more fully recognised and extensively explored, and in some cases extended, by translation scholars and researchers (cf. Nida 2003; Blum-Kulka 2004; Séguinot 1988; Baker 1993; Englund Dimitrova 1993; Schjoldager 1995; Klaudy 2008; Pym 2005; and Becher 2011). This study will restrict the meaning of 'explicitation' to the definition of Vinay and Darbelnet, as this notion will be combined with the explicitation procedure in practical analysis.

Dickins et al. (2017a, p. 21) propose a notion similar to explicitation, which is 'translation by addition'. This means that "something is added to the TT that is not present in the ST", though like all forms of semantic change between the ST and TT, translation by addition is also considered by them as a type of translation loss, on the basis that translation loss refers to any "incomplete replication of the ST in the TT". This means that translation by addition may be acceptable and efficient, but by definition it means that the TT is not semantically identical to the ST. Generally, this procedure is a helpful method in some cultural contexts that need more explanation. Ivir (1987, p. 46) demonstrates that the translator can acceptably translate culturally specific elements by adding more information when the TT reader is from a different culture to the ST reader and does not have the same cultural knowledge as the ST reader. Dickins et al. (2017a, p. 21) believe that addition, like omission, is a common procedure in Arabic/English translation, at least partly due to the differences in structure between

English and Arabic. For example, ‘a cool day’ might be translated as يوم معتدل البرودة [‘a day of moderate coldness’] from English into Arabic.

Dickins et al. (2107a, p. 22) add that when a TT expression is more specific than the ST one, particularizing translation is also a case of translation by addition. An example of this is the translation of صهر as ‘son-in-law’ when the translator knows the exact relationship of صهر in the context. Thus, particularization will be one of the categories included under translation by addition.

Even though the concept of explicitation is not limited to addition, as it might include changes in style only, we will adopt the term ‘translation by addition’ to also refer to this term itself, as well as explicitation and particularization. This categorisation will facilitate the analysis in this study since, although there are slight differences between these notions, they have the same main element in common: something is added to the TT.

Newmark has used the term ‘expansion’ to refer to the situation in which the translator's word count in translation surpasses the SL's word count. (1988, p. 90). ‘Expansion’ here is quite similar in procedure meaning to Vinay and Darbelnet’s ‘explicitation’ and Dickins et al.’s ‘translation by addition’ as explained above. Newmark believes that expansion is a rather inaccurate translation processes that translators practice instinctively in some circumstances and is ad hoc in others.

3.2.4.11 Arabicization (تعريب)

The term تعريب, ‘Arabicization’, can be used to refer to the process of translating English words, and particularly technical neologisms, into Arabic mainly via Arabic term substitution, i.e. the use of a fully integrated Arabic (a word with both an Arabic root and an Arabic pattern). Due to the fact that Arabic and English are markedly incongruent languages, the translator is bound to face difficulties both linguistically and culturally when translating between them. Furthermore, English has become the medium of science and technology and has gained dominance over other languages of the world, such that technical terms and concepts are translated mainly from original English forms to subsequently invented forms in other languages. This situation has led Arabic Language Academies (مجامع اللغة العربية) in various Arab countries to endeavour to coin Arabic terms in order to domesticate and naturalize foreign terminology into Arabic via Arabicization.

Arabicization can be contrasted with what Elewa has termed 'Anglicism' – in Arabic دخيل انجليزي 'English borrowing' – or اصطلاح لغوي انجليزي 'English technical term', by which he means the process of taking items from English in roughly their original format, i.e. with roughly corresponding spelling and pronunciation, then using these in the target text (Elewa, 2016, p. 70). For instance, 'weekend' is an English word that is used in the French language with the same meaning and spelling (but with a hyphen: week-end), and roughly the same pronunciation. Anglicism is to be differentiated from similar translation procedures such as calque and literal translation, which might also be included under the heading of 'borrowing'. The basic criterion for Anglicism is that the borrowed form should follow the linguistic system of the TT employing language features adapted or adopted from English (Gottlieb, 2005, p. 163). Given these points, we can say that the difference between Arabicization and Anglicism lies in the fact that when we adapt and integrate English forms into languages that use Latin script, such as French and German, the result is Anglicism. However, if we adapt and integrate English forms into Arabic script, we have Arabicization (Elewa, 2016, p. 71).

The term 'Arabicization' is also used in a second sense, as a synonym of 'Arabization', such that many scholars use them interchangeably. 'Arabicization' or 'Arabization' in this sense means the wholesale adoption of the Arabic language: "a process of adopting Arabic as a language or dialect which was socially and economically advantageous at the time" (Agius, 1996, p. 6). Elewa argues that the term 'Arabization' (rather than 'Arabicisation') should be used to refer to "attempts of adopting Arab culture and identity" as this term is derived from 'Arab', while Arabicization is from 'Arabic' and thus more reasonably refers to transferring words and terms into Arabic (2016, p. 71). By contrast, Ghazala (2012, p. 1) argues that 'Arabization' is a better term for what other scholars call 'Arabicization', believing that Arabicization is an awkward and unjustified name for 'Arabization'. Ghazala explains this view in detail in his book *Arabization from A to Z: a textbook for university students*, attempting to clarify this term fully. Ghazala defines Arabization as "all operations, techniques, and methods involved in the process of rendering scientific/ technical terms in particular into Arabic using generally Arabic and Arabized words and phrases" (2012, p. 2). This study will use ‘Arabicization’ to refer to what Ghazala calls ‘Arabization’ in order to avoid further complications that could affect the data analysis.

Arabicization Procedures

The main issues of relevance to this thesis in regard of Arabicization are the procedures/techniques involved and the frequency with which they are used in actual translation. A number of studies have attempted to enumerate Arabicization procedures/techniques in translation (e.g. Al-Najjar, 1984; Hassanein, 2009; Elmgrab, 2011; Ghazala, 2012; Elewa, 2016). The following Arabicization procedures can be recognised.

A. Sense extension

The first Arabicization procedure is what might be termed *sense extension*, i.e. creating a new sense for a word that already exists (Ghazala, 2012, p. 177). An example of this is سيارة *sayyārah*, which means ‘car’ in modern Arabic, but meant ‘camel caravan’ in the ancient language. Some scholars refer to this as توليد ‘engendering’, as it has to do with new meaning rather than new lexis. Elmgrab comments that this procedure might be seen as a less attractive option than other ones for reasons related to the lack of coordination between Arab academics over Arabicization, which has led to numerous synonymous terms (2011, p. 499). However, the same problem exists with respect to all Arabic neologisms. Since sense extension involves an existing word, it is not a case of engendering or neologism (i.e. a new word), but merely of a ‘neo-semanticism’ (i.e. a new sense/meaning).

Because it involves existing Arabic forms, this is the most favoured procedure for Arabicization. However, sense extension might be the most difficult process to realize, as the practitioners of Arabicization need more than one strategy to carry out sense extension in practice. In Arabic, sense extension can be of numerous types, but we shall content ourselves with one example as sense extension has no direct relation to the scope of this study. Change of word specification is one strategy where some words were traditionally classified as positive or non-specified, but later changed their specification to negative or vice versa. An example of this is the verb استعمر, which originally meant ‘dwell’, having a positive meaning, but in modern Arabic has come to have the negative sense of ‘colonize’.

B. Derivation from existing root and existing pattern اشتقاق من جذر ووزن موجودين

This involves “the formation of new lexical items from existing word roots by utilizing the Arabic morphological system and word patterns” (Hassanein, 2009). For instance, the Arabic neologism حاسوب *ḥāsūb*, meaning ‘computer’, is derived from the existing root حسب *ḥ-s-b*, meaning ‘count, calculate’, plus the existing pattern *fāʕūl*, which is typically used for instruments/implements. This form of derivation thus involves an existing root plus an existing pattern to form a word which did not previously exist in Arabic.

C. Derivation from new root and existing pattern اشتقاق من جذر جديد وزن موجود

Just as it is possible to produce new words from existing roots, so it is possible to produce new words from roots which did not previously exist in Arabic, plus an existing Arabic pattern. An example of this is تلفاز ‘television’. This involves a root ت ل ف ز which is new to Arabic (and ultimately derived from the English ‘television’), plus a pattern which already exists in Arabic: فِعْلال. In theory, it would be possible to produce new Arabic words from existing roots and new patterns, and new roots plus new patterns. In practice, however, these forms of word production do not exist.

D. Calque (اشتقاق معنوي ‘semantic derivation’ / اشتقاق بالترجمة ‘derivation by translation’)

This involves deriving new Arabic terms from compound English terms by translating each of the elements in the phrase literally, i.e. using the basic sense of each of the words in question. An example is تنفس صناعي as a translation of ‘artificial breathing’ where the basic (literal) sense of تنفس in Arabic is ‘breathing’ and the basic (literal) sense of صناعي in Arabic is ‘artificial’. Dickins (2012, pp. 52-53) argues that this procedure typically involves the following:

1. The Source [Language, *in this case English*] element (word or phrase) has more than one meaning (or sense), i.e. it is polysemous.

2. One of the Source [Language, *in this case English*] element's senses is basic, while the other relevant sense is secondary. Typically, the secondary sense is likely to be perceived as metaphorical, but it may be figurative in some other way, e.g. metonymical. It may even not stand in an unambiguous figurative relationship to the primary sense. Crucially, however, the secondary sense must be clearly and conceptually secondary to the primary one.
3. The Target [Language, *in this case Arabic*] element must have the same primary sense as the Source [Language] element.
4. The Target [Language, *in this case Arabic*] element must not have the same secondary sense as the Source [Language] element.

Calques may consist of one, two or more words. Nonetheless, it is important to note that calque is analysed as a section/type in the translation procedures model because of the high frequency of its occurrence between English and Arabic in the data of the current study (see section 3.2.4.4). Calque has the same sense here as that discussed above, but here the focus is on the relationship with Arabicization and cultural effect.

E. Paraphrasing

Paraphrasing involves using an explanation of the meaning of the original language term in the new language. An example, for the English 'clutch', is Arabic جهاز تعشيق التروس في السيارة (though other shorter equivalents for this are also available, e.g. جهاز التعشيق or نقل الحركة).

F. Blending (blended neologism) نحت

Blending is another procedure for Arabicization. This refers to "the formation of one new word out of some letters or two or more different, basically unrelated words" (Ghazala, 2012, p. 152). Blending involves taking parts of existing words in order to form shorter single words by merging these parts together. Ghazala proposes four basic types of blending, namely, verbal blending, adjectival blending, nominal blending and relational blending (ibid., pp. 152-155).

F.1 Verbal blending نحت فعلي

Verbal blending is when the formation consists of a verb constructed out of a group of words, such as بسمل for the action of saying بسم الله الرحمن الرحيم 'In the name of God, Most Gracious Most Merciful'.

F.2 Adjectival blending نحت وصفي

Adjectival blending is when the formation is composed of two words which complement one another to reflect some kind of connotation or intended emphasis. An example of this is the word برمائي, which is taken from the two words بر and ماء ['land' and 'water']. This creates one adjective that describes an animal or plant which can live on land and in water, which eventually came to be used as an equivalent for 'amphibian'.

F.3 Nominal blending نحت اسمي

Nominal blending is the formation of a new noun out of two mutually complementary words. For instance, جلمود ['big rock'] is a nominal blending that is composed of جلُد ['to become strong'] and جمد ['to become solid'].

F.4 Relational blending نحت أسماء النسبة

Fourthly, relational blending is the formation of a relational adjective which expresses the relation of somebody or something to two different schools or places and so forth. An example is شفعتني or حنفشعي which signifies a person who belongs to both Islamic doctrines, شافعي and حنفي.

Ghazala explains that contemporary practitioners of Arabicization have made extensive use of blending due to its use in English in particular, and other European languages in general (2012, p. 155). Examples of blending in English include 'motel' from 'motor' and 'hotel' and 'smog' from 'smoke' and 'fog'. Ghazala states that blending in Arabicization is a critical response to a challenge and that Arabic Language Academies have successfully employed blending to produce new terms (ibid.). Examples include كهروحراري for 'thermoelectric' (adjectival blending); كربوهيدرات for 'carbohydrate' (nominal blending). In contrast, Elmgrab claims that blending is still a relatively unproductive procedure because it has not been accepted as a customary method for forming new terms by Arab grammarians (2011, p. 499). He adds that there is no direct statement accepting blending from Arab philologists either, which restricts the use of blending as a tool to enrich the language with new terms (ibid.).

G. Compounding تركيب

Compounding is an Arabicization procedure that has recently been extensively employed by language academies and other institutions (Ghazala, 2012, p. 159). Compounding is “the process of combining two or more free morphemes into one lexeme” (Elewa, 2016, p. 79). In compounding, no parts of the two words of the new formation are dropped, and this is what differentiates it from blending. There are several types of compounding, but in view of their prime importance in relation to Arabicization at the present time, we shall provide examples of three subcategories only.

G.1 Mixed compounding تركيب مزجي

The first type is mixed compounding, which involves combining two original words to form one new word, as in حضرموت and بعلبك. The word حضرموت is a compound word made from حضر ‘arrived’ and موت ‘death’ (Diptote nouns, 2018). In fact, there are many possible etymologies for حضرموت, but the most trusted origin of the name is related to a legendary invader named Amar bin Qahtan (Al-Yafi'I, 1938, p. 30). Amar was the first to enter this land and used to leave many dead after his battles, so people referred to him as حضرموت as a nickname because when he arrived (حضر) death (موت) came with him. Later, the nickname was applied to the land which his tribe inhabited, which is the current region of Yemen (ibid.). The Lebanese city of بعلبك is composed of the word بعل ‘Lord’ or ‘name of idol’ and بك, thought to be a non-Arabic word which means ‘city’ or ‘place’ (Diptote nouns, 2018).

Mixed compounding in contemporary Arabic also includes prefixation and suffixation, as in لافلز for ‘non-metal’ and كلوريد for ‘chloride’.

G.2 Predicative compounding تركيب إسنادي

The second subcategory is predicative compounding, which involves combining two or more words that have a subject-predicate or verb-object relationship. This can be found in old Arabic personal proper names like تأبط شرا, literally meaning ‘he put evil under his arm’, and جاد الحق, literally meaning ‘he sought the truth’. However, this type of compounding is hardly used in Arabicization.

G.3 Genitive compounding تركيب إضافي

The last type is genitive compounding. This is the most popular and widely used form in Arabicization (Elewa, 2016, p. 80). It involves two words in a genitive relationship (المضاف والمضاف إليه). Examples can be found in the personal proper names عبد المطلب and امرؤ القيس. Contemporary practitioners of Arabicization make wide use of genitive compounding, as in شبة الظل for ‘penumbra’, and بين الأطوار for ‘interphase’.

Table 3.4 summarises the main Arabicization procedures as discussed above in tabular form.

Procedure name	Type (if applicable)	Example
1- Sense extension		سيارة, which means 'car' in modern Arabic, but meant 'camel caravan' in the ancient language
2- Derivation from existing root and existing pattern		حاسوب 'computer'
3- Derivation from new root and existing pattern		تلفاز 'television' from a new root ت ل ف ز and existing pattern in Arabic: فِعْلال.
4- Calque (اشتقاق معنوي 'semantic derivation' / اشتقاق بالترجمة 'derivation by translation')		تنفس صناعي 'artificial breathing'
5- Paraphrasing		جهاز تعشيق التروس في السيارة 'clutch'
6- Blending نحت	a. Verbal blending نحت فعلي	بسمل 'In the name of God, Most Gracious Most Merciful'
	b. Adjectival blending نحت وصفي	برمائي 'amphibian'
	c. Nominal blending نحت اسمي	كربوهيدرات 'carbohydrate'
	d. Relational blending نحت أسماء النسبة	حنفشعي, which signifies a person who belongs to both Islamic doctrines, شافعي and حنفي
7- Compounding تركيب	a. Mixed compounding تركيب مزجي	لافلز 'non-metal'
	b. Predicative compounding تركيب إسنادي	جاد الحق – proper name; literally meaning 'he sought the truth'
	c. Genitive compounding تركيب إضافي	شبة الظل 'penumbra'

Table 3.4: Arabicization procedures chart

3.2.4.12 Proper names

In the following sections, I will consider firstly the special nature of proper names, and how they differ from proper nouns, common nouns, and noun phrases (section 3.2.4.12.1) since these significant differences make it appropriate to examine them separately from common nouns in this thesis. This, by extension, suggests that proper names need to be treated separately from common nouns and noun phrases. I then consider general issues in the translation of proper names (section 3.2.4.12.2), before moving on to discuss the model which I will use in my analysis of the translation of proper names in this thesis: that of Vermes (2003) (section 3.2.4.12.3).

3.2.4.12.1 The special nature of proper names

The syntactic categories of proper name and proper noun are clearly distinguished (Payne & Huddleston, 2002, p. 516). A proper name is a form of noun phrase, while a proper noun is a word-level unit of the category noun. The proper name 'Alice Walker,' for example, is comprised of two proper nouns: 'Alice' and 'Walker.' A proper name (noun phrase) can be composed of a single proper noun, just as a verb phrase can be composed of a single verb. As a result, the sentence 'Alice sleeps' is comprised of a noun phrase and a verb phrase, with the noun phrase containing a single proper noun and the verb phrase containing a single verb.

Other parts of speech may also appear in proper names. For example, 'Brooklyn Bridge' has the common noun 'Bridge' alongside the proper noun 'Brooklyn.' The word 'the' appears in 'The Raritan River.' A determiner and a proper noun are combined in 'the Bronx.' Furthermore, 'the Golden Gate Bridge' is a proper name that does not contain any proper nouns. Definite noun phrases are one of the most common classifications for names (Mulkern, 1996; Abbott, 2002). They can appear with definiteness indicators, such as the definite article 'the' in English, corresponding to ال in Arabic. We may note that the definite article is not applicable to all cases, for example we should add 'the' to UK in 'The UK' but not to 'Germany'. This is also the case Arabic where it is required to add ال to سودان 'Sudan', but never to مصر 'Egypt'.

According to Matthews (1997, p. 300), a basic distinction can be made between between proper and common nouns. A 'proper noun', or what I shall term in this thesis a 'proper name', is "the name of a specific individual or a set of individuals distinguished only by their having that name." A common noun, on the other hand, is a name whose "application is not restricted to arbitrarily distinguished members of a class." 'Goblin' or 'horse', for example, are common nouns that may be applied to any individual who fits the description of a goblin or a horse in general. This leads to the issue of whether names have significance (i.e. a meaning as such) which dictates, or at the very least limits, their implication (i.e., applicability or reference range). To consider further, it appears that a proper name, such as 'Alice' is a generic name that might refer to a number of people. Unlike in the case of 'goblin', the set of referents is not unified by a single definition, but rather consists of all the entities called Alice.

While these entities are standardly female human beings, ‘Alice’ may also be used to refer to a male human being, including Alice Cooper (for instance, Alice Cooper, who is a singer, is a man), or an animal (it would be possible to name a cat ‘Alice’, for example, or even a place (according geotarget.com, there are 16 places called Alice in the world: https://geotargit.com/called.php?qcity=Alice). Individual referential relationships, unlike in the case of common nouns, are fundamental in the case of proper names, and any generalisation about a generic name's range of applicability is predicated on them. According to this viewpoint, a proper name has no generic meaning that can be used to determine who it should be applied to. While it is not relevant to this thesis to go through the various technical approaches to the semantics of proper names, we can note that many theories have been proposed to account for the semantics of names, including the cluster theory, the use theory, the Millian theory, the direct reference theory, and metalinguistic theories (Cumming, 2019). From the philosophy of language point of view, according to Cumming (2019), a proper name – such as the name of a specific person or place – is a name that is normally used to identify its referent in the world. As a result, it poses unique issues for meaning theories, and it has become a fundamental issue in analytic philosophy.

3.2.4.12.2 General issues in the translation of proper names

Articles in in-flight magazines, as culturally bound texts, contain numerous proper names such as the names of persons, places or specific things, involving the use of many different procedures in translating them. The question of how proper names are to be translated is a controversial one among translation scholars and researchers. In fact, Christiane Nord (2003, p. 182) comments that the view that “proper names are never translated” is a rule profoundly ingrained in many people's thinking. However, when we look at translated writings, we discover that translators do all types of things involving proper names (ibid.). This contradiction between perception and reality emphasizes the need to understand proper names in a translation context, because the widespread impression of proper names (e.g., that they do not change in translation) does not always represent the reality of translators’ work with them. Also, it is better to focus on the specific procedures to translate proper name because many translator theorists, whether traditional or contemporary, have categorized them independently from general translation procedures, as seen below. Furthermore, the results of considering proper names independently in translation terms will give specific information on the translation of proper names in my data before subsuming these under the total for general and cultural translation procedures.

The following lines considers some procedures for the translation of names proposed by different translation scholars. Nord notes that "translators do not always use the same techniques with all the proper names of a particular text they are translating" (ibid.). This suggests that a wide range of procedures that is adopted not only in literary texts but also in non-literary ones as well, even though literary genres allow more freedom and creativity in dealing with proper names. Nord concludes that proper names are indeed translated, if we regard 'translation' as a process of linguistic and/or cultural transfer (ibid., p. 183).

Newmark (1988) divides proper names in terms of translation into three categories: people's names, names of objects and geographical terms (pp. 214-216). He holds that people's names should, as a rule, not be translated when these names have no specific connotations in the text. However, Newmark adds some exceptions, such as the names of well-known saints, monarchs and popes, which are typically used in translated form in the TL (ibid., p. 214). As for the names of objects, such as the names of trademarks, brands or proprietary bodies, Newmark states that these should be transliterated along with 'a classifier' if the name is not likely to be recognized by the TL readership (ibid., p. 216). Thus, 'Tesco' may be translated into Arabic as سلسة المتاجر الغذائية البريطانية تيسكو ['British grocery chain Tesco']. Regarding his last category, geographical terms, Newmark insists that the translator must keep up-to-date by checking all terms in the most recent trusted geographical resources. He also notes that the translator should respect a country's wish to determine its own choice of names for its own geographical and political features (ibid.). One common example involving Arabic and English is the translation of the famous sacred city of مكة, where the official spelling adopted by the Saudi Arabian government is 'Makkah', but many translators fail to follow this and use 'Mecca' or 'Meccah' instead.

Dickins et al. believe that, in any culturally specific text, transliteration is the commonest way of translating names (2017a, p. 42). They consider some problems in transliterating Arabic names, as not all Arabic letters or sounds have specific correspondents in English. They note that there are many standard transliteration systems for Arabic, but they are usually restricted to academic texts. Dickins et al. also mention that the translator should be aware of different transliteration-type equivalents in English that some Arabic names might have (ibid.). Thus 'Muhammed' is commonly used for محمد in many parts of the Middle East, while elsewhere 'Mohammed' may be the more standard form. Dickins et al. note that some Arabic proper names have standard indigenous English equivalences, which are not considered transliterations (ibid.). These include names of cities and countries such as 'Cairo' for القاهرة and 'Egypt' for مصر. The translator would generally expect to use these equivalents whenever available except for rare restricted reasons related to the context (e.g. where transliteration is needed to convey the meaning in the TL text).

Hermans (1988, pp. 13-14) presents four procedures for translating proper names. These are similar to what previous scholars have suggested. Pym (2004, p. 92) holds onto the idea that proper names should not be translated but rather transliterated. We can conclude that translating names represents a real challenge for both professional and novice translators; therefore, such names merit attention from researchers and scholars in translation studies. Translators must be familiar with the culture of both the source and target languages, since awareness of these culture-bound names can lead to the most appropriate translation procedure. Table 3.3 summarises the various ways of translating proper names discussed above in tabular form.

	Form-based translation					**Literal meaning-based translation**
	No agreed TL existing form		**Single agreed existing TL form which is similar to (effectively a loose transliter-ation of) SL form**	**Single agreed existing TL form which is markedly different from SL form**	**Multiple ('compet-ing') existing TL forms**	
	Strict transliterat-tion system	**Loose transliterat -ion**				
Simple translation procedure	e.g. *baʕdān* for بعدان; 'Ḥayy ibn Yaqẓān' for حي ابن يقظان (see: https://en.wikipedia.org/wiki/Hayy_ibn_Yaqdhan)	e.g. *ba'dan* or *badan* for بعدان; 'Hayy ibn Yaqdhan' for حي ابن يقظان	e.g. 'Amman' for عَمّان	e.g. 'Cairo' for القاهرة	e.g. 'Mecca' and 'Makkah' for مكة	e.g. 'Alive son of Awake' for حي ابن يقظان
Complex translation procedure with explanatory element	e.g. 'The *baʕdān* mountain range' for بعدان	e.g. 'The *ba'dan* mountain range' for بعدان	e.g. 'The city of Amman' for عَمّان	e.g. 'The city of Cairo' for القاهرة	e.g. 'The city of Mecca', or 'The city of Makkah' for مكة	e.g. 'The eponymous hero Alive son of Awake' for حي ابن يقظان

Table 3.5: Translation of proper names chart

However, the types of translation procedures for proper names listed above are insufficient since they do not account for all the examples of proper name translation found in the data. Besides, the other previous accounts considered in this section are all rather general, and cannot therefore be rigorously applied in a detailed analysis. Thus, it is important to find an appropriate model for analysing the translation of proper names which is able to cover all the occurrences in the data, and is straightforward enough to facilitate its application to the language pair Arabic-English.

3.2.4.12.3 Model adopted for the translation of proper names

In carrying out the analyses in this section, I will first divide the proper names found in the data according to Newmark's (1988) categorization of proper names, i.e. people's names, names of objects and geographical terms as explained above. The translation techniques proposed in Vermes' model for the translation of proper names (2003) will be adopted. I will also consider whether any standard transliteration system is used or whether an ad hoc approach is adopted in translating proper names from English to Arabic and vice versa, since the two languages have different writing systems (Dickins et al., 2017a, p. 42).

Since Vermes' model for the translation of proper names will be used, the following lines give a detailed explanation of this model. In his article *Proper names in translation*, Albert Peter Vermes (2003) demonstrates that proper names are not easy to translate. His view is in contrast to the commonly held view that translating proper names is merely related to the problem of these names' meaning. According to this view, the issue is to do with ensuring that the TT equivalent refers to the same entity as the ST, i.e. a proper noun equivalent must be found which maintains the same referent in the TL as in the SL. However, Vermes surveyed the treatment of proper names in translation based on the assumption that translation is a special form of communication (ibid.). Although Vermes bases his analysis on relevance theory, his views accord with functionalist scholars in translation studies, who consider the translation process to be an act of communication and tend to understand the meaning of a text in terms of the function of the context (Schäffner, 2011, p. 115).

Vermes states that there are four main translation operations used in rendering proper names that aim to bridge the gap between the ST and the TT by producing the closest interpretive resemblance possible (Vermes, 2003, p. 93). Interpretive resemblance between utterances according to Wilson and Sperber means "the two representations share at least a subset of their analytic and contextual implications (their *explicatures* and *implicatures*) in the given context" (as cited in Vermes, 2003, p. 91). The first operation is 'transference', which refers to the process where the translator uses the ST version of the proper name without applying any changes in the TT (ibid.). Note that the term was previously used by Newmark to describe "the process of transferring a SL word to a TL text as a translation procedure" (1988, p. 81). An example of this operation would be the rendition of 'Beach Culture WLL' in Arabic as 'Beach Culture WLL مؤسسة' without following the writing system of the TL. The example here also involves a second translation procedure, addition for explanation, which will be dealt with in detail in section 5.2.11. Newmark notes that transference works and is generally accepted in languages such as English and French which have the same graphological systems, but he also believes that transliteration can be extended to include the conversion of material between different alphabets, such as Russian and Arabic (ibid.). Vermes, by contrast, includes transliteration under the category of ‘substitution’ (discussed below). The present analysis will use the categorization of Vermes’ model.

The second translation operation for proper names recognized by Vermes is ‘substitution’, which means using the conventional correspondent of the SL noun in the TL (Vermes, 2003, p. 93). It can be found widely under Newmark’s category of geographical terms, as in ‘Riyadh’ الرياض and ‘England’ إنجلترا. Adopting the conventional equivalent in these cases is the translator’s default choice as this strategy can be used for most geographical nouns. Vermes includes ‘transliteration’ under ‘substitution’ because of their closeness. Transliteration refers to a situation where the ST proper noun is transcribed according to the pronunciation and morphology of the target language (Fernandes 2006, p. 51). Because of the different graphology of English and Arabic, and the fact that most proper Arabic nouns do not have standard English equivalents, and vice versa, most proper names would fall into this category. For instance, ‘Bill Clinton’ becomes بيل كلينتون and يزيد بن عبد الملك would be transliterated in English into ‘Yazid bin Abdul Malik’.

The third translation operation for proper names recognized by Vermes is ‘translation proper’, which is usually used when the translator gives the literal meaning of a noun in the TT (Vermes, 2003, p. 93). Newmark refers to this as “rendering the meaning of a text into another language in the way that the author intended in the text” (1988, p. 5). In this process, the translator can use translation to bring the literal meaning of a noun or part of it into the TT if the name acquires a meaning. An example of full translation of a proper name is ‘The Red Sea’, translated as البحر الأحمر. The name here has reproduced the literal meaning of the ST term in the TT because it has a specific meaning. Rendering part of a noun, on the other hand, may be used as in ‘Richard the Lionheart’, which is translated as ريتشارد قلب الأسد. ‘Richard’ has been transliterated while ‘the Lionheart’ translated literally because the meaning is commonly recognized in the TL.

The last operation is ‘modification’, which is the least common way of rendering a proper name. It is based on finding a substitute in the TT for the ST term. This substitute noun should be partly related to the one used in the ST, either by convention or logic

(Vermes, 2003, p. 94). In other words, the TT proper noun is changed on the basis of logic or convention to a TT form that is unrelated or only related partially to the original proper noun. Thus, it makes a crucial alteration to the form and implication of the ST proper noun. Vermes also clarifies that modification is a rather general procedure that can incorporate other sub-operations such as omission, addition and generalisation. A variety of examples illustrate this process. For instance, 'Brixton, London' is rendered as حي بريكستون في مدينة لندن, where the underlined words are additions to these geographical names. The purpose of the addition is to clarify it to the TT audience, assuming that this British neighbourhood name would be a term unrecognisable to them. Another example is when the translator uses a superordinate noun for a more specific one (hyperonym for hyponym) – a procedure known as generalization. An example is the translation of 'Happiness retreat' as منتجع السعادة ['Happiness resort']. 'Retreat' here has been replaced by the superordinate noun منتجع 'resort', as there is no direct equivalent. The TT form keeps the core of the ST meaning.

The best way to give an overall view of Vermes' model of translation operations is through applying one example that covers all four operations, as shown below:

ST: Kafka Museum

1- Kafka museum (transference)
2- كافكا ميوزيم ('Kafka myuzayum') (substitution/transliteration)
3- متحف كافكا ('the museum of Kafka') (translation proper)
4- المتحف الشهير كافكا ('the famous museum of Kafka') (modification)

The diagram below explains the classification system of the model clearly:

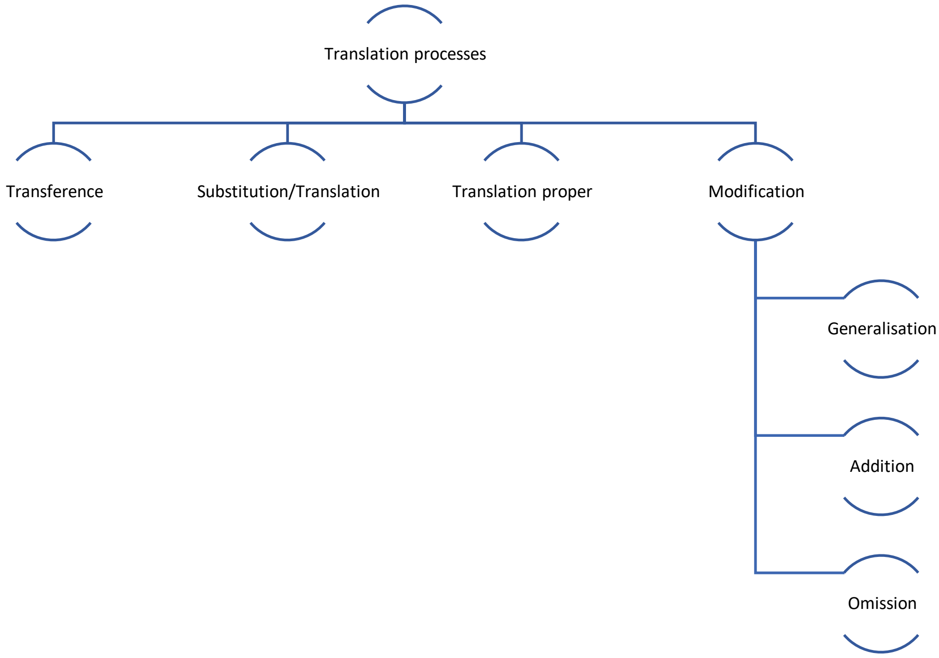


Figure 3.1: Vermes's model of operations for translating proper names (Vermes, 2003)

3.3 Translation strategies

Translation strategy refers to "a coherent plan of action adopted by translators based on their intention with respect to a given text" (Delisle et al., 1999, p. 192). This is close to what Molina and Albir (2002) mean by the same term but focuses on the process as a tool for solving translation problems. Molina and Albir see translation strategies as a mechanism that translators use during the whole translation process in order to find solutions to the problems they encounter (2002, p. 507). In this study, translation strategies will be based on contemporary translation studies that see 'strategies' as general approaches chosen by translators in producing a TT.

We have defined translation strategies as the overall translation direction found in a translated text as indicated above. When referring to the history of translation strategies, it is noticed that almost all modern dichotomous translation strategies trace their origins back to the age-old division of 'literal' (i.e. word-for-word) and 'free' (i.e. sense-for-sense) translation, which had been the two dominant strategies of Western translation from ancient times until the middle of the twentieth century. Newmark (1981, p. 4) refers to this time as the "pre-linguistics phase of translation." However, the second half of the twentieth century saw a significant turning point in translation studies in terms of the systematization of translation as a new field, as well as the development of new techniques and insights.

Accordingly, modern translation theory has gone beyond the traditional disputes about 'literal' and 'free' translation. According to Munday (2016, p. 48), the primary difficulty with the traditional distinction between literal and free translation was that "the criteria for judgements were vague and subjective," and the "judgments themselves were highly normative." Some of the most influential translation strategies developed in the recent history of translation studies are: Eugen Nida's (2003) 'formal' and 'dynamic' equivalence; Juliane House's (1977) 'overt' and 'covert' translation; Peter Newmark's (1988) 'semantic' and 'communicative' translation; and Lawrence Venuti's (2018) 'foreignizing' and 'domesticating'.

In order to develop the results of the translation procedures, the notions of 'semantic' and 'communicative' translation developed by Peter Newmark (1981) and 'foreignizing' and 'domesticating' strategies proposed by Lawrence Venuti (2018) will be considered due to their considerable impact on translation studies as well as the suitability of these strategies for the study data.

Before explaining these selected translation strategies, it is important to assure that the relationship between the two terms for each concept, i.e. 'semantic' and 'communicative'; and 'foreignizing' and 'domesticating', are not dichotomies but rather spectra. In fact, many critics reject the idea of polarity in categorizing domestication and foreignization. For instance, Tymoczko (1999, p. 55-56) believes it is impossible to deal with Venuti's two translation strategies as a binary dichotomy. He states that a translation may be fundamentally faithful to the ST in terms of representation of certain characteristics of the source text. Nonetheless, it may differ significantly from the ST in other ways in order to conform to the standards of the receiving culture. Table 3.3, *A comparison of procedures for translating cultural elements between Vinay and Darbelnet, Newmark and Dickins et al.* (section 3.2.4) similarly makes plain that cultural translation procedures may be more-or-less SC-/SL-oriented and more-or-less TC-/TL-oriented, and, accordingly, more-or-less foreignizing or domesticating.

Likewise, Newmark has made it clear that the relationship between 'semantic' and 'communicative' translation can be viewed as a spectrum. He confirms that any translation can be "more, or less semantic – more, or less communicative – even a particular section or sentence can be treated more communicatively or less semantically" (1981, p. 10-12). As is made plain in section 3.3.1 (immediately below), Newmark's semantic translation cannot be simply equated with foreignising translation, and Newmark's communicative translation cannot be simply equated with domesticating translation – for the central reason that the definition of foreignizing translation (Venuti) is not the same as that of semantic translation (Newmark), and the definition of domesticating translation (Venuti) is not the same as that of communicative translation (Newmark); see section 3.3.1, immediately below. However, we can say that semantic translation tends to be foreignizing, and that communicative translation tends to be domesticating. I turn now to a more detailed consideration of Newmark's semantic vs. communicative translation.

3.3.1 Semantic and communicative translation

Newmark developed the notions of 'semantic' and 'communicative' translation (cf. sections 2.4.1.3, 3.2.4.8) on the basis of his critique of Nida's 'formal' and 'dynamic' equivalence, which he regarded as having serious drawbacks, especially in relation to the notion of 'equivalent effect' (Nida, 2003). Newmark comments that the full concept of equivalent effect that Nida presents is a sort of illusion and a "conflict of loyalties, the gap between emphasis on source and target language will always remain as the overriding problem in translation theory and practice" (1981, p. 38). Thus, Newmark proposes semantic and communicative translation as an alternative to Nida's formal and dynamic equivalence. Newmark particularly distances himself from the full principle of equivalent effect in one case 'if the text is out of TL space and time'. He explains this by stating that the effect becomes 'inoperant' (Newmark, 1981, p. 39).

3.3.1.1 Semantic translation

Newmark believes that the main concern of semantic translation is the content of the message of the text. Semantic translation is a method which focuses on retaining the precise flavour and tone of the original. It "attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original" (Newmark, 1981, p. 39). That means semantic translation remains within the 'original culture' and only guides the reader culturally when there are connotations in the meaning of the ST that might affect the essential content of the message (ibid.).

Newmark states that semantic translation differs from literal translation in that it 'respects context', interprets and even explains metaphors and idioms when needed, while literal translation does not (Newmark, 1981, p. 63). Literal translation means word-for-word translation in its extreme version, and even in its weaker form, literal translation always sticks very closely to the lexis and syntax of the ST. Newmark also indicates that in sematic translation, the translator's 'first loyalty' is to the ST writer, whereas in literal translation, the translator's loyalty is in general to the norms of the ST (ibid.). However, literal translation is still the favoured initial approach in both semantic and communicative translation according to Newmark, i.e. Newmark believes that the translator should opt for a literal translation unless there is a good reason for not doing so. He states that literal translation is the basic translation procedure in both methods, such that the process of translation starts there (ibid.).

As noted in section 3.3 above, semantic translation tends to be domesticating, and communicative translation tends to be foreignizing. Semantic translation also fits in with 'synonymy oriented' translation procedures in Table 3.3 *A comparison of procedures for translating cultural elements between Vinay and Darbelnet, Newmark and Dickins et al:* semantic translation procedures are in terms of Table 3.3 *synonymy-oriented.*

3.3.1.2 Communicative translation

Newmark defines communicative translation as a form of translation which "attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original" (1981, p. 39). He explains that communicative translation functions to address solely the target reader and that readers of communicative translations will not typically face any difficulties in the text, given the large-scale transfer of foreign references into their own culture (ibid.). Yet, Newmark notes that the translator still has to respect the source text content as the whole work is based on source-text materials (ibid.).

Newmark proposes that where there is a conflict over possible translation strategies, communicative translation is always the first choice (1981, p. 39). He clarifies that communicative translation must reveal the 'force' of the aim rather than the content of the ST, while sematic translation tends to give more information but is less effective for the TT reader (ibid.). In fact, Newmark prefers communicative over semantic translation in almost all translation contexts. He describes communicative translation as "smoother, simpler, clearer, more direct, more conventional, conforming to a particular register of language, tending to under-translate, i.e., to use more generic, hold-all terms in difficult passages" (1981, p. 39), whereas he says of semantic translation that it "tends to be more complex, more awkward, more detailed, more concentrated, and pursues the thought processes rather than the intention of the transmitter" (ibid.). He also describes it as an over-translation method because it is "more specific than the original, to include more meanings in its search for one nuance of meaning" (ibid.).

Newmark argues that nearly all texts necessitate communicative and not semantic translation, such as non-literary writing, informative articles and scientific and technological books (as cited in Chesterman, 1989, p. 129), while semantic translation is used in literary and religious writing as the significance resides in the expressions that form the ST (ibid.). Newmark also, however, highlights the important fact that within the same text, there are sometimes areas that require semantic translation and other areas that are best translated communicatively (1981, p. 40). In consumer-oriented texts, for example, it can be claimed that the main information of the text needs to be translated communicatively, whereas quotations and areas of stylistic significance may need to be translated semantically. Given this, he concludes that "all translations [are] in some degree both communicative and semantic" (ibid., p. 62).

As noted in section 3.3 above, communicative translation tends to be domesticating. Communicative translation also fits in with 'non-synonymy oriented' translation procedures in Table 3.3 *A comparison of procedures for translating cultural elements between Vinay and Darbelnet, Newmark and Dickins et al: communicative* translation procedures are in terms of Table 3.3 *synonymy-oriented.*

As previously stated, Newmark's semantic and communicative approaches were devised in response to deficiencies in prior approaches, particularly Nida's formal and dynamic equivalence (2003). Newmark's strategies are a useful model for the purposes of our research, with their clear differentiations based on a set of explicit factors. As a result, after examining the general translation procedures (i.e., procedures used in translating non-cultural words) in Chapter 6, we will then interpret their patterns in light of Newmark's semantic and communicative translation to identify the overall translation strategies prevalent in the selected set of consumer-oriented texts.

3.3.2 Domesticating and foreignizing

These two types are translation strategies proposed by Venuti in his detailed discussion of the translator's invisibility (2018). He traces the roots of foreignization and domestication back to the German philosopher Friedrich Schleiermacher, and his famous notions of translation in the 19^{th} century. Schleiermacher distinguishes two different ways of translating: either the translator moves the reader to the author or the translator moves the author to the reader. Thus, the goal of translation for Schleiermacher lies in the approximation of two persons and in enabling interpersonal comprehension (Venuti, 2018, p. 15). Venuti affirms that the translator cannot be adequate to the target text in both ways and thus he/she is required to choose one of two basic methods. The first one is the domesticating method, which is "an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home" (Venuti, 2018, p. 15), while the second is the foreignizing method, which involves "an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (ibid.).

3.3.2.1 Domestication

'Domestication' refers to the second method of translation in relation to Schleiermacher, where the translator is invisible and the translation product sounds fluent and free from traces of foreignness stemming from the SL culture (Venuti, 2018, p. 15). This involves the production of recognizable and familiar texts and as a result brings the foreign culture closer to the reader of the TL. Therefore, domestication requires an adherence to domestic literary canons, i.e. choosing foreign texts carefully in a way that suits the translated text as well as developing an appropriate translation method (Venuti, 2018, p. 241).

Venuti believes that domestication should be rejected, because it does not respect the foreign culture and leads to a different experience from that intended by the original text (Venuti, 2018, p. 15). He explains that current literary translation practice in the United Kingdom and the United States (where English is a target text), is "aggressively monolingual, unreceptive to the foreign, accustomed to fluent translations that invisibly inscribe foreign texts with English-language values and provide readers with the narcissistic experience of recognizing their own culture in a cultural other" (ibid.).

This also reveals the prestigious position that English language and culture currently enjoys, while undermining the position of minority languages which are used in STs. Venuti states that Anglo-American translation culture is dominated by domestication, and he uses the term 'invisibility' "to describe the translator's situation and activity in this culture" (Venuti, 2018, p. 1). He clarifies that given that the theory and practice of translation in Anglo-American culture have been characterized by domestication, the main standard for assessing translation is fluency and this can be done by looking how close the TT adheres to TL linguistic and cultural norms (ibid.).

The selection of domestication as a strategy might be affected by two main factors – economic and special domestic. As for economic factors, Venuti believes that the enormous economic and political power acquired by scientific research after the Second World War with innovations in advanced communications technologies has led to the dominant use of English to enhance the economic cycle of goods production (Venuti, 2018, p. 5). Thus, the dominance of transparency in English-language translation is clearly revealed by using a 'plain style' in English-language writing at that time which aims at uniformity in spelling and grammar (ibid., p. 6). As plain style becomes a cultural trends, it seems unavoidable to deliver the idea of transparency in the area of translating from English language in all types of texts (ibid.). On the other hand, domestication is also used to serve a specific domestic agenda. An example of this is when the post-colonialists became aware of the cultural effects of differentials in the power relations between colonies and ex-colonies and as a result bemoaned this situation to reduce the ethnocentric action of foreign texts (Munday, 2016, p. 225). They also tend to practise domestication in translation to increase the effectiveness of ex-colonies and portray submissive nations which are unable to appreciate the joy of freedom (Niranjana, 1992, p. 14). As noted in section 3.3 above, domesticating translation tends to be also communicative (in Newmark's terms), as well as non-synonymy oriented (Table 3.3).

3.3.2.2 Foreignization

This strategy refers to the first type of translation identified by Schleiermacher where the translator "leaves the author in peace, as much as possible, and moves the reader toward him" (as cited in Venuti, 2018, p. 84). That means it transfers the foreignness from the ST to the TT and keeps foreign elements clear and visible. Venuti makes it clear that foreignizing translation "signifies the difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language" (ibid.). Thus, foreignization functions by registering the differences in the linguistic and cultural elements in the TT, providing the reader with an "alien reading experience" (ibid.).

Venuti sees foreignization as the preferred strategy choice, describing it as "highly desirable today" and "a strategic cultural intervention in the current state of world affairs" (Venuti, 2018, p. 16). Foreignization can be achieved by producing a non-fluent translation style that is designed to make the presence of the translator visible as well as highlighting the foreign figures of the ST. Venuti suggests that foreignization in translation is highly recommended as it is a form of resistance to racism and imperialism, and is thus in the interests of democratic geopolitical relations (ibid.).

Although Venuti introduced the concepts of domesticating and foreignizing translation in the context of Anglo-American culture, focusing on the translation activities of literary translators who work in English, these concepts might also be valid in translating cultural aspects in other contexts as well. Venuti comments that notions of domestication and foreignization "can be productively applied to translating in any language and culture" (Venuti, 2018, p. 19). Needless to say, the nature of this study is far different from the context in which Venuti developed his theory. However, it should be borne in mind that utilizing foreignization in the translation of consumer-oriented texts as a genre of cultural texts is more acceptable than domestication. This is because foreignization retains the semiotic potential of the cultural references of the ST and thus will inform the TS reader what exactly is the significance of cultural terms. Furthermore, foreignization helps in approximating the meaning in the TT, which strengthens the accuracy and faithfulness of the translated text in relation to the ST. As noted in section 3.3 above, foreignizing translation tends to be also semantic (in Newmark's terms), as well as synonymy oriented (Table 3.3).

Overall, Although Venuti developed the idea of domesticating and foreignizing translation in the perspective of Anglo-American culture, more precisely in the context of literary translators working into English, the approach "can be productively applied to translating in any language and culture" (2018, p. 19). As a result, we will employ Venuti's domestication and foreignization methodologies to explore the cultural aspects of translation in the selected data texts. Needless to add, the context in which this study was conducted is quite different from the one in which Venuti established his theory; in our study, English mainly serves as the ST, in contrast to Venuti's worries about English's predominance as a 'prestigious' TL. Additionally, the text type examined in our study (consumer-oriented texts) is fundamentally distinct from the literary works that form the core of Venuti's argument. Nonetheless, the theory is considered to be practicable and realistic for evaluating the patterns of cultural translation procedures found in the data in order to deduce the general cultural orientation widespread in contemporary English-Arabic translations of consumer-oriented materials.

It is critical to emphasize that the relationship between foreignizing and domesticating translation is not binary; "the terms 'domestication' and 'foreignization' do not establish a neat binary opposition that can simply be superimposed on 'fluent' [i.e. compliant to TL linguistic and cultural standards] or 'resistant' [i.e. compliant to SL linguistic and cultural standards] discursive strategies" (Venuti, 2018, p. 19). Rather, domestication and foreignization are concerned with "the question of how much a translation assimilates a foreign text to the translating language and culture, and how much it rather signals the differences of that text" (Munday, 2016, p. 146).

3.4 Conclusion

Chapter Three has focused on theoretical aspects of the translation procedures and strategies intended to be applied in this study. The translation procedures section presented the translation procedures selected after consulting the work of Vinay and Darbelnet (1995), Newmark (1988) Dickins et al. (2017a) and Dickins (2012), while the following section was about the translation strategies chosen inspired by Newmark (1981) and Venuti (2018). Having presented the translation procedures, a composite model was also proposed to be applied in the data analysis. The following chapter will address the methodology of the study.

Chapter Four: Research Methodology

4.1 Introduction

This chapter discusses the methodology applied in the current research. It aims to delineate the methodological basis upon which this study will be conducted, and to provide the justifications behind applying this methodology to the case study. The purpose of the study is to investigate one of the most important issues related to consumer-oriented texts and cultural translation in general. Thus, this chapter explicates the analytical methods this research employs for the study of translation procedures and strategies used in the current data. It will present the sources of the collected data and explain how they were gathered and categorized in order to meet the objectives of this research.

4.2 Type of Research

The study will highlight and identify the strategies and procedures used in translating in-flight magazines between Arabic and English, focusing on the impact of the words, phrases and sentences used, as well as overall translation choices.

The study is product-oriented, as per Saldanha and O'Brien (2014, p. 218), who explain that "a comparative study of source texts and translations is used to present a product-oriented perspective". The main body of the current research is a ST/TT comparative study which allows the researcher to identify the procedures used in translating a selection of culturally specific words and phrases in the research data. In addition, the methodology of the study follows a qualitative approach in conducting a critical analysis after identification of the translation procedures, and a quantitative approach in presenting the total for each translation procedure that will eventually make it possible to identify translation strategies. This thesis thus uses a 'mixed methods approach'. As Saldanha and O'Brien state that mixed methods is usually "understood to mean using both qualitative and quantitative approaches" (2014, p. 23). They also suggest that the researcher should either work on the data using both approaches simultaneously or start with one approach followed by the other (ibid.).

In fact, by applying a mixed methods approach, this study benefits from combining the characteristics and features of both qualitative and quantitative approaches. The qualitative approach can involve "critical analysis, interviews, focus groups, questionnaires". Saldanha and O'Brien explain that "qualitative research has the advantage of allowing the researcher to explore data qualitatively and to follow this exploration up with a more focused qualitative analysis of the topic or sub-topic" (2014, p. 23). Thus, the qualitative research, that constitutes a key part of the study, here involves a micro-textual analysis of the chosen in-flight magazine articles. In like manner, a quantitative approach in translation studies is associated with corpus analysis, allowing the qualitative aspect to provide "a research design with philosophical assumptions" (Creswell and Plano Clark, 2007, p. 5).

4.3 Selection and description of the corpus

The corpus of the study consists of bilingual in-flight magazines produced by Gulf airlines companies in English and Arabic. These in-flight magazines are available free of charge to help passengers pass the time on flights. The main content is usually articles related to the tourism industry. They usually contain information about different attractive destinations, cultural and religious festivals, and detailed descriptions of the fleet as well as advertisements in support of the airline's marketing. The main goal of these articles is to attract passengers who are interested in visiting new destinations and exploring new cultures. Thus, many airline companies provide information about attractive destinations that can only be reached by their fleet. The majority of Gulf in-flight magazines favour a bilingual Arabic/English format in order to serve their passengers' needs in many aspects from a marketing point of view. English is chosen as the international language to communicate with foreign passengers and address their demands and concerns, while Arabic is the native language of all Gulf countries. In fact, the task of balancing these two extremely different cultures in translation is quite challenging.

In the process of selecting these data, the researcher tried to consult the publishers of these in-flight magazines in order to gain some information about the criteria for choosing certain translation strategies and procedures in the articles. However, after contacting almost all the publishers and suppliers responsible for producing in-flight magazines, it was explained to the researcher that the publication or marketing centres of airline companies sign confidentiality clauses so that they cannot disclose any aspect of the translation process used in in-flight magazine production. Therefore, the analysis of the translation strategies and procedures used in these articles relies solely on an analysis of the data provided to the public.

Furthermore, it is not always the case that the ST and TT can be differentially identified, which leads to one of the most crucial decisions when specifying the data. Many articles appear without the name of the author/translator, and again the editors would not relay such confidential information. Therefore, the decision had to be made by the researcher herself in many instances after developing suitable criteria for justification. This issue is addressed by Flippance (2009, p. 10), who believes that in many cases it has become difficult to identify a ST and a TT with certainty due to the change of status of translation after globalisation and the advent of new media. She comments that researchers in translation studies will struggle to assess translated work qualitatively without an identifiable ST, which results in an absence of core measurement (ibid.). In the advertising industry, many researchers believe that the absence of ST and TT identification is one of the characteristics of 'glocalisation', because some promotional companies with a multinational identity choose to write a text from a brief that avoids cultural references as much as possible (Adab, 2000; Torresi, 2019). Again, this might be a possible reason for not identifying ST and TT clearly in the study data, since in-flight magazines share some features with promotional texts.

After a conducting a survey to find out about all the in-flight magazines produced by GCC airline companies, one airline company was selected from each of the six GCC countries according to the following parameters:

- The magazine should be bilingual, i.e. the English and Arabic versions should have roughly the same content;
- The magazine should be obtainable;
- The number of articles in each issue should be at least five to facilitate textual analysis selection.

On this basis, the six selected airlines are: Oman Air from Oman, Gulf Air from Bahrain, Fly Nas from Saudi Arabia, Qatar Airways from Qatar, Air Arabia from United Arab Emirates and Jazeera Airways from Kuwait. Two issues were selected from each airline's magazine over a timescale of six months (July 2017 to December 2017). 40 in-flight magazine articles were collected (each comprising 500–2,000 words) along with their translations. The STs combined with the TTs make up a corpus of approximately 75,000 words (see Appendix 1 for full access to the selected articles).

Further details regarding the nature and characteristics of these magazines will be provided in the following sections.

4.3.1 Oman Air الطيران العماني

'Wings of Oman' is the name of the magazine produced by the national Omani airline, 'Oman Air', from the capital of Oman, Muscat. The positive reputation of Oman Air has risen recently, as it has received a number of International awards by World Travel Awards Middle East Programme such as 'World's Leading Airlines Economy Class 2017' and 'World's Unlimited Service Award in Hospitality 2017' (Alraisi, 2018, April).

An up-to-date version of the magazine is available on the airline's website. The goal of Wings of Oman is clearly declared in the following statement on the main magazine webpage: "Oman Air has ever been keen to provide guests with useful information relating to lifestyle, healthcare, entertainment, travel and tourism, all packed in our in-flight magazine Wings of Oman" (Oman Air, 2018). Oman Air's in-flight magazine is published by the Corporate Communication and Media Department of Oman Air. The two issues selected for the study are July and September 2017. As for the magazine's cover page, Wings of Oman has two cover pages, one in Arabic, the other in English, with exactly the same content.

4.3.2 Gulf Air طيران الخليج

Gulf Air is the national carrier of the Kingdom of Bahrain. Established in 1950, it is one of the oldest airlines in the region (Gulf Air, 2018). According to the official website of Gulf Air, the airline today serves as a major international carrier reaching 42 cities in 25 different countries across three continents (Gulf Air, 2018). The most prominent events in the history of Gulf Air are when the airline became the sponsor of the Formula One Gulf Air Bahrain Grand Prix which was the first Formula One event to be staged in the Middle East in 2004. Gulf Air has also been the official carrier of the biennial Bahrain International Airshow since its inauguration in 2010 (ibid.).

Gulf Life is the name of the in-flight magazine of Gulf Air. It is published monthly and managed by Maxposure Media Group on behalf of the airline's marketing section, with limited information available on the processes and conditions of the magazine (Gulf Life, 2018). The content of each issue is available on a website dedicated to the magazine, but it is restricted to read-only mode with no possibility of saving the text. The researcher had to obtain study copies from the airline company's main office after Maxposure Media Group refused to pass on any part of the content on the basis of 'confidentiality'. The researcher chose to include the August and November 2017 issues in the data set. Surprisingly, Gulf Life has only one monolingual cover page, which is in English, which may suggest that there is no parallel content in another language inside.

4.3.3 Qatar Airways الخطوط الجوية القطرية

Qatar Airways is the national airline of the State of Qatar and one of the aviation industry's big success stories. It has become one of the fastest growing carriers in the history of aviation with unprecedented expansion averaging double-digit growth year on year. Among its achievements and awards, Qatar Airways was named 'Airline of the Year' in 2017, as well as in 2011, 2012 and 2015 in the annual Skytrax World Airline Awards (Albaker, 2018). The CEO of this airline proudly announced that Qatar Airways reaches "more than 150 destinations on the map every day, with a fleet of the latest-generation aircraft, and an unrivalled level of service from our home and hub, the Five-star airport, Hamad International Airport in Doha, the State of Qatar" (ibid.).

Qatar Airways produces Oryx (or Almaha) magazine. It has the highest number of pages out of all the magazines in the study data with 160–170 pages per issue. Oryx is published monthly on behalf of Qatar Airways by Ink agency. Ink is a travel media company that took charge of producing Oryx in January 2017 (Ink, 2018). The agency presents issues of the magazine online on its official website to read and save free of charge. According to the editor, the magazine focuses on a different theme each month, with an emphasis on luxury, lifestyle and travel to reinforce the top quality of the airline (ibid.). The two issues selected to be examined in this study are July and September 2017. There is a single cover page in Oryx that has a parallel text in English and Arabic.

4.3.4 Flynas طيران ناس

Unlike the previous three national airlines, Flynas is a leading low-cost carrier in Saudi Arabia. It offers flights to 17 destinations locally plus 53 international destinations (Flynas, 2018a). Flynas has been named the Middle East's Leading Low-cost Airline many times by World Travel Awards, as well as receiving the prestigious Skytrax award for the Middle East's Best Low-cost Airline in 2017 (ibid.).

Flynas issues a bimonthly in-flight magazine that has the same name as the airline, an up-to-date edition is available on the Flynas website. Like Oman Air, the magazine is published and fully managed by the media centre of the airline company. The content of the magazine serves to disseminate information about Flynas destinations. This is clearly written on the website where the media centre states that "Flynas magazine presents the Arab world's cultures and destinations in a way that you've never seen before" (Flynas, 2018b). Two issues, August-September 2017 and October-November 2017, were selected to be part of the study data. Like Oryx, Flynas has a single cover-page with parallel text in both English and Arabic.

4.3.5 Air Arabia العربية للطيران

Air Arabia is the oldest and largest low-cost carrier in the Middle East and North Africa and reaches over 130 destinations in the region (Air Arabia, 2018a). It has three operational hubs, in the UAE, Morocco and Egypt, but the main base is Sharjah International Airport in the UAE (ibid.). With the company slogan 'Pay less fly more', the aim of Air Arabia is clear. However, there is another goal, as Air Arabia's website editor declared that the company "is not only committed to providing affordable air travel but is also dedicated to uplifting the lives of those who are less fortunate" (Air Arabia, 2018a). The most prominent award received by Air Arabia is the Best Low-cost Carrier in the Middle East at Skytrax World Airline Awards 2015 (Air Arabia, 2018b).

Al Nawras is the name of Air Arabia's monthly in-flight magazine. The company produces two editions, a UAE edition as the main magazine and a Moroccan edition, which has huge modifications to the content to reflect the cultural differences between these two hubs. Both editions are published by the media centre of the airline company and can be found on Air Arabia's website. As the data for the current study are concerned with in-flight magazines in the Gulf countries, two issues, August 2017 and October 2017, of the UAE edition are chosen as the study data. The cover-page style of this publication follows the traditional pattern for bilingual magazines, which is to have two parallel covers.

4.3.6 Jazeera Airways طيران الجزيرة

Jazeera Airways is a private airline company based in Kuwait that flies to 17 destinations, and has a promising future (Jazeera, 2018a). The mission of this airline includes an intention to expand and upgrade and the official website clarifies that Jazeera Airways is "Constantly seeking better ways to energize and excite our customers – we raise the bar every day" (ibid.).

Jazeera Magazine is Jazeera Airways own in-flight magazine. It is issued bimonthly by Smart Media Publishing and a digital version can be found on the official website (Jazeera, 2018b). Like other in-flight magazines, Jazeera gives information on "all of the cities on the Airways flight route, including events, new restaurants and attractions, as well as the best of what to see and do" (ibid.). For the study analysis, the July-August 2017 and September-October 2017 issues have been selected. This in-flight magazine has one cover page with a parallel text in both languages.

4.4 Data selection chart

The following chart highlights the most important information regarding the selected in-flight magazines.

	Oman	**Bahrain**	**Qatar**	**KSA**	**UAE**	**Kuwait**
Airline name	Oman Air / الطيران العماني	Gulf Air / طيران الخليج	Qatar Airways / الخطوط الجوية القطرية	Fly Nas / طيران ناس	Air Arabia / العربية للطيران	Jazeera Airways / طيران الجزيرة
Magazine name	Wings of Oman / أجنحة عُمان	Gulf Life	Oryx / المها	Fly Nas / طيران ناس	Al Nawras / النورس	Jazeera Magazine / مجلة طيران الجزيرة
Selected issues	July & Sep 2017	Aug & Nov 2017	July & Sep 2017	Aug-Sep & Oct-Nov 2017	Aug and Oct 2017	July-Aug & Sep-Oct 2017
Magazine's cover-page style	Two parallel covers	One cover in English only	One cover with a parallel text	One cover with a parallel text	Two parallel covers	One cover with a parallel text

Table 4.1: Data Selection Chart

4.5 Nature and identification of the articles in the selected in-flight magazines

The main topic in all in-flight magazines is tourism, besides related topics involving various cultures, cities and places as discussed in section 2.4.4, where it was concluded that 'consumer-oriented texts' would be the most suitable name for the content of the study data. However, the issue here is not the content of these articles but the language sources of the content. As described earlier (section 4.3), there are many cases where it is not specified which is the ST and which is the TT. In such cases, we will attempt to identify the ST and TT based on main and/or secondary criteria from the same source before performing the analysis. In order to do this, the researcher has looked in depth for any evidence that might identify which is which, such as the name of the writer, the cultural content of the article, the language structure-base and even information about the editor of the magazine. The following detailed chart has been drawn up to clarify all the information needed to conduct the analysis, which serves to examine the content based on the ‘function’ of a text, given that knowing which is the ST and which is the TT is a major factor in applying the theory to the data.

Further details of the decision for the language origin of each article will follow the presentation of the chart of selected articles, (see Appendix 1 for full access of the 40 articles that consist the corpus of the study).

No.	Magazine name	Article in English	Article in Arabic	Author	Text origin
1	Wings of Oman/Jul 2017	A motorcycle odyssey in northern India	روعة رحلات الدراجات النارية في شمال الهند	N/A	English
2	Wings of Oman/Jul 2017	Summertime bliss in Salalah	استكشف سلطنة عمان: روعة الصيف في صلالة	N/A	English
3	Wings of Oman/Jul 2017	Extreme Sailing Series: Highs and lows for Team Oman Air	فريق الطيران العُماني يستلهم قوة لخوض الجولات المقبلة من سلسلة الإكستريم الشراعية	N/A	English
4	Wings of Oman/ Sep 2017	Sri Lanka: 10 reasons to travel to the 'Pearl of the Indian Ocean'	سريلانكا: عشرة أسباب تدعوك للسفر إلى لؤلوة المحيط الهندي	N/A	English
5	Wings of Oman/ Sep 2017	Amphawa: Bangkok's fabulous floating market	أمفاوا: سوق بانكوك العائم الرائع	N/A	English
6	Wings of Oman/ Sep 2017	Oman's best beaches: sun, sand and sea in the Sultanate	أفضل الشواطئ العمانية: الشمس والرمل والبحر في سلطنة عمان	N/A	English
7	Wings of Oman/ Sept 2017	Dubai's 'Worlds of Adventure'	عالم من المغامرات في دبي	N/A	English
8	Gulf Life/ Aug 2017	Paris of the Middle East	باريس الشرق الأوسط	Amani Sharif	Arabic
9	Gulf Life/ Aug 2017	Journey of a lifetime	نعمة الحج	Aftab Husain Kola	English
10	Gulf Life/ Aug 2017	Heads up	أغطية الرأس، تقاليد وأناقة	Ahmed Hussain	English
11	Gulf Life/ Aug 2017	Bong appétit	صحة وعافية	Ravikiran Rangaswamy	English
12	Gulf Life/ Nov 2017	Secrets of Prague	أسرار براغ	Ian George	English
13	Gulf Life/ Nov 2017	Money Bags	رياضة الملايين	Patrick D'Souza	English
14	Gulf Life/ Nov 2017	Meet the Islander	ابن الجزيرة يتحدث	Abhishek Chakraborty	English
15	Oryx/ Jul 2017	Sound it out	الأذن تشفي قبل الدواء أحياناً	N/A	English
16	Oryx/ Jul 2017	The perfume diaries	يوميات عطرية	Malika Browne	English
17	Oryx/ Jul 2017	The tastemaker	صانع المذاق	Gerald Tan	English
18	Oryx/ Sep 2017	Feel-good fashion	أزياء تُشعرك بالرضا	N/A	English
19	Oryx/ Sep 2017	The height of modesty	أناقة الاحتشام	N/A	English
20	Oryx/ Sep 2017	Starry shores	نجمة الجُزر	Naomi Leach	English
21	Oryx/ Sep 2017	Capturing couture	رسّام الأناقة	Marianka Swain	English
22	Fly Nas/ Aug-Sep 2017	Khorfakkan, a place of magic and legends	خورفكان: سحر المكان وحاضرة الأساطير	Reem Jouk, Hafiz Almatoni and May Alkhatib	Arabic
23	Fly Nas/ Aug-Sep 2017	Chess, a game with a deep history	الشطرنج: حلبة نزال العباقرة ولعبة النبلاء	Reem Jouk, Hafiz Almatoni and May Alkhatib	Arabic
24	Fly Nas/ Aug-Sep 2017	Ancient pilgrimage roads, providing relief for travelers through the ages	طرق الحج القديمة.. المسيرة الأشرف عبر العصور	Reem Jouk, Hafiz Almatoni and May Alkhatib	Arabic
25	Fly Nas/ Oct-Nov 2017	The ring, the stories behind its importance	الخاتم.. كم من قصة تروى!	Ashraf Aboul-Yazid, Susan Kayali and Amin Hamadeh	Arabic

26	Fly Nas/ Oct-Nov 2017	The wonder of Souk Okas	عكاظ.. أول أكاديميةٍ للشعر	Ashraf Aboul-Yazid, Susan Kayali and Amin Hamadeh	Arabic
27	Fly Nas/ Oct-Nov 2017	Lebanon, 10,000 km^2 is equal to 10,000 Tourists!	لبنان.. ١٠الآف كم² تعني ١٠الآف مزارا سياحياً!	Ashraf Aboul-Yazid, Susan Kayali and Amin Hamadeh	Arabic
28	Fly Nas/ Oct-Nov 2017	Al-Mashrabiyah, the window that can conceal while providing stunning views	المشربية، النافذة الخجولة تحكي ولا تحكي!	Ashraf Aboul-Yazid, Susan Kayali and Amin Hamadeh	Arabic
29	Al Nawras/Aug 2017	48 hours in Shiraz	٤٨ ساعة في شيراز	Paul V. Walters	English
30	Al Nawras/Aug 2017	There's something about Sarajevo	مالا تعرفه عن سراييفو	Ananya Bahl	English
31	Al Nawras/Aug 2017	Awestruck by Amman	مدينة عمّان الساحرة	Aftab Husain Kola	English
32	Al Nawras/Oct 2017	The land of marvels, Manamah	أرض الطبيعة الخلابة، المنامة	Maryam Al-Dabbagh	Arabic
33	Al Nawras/Oct 2017	Invested in art	الاستثمار في الفن	N/A	English
34	Al Nawras/Oct 2017	The showstopper called Paris	مدينة السحر والجمال باريس	Gustasp and Jeroo Irani	English
35	Jazeera Magazine/Jul-Aug 2017	10 great things to do in Baku	10 أنشطة رائعة في باكو	N/A	English
36	Jazeera Magazine/Jul-Aug 2017	Portrait of a Dubai Artist	نظرة إلى حياة فنان من دبي	Chris Anderson	English
37	Jazeera Magazine/Jul-Aug 2017	Hollywood drivers	سائقو هوليوود	N/A	English
38	Jazeera Magazine/Sep-Oct 2017	5 Natural wonders	خمس عجائب طبيعية	N/A	English
39	Jazeera Magazine/Sep-Oct 2017	The incredible journey	الرحلة المذهلة	N/A	English
40	Jazeera Magazine/Sep-Oct 2017	On Safari	رحلة سفاري	Chris Anderson	English

Table 4.2: Chart of selected articles

In the case of Wings of Oman, all articles are considered to be translated from English into Arabic on the basis of textual criteria. The names of the writers are absent, and the editorial directors include both Western and Arab staff. Also, the language of the magazine has English features, such as starting the sentence with a noun. According to Dickins (2020, p. 86): "Abdelfattah (1990, p. 76-77) demonstrates that, in the Egyptian newspaper Al-Ahram, nominal clauses/sentences [i.e. clauses/sentences beginning with a noun] became increasingly common over the period between 1935 and 1989 and that, correspondingly, verbal clauses/sentences [i.e. clauses/sentences beginning with a verb] became less common. He argues that this may have been partly due to the influence of colloquial Egyptian Arabic, in which nominal clauses/sentences are the norm". However, as James Dickins has suggested to me (personal communication), it also seems clear that English influence has contributed to the extension of nominal clauses/sentences in modern newspaper Arabic at the expense of verbal clauses/sentences.

As for Gulf Life articles, the situation varies within the same magazine. The names of the writer(s) are mentioned at the top of each article. It is thus possible to identify the origin of the text on the basis of the following three criteria: name of the writer, structure of the text and editorial board information on the first pages of the magazine. On this basis, it appears that Arab writers have produced the articles from Arab originals, and English native-speaking writers the English ones; and the structure of the articles supports this view. Having information about the editorial board of Gulf Life is not particularly helpful, as this is an international company with employees of different nationalities and languages.

Oryx magazine has a mixture of the features of Wings of Oman and Gulf Life. Writers' names are mentioned in some articles but not others. All the names of writers are non-Arab ones. Both the multi-national editorial board and the language structure indicate that the origin of the entire magazine is English.

The Saudi magazine, Fly Nas, is, by contrast, totally Arabic-language based. Even though the name of the writer is not included with each article, there is a dedicated page after the contents page in each magazine issue that clarifies the names of the writers of all the content without specifying the exact contribution of each. All the writers are

Arabs, and so is the language structure of the articles. The decision has therefore been made to consider Fly Nas articles as Arabic-to-English translated texts.

The magazine from the Emirate, Nawras, follow the same style as Gulf Life where the origin of the article languages is a mixture of both Arabic and English. Similarly, an examination of the language structure and nature of the editorial board makes it apparent that Arab writers have produced some original articles in Arabic, and others in English. It is noted that the number of articles of English origin in Nawras magazine is higher than those of Arabic origin.

The last magazine, Jazeera, has purely English original texts. This is clear from the fact that Jazeera is the only magazine that includes the phrase 'Arabic translation' on the editorial board information page. The magazine also gives the name of the translation services company that arranged for the translated version of the particular issue. Therefore, all the articles are considered to be English-to-Arabic translated texts, although the writers' names are not always mentioned.

After identifying the source and target texts of the study data, it is important to note one surprising fact about the dominant source language. Although the data are drawn from airline companies in GCC countries, where the native language is Arabic, the initial findings indicate that most of the source texts are English. This indicates the existence of other factors which influence the way in which magazines are edited, but do not relate to the native language of the country in question. One possible example could be financial issues, where it is cheaper to outsource the material in English and then translate it into other languages. However, looking at these factors is beyond the scope of the study, and thus the discipline. Thus, we will limit ourselves to just highlighting this unexpected result from a translation studies point of view.

4.6 Textual (document) analysis

This study adopts a mixed methods approach in which the content of the magazine works as the main source of the data. Each magazine is considered to be an existing 'document to be analyzed' in the terminology of the adopted research methodology. Document analysis refers to "a systematic procedure for reviewing or evaluating documents – both printed and electronic material" (Bowen, 2009, p. 27). Bowen clarifies that the contents of the data need to be examined and interpreted in order to produce meaning, gain an understanding and develop empirical knowledge. He also presents several advantages of using document analysis in qualitive research, two aspects of which are generally appropriate to the scope of our research (Bowen, 2009, p. 31). First, document analysis is an effective method because it requires less time than other research methods as the whole point is about data selection rather than data collection (ibid.). Second, document analysis ensures the stability of the study because the findings are usually non-reactive, i.e. they do not cause future changes in the nature of the data. Thus, the presence of the researcher here does not change what is being investigated, meaning that the same or similar data can be investigated further in the future (ibid.).

From a textual analysis perspective, the research data can also be seen as involving 'parallel texts' – a term used in translation studies to refer to corresponding original texts in different languages (Hartmann, 1980). In order to assess the translation process for such data, it is advisable to look at the texts from three aspects separately: the microstructural, the macrostructural and the holistic (Floros, 2004). The microstructural aspect deals with the word and phrase levels, which is suitable for investigating translation procedures, while the macrostructural aspect perceives a text by looking at the theme, pattern and class of each text, which is what translation strategies aim to do. The holistic aspect concerns the knowledge needed to understand the ST, as well as the context of knowledge of the ST, which supports both translation procedures and strategies in ensuring the translation investigation is accurate.

In terms of theory, the textual analysis will follow a functionalist approach to translation analysis, where the function of a text in the target culture determines the method of translation, as explained in Chapter Two. The main challenge in adopting this approach is in looking at the target text first in order to analyse the translation procedure, by contrast with the traditional equivalence paradigm of the linguistic-based approach, which examines the source text first in order to determine the nature of the target text in relation to this.

However, although functionalist approaches provide some insights into translation methodology, their major contributions lie in explaining the translation process as a phenomenon that further clarifies the genre of the text (Superceanu ,2004, p. 195).

Superceanu mentions that ‘translation’ for functionalists is an intentional purposeful interaction that occurs in a culturally embedded situation (ibid.). Elaboration is essential here as translation is a human activity that takes place in a “culturally conditioned setting, in which a number of agents interact, each having a specific intention and a specific purpose in communication” (Superceanu, 2004, p. 195). Superceanu also adds that a translator, according to the functionalists, shares a core role with the writer, whereby one or both of them develops the goal of the TT in different communicative situations. This imposes a burden on the translator to identify translation problems and look for the most suitable solutions to avoid them (ibid.).

In conducting the study according to the functionalist approach, the core process will be to perform a deep comparative analysis of the ST and TT magazine articles manually to identify the nature and occurrences of translation procedures. The identification process will be based on the composite model developed earlier in this study, as presented in Chapter Three. It will start by identifying all occurrences of every translation procedure as they appear in the data. Then, the researcher will count and record the occurrences in both STs and TTs using extended tables. After that, a deep study will be made of the content of the tables to analyse and identify the most commonly used types, as well as discover the function of applying different procedures. This method will be presented in detail in Chapter Five, where the analysis of each translation procedure will be provided while giving the data results. Chapter Six will consider the overall figures for the selected translation procedures in order to analyse and identify translation-strategy tendencies for the data based on two scales: overall translation strategies and cultural translation strategies.

4.6.1 Delimitation of the analysis

The study analyses the translation procedures and strategies used for the in-flight magazines of GCC airlines, but to cover all the procedures and strategies found in the data would be beyond the scope of the analysis. This is due to three main reasons: differences in language systems and the amount of data. As there is a large gap between the language systems of English and Arabic, any change which is made in translation due to basic systematic differences between the languages will be disregarded. Time is another constraint on the study, in that it would be impossible to list all cases of translation procedures in the composite model and then present them for analysis. There is also the issue of space limits, as the corpus involves 40 in-flight magazine articles, each comprising 500–2,000 words. Consequently, I will not analyse all the data but will focus on the most prominent elements. The researcher will also benefit from the large amount of data to consider the frequency of translation procedures as well. Finally, the literal translation procedure accounts for a very significant part of the 40,000-word ST corpus This would make recording each and every example of literal translation exceedingly time consuming. Accordingly, literal translation will be investigated by using case study in order to produce approximate figures for the thesis (See section 4.6.1.1 for more information).

4.6.1.1 Case study for literal translation

It is critical for the aim of this study to ascertain the percentage of literal translation procedures in the data in order to accurately assess the overall translation orientation in terms of semantic and communicative translation. Article five was selected as a representative sample text for this purpose (section 6.2.2 explains the criteria of choosing article five in detail). To conduct a systematic analysis of the text, we will use Vinay and Darbelnet's (1995) model of translation units. More information on the selection of sample articles, the model of translation units, and the method used to investigate the data is provided in Chapter 6 (Section 6.2.2).

4.7 Conclusion

This chapter has introduced the methodology applied to the data, which consists of textual analysis that follows a mixed methods approach. The chapter has discussed the research type according to research methodologies in translation studies, and the selection and description of the corpus (in-flight magazines). Charts are used to present data from selected in-flight magazines, the nature and identification of articles in selected in-flight magazines, and the process of applying textual analysis, along with its delimitation in the study.

Chapter Five: Translation Procedures Analysis

5.1 Introduction

This chapter covers the most frequent translation procedures used in the selected in-flight magazine articles based on the procedures listed in the composite model developed in this thesis. As noted earlier (section 3.2), 'translation procedure' here is a term that refers to an individual text-processing technique that can be applied on a small scale, such as to one or two translation units rather than paragraphs and texts. These procedures are used to achieve a concrete linguistic outcome as they are available only at the level of micro-contexts. That is to say procedures at micro level are linguistic-oriented and often requires formal equivalence between the ST and the TT (Palumbo, 2009, p. 123). The term is often used interchangeably with other terms in translation studies, such as 'translation technique' and 'translation method', to refer to the same concept.

The essence of this chapter is to apply the composite model of translation procedures by identifying, analysing and examining the occurrences of each translation procedure. This stage allows for critical comment as well as testing the validity and effectiveness of the procedures in question. It also underlines the potential constraints that might affect the nature of the translation process when using these procedures. In fact, the analysis section primarily attempts to identify the nature of translation at the textual micro-level and the extent to which it contributes to the big picture, i.e. global translation orientation in the area of translation for special purposes between English and Arabic. Furthermore, the quality of the selected data is expected to be fairly high, given that they are produced by professional translators and then refined by a selective marketing department. Thus, it might be a supplementary goal of this research to offer valuable information for translation trainees and learners. This can help them gain an accurate and deep intuitive understanding, besides giving clear examples of how and where to employ translation procedures effectively as well as remove elements of difficulty in translation.

5.2 Analysis of translation procedures

The first part of the study methodology is concerned with comparing and examining the ST and TT in order to identify the translation procedures adopted in terms of the composite model. These procedures are divided into 11 categories, the order of which will also be followed in the analysis. The pattern of the detailed analysis mainly consists of a presentation and commentary on each translation procedure supported by practical examples from the data. Translation strategies will be evaluated in the following chapter.

5.2.1 Borrowing

A close examination of the translations of the selected articles reveals that both transference and borrowing are used in the process of translating technical, cultural and religious terms, whether they appear in the form of old or new borrowings. The use of borrowing for proper names will be discussed in a separate section, after analyzing the other procedures.

Old or well-established borrowings, as described in 3.2.4.1, are mainly used in articles related to cultural events or places. For instance, سوق is translated as 'souk' in an Arabic-to-English text (Article 26, page 54), whereas 'electronics' becomes الكترونيات in an English-to-Arabic text (Article 29, page 18). The numbers of new borrowings are considerably lower than those of old borrowings. One example of a new borrowing is the translation of غترة as 'Gutrah' (Article 10, page 51). However, the majority of the new borrowings are followed by an explanation that may be one word, a phrase or a full sentence. For instance, the Arabic word الإحرام (Article 24, page 55) is borrowed as 'Ihram', with an explanatory phrase between brackets.

As might be expected, old borrowings are generally used alone, without any explanation, unlike new borrowings. However, there are some exceptions. It is also noticed that the data follow one type of borrowing linguistically, which is to transfer terms without any significant changes to the TL pronunciation. The following table indicates the different types of borrowings found in the data according to four categories: old without explanation, old with explanation, new without explanation and new with explanation.

In the case of English-to-Arabic texts, the researcher consulted the most trusted online dictionary, almaany (https://www.almaany.com), to check on old borrowings. If a term does not appear in the dictionary search engine, it is regarded as a new borrowing.

Borrowings found in Arabic-to-English translations are checked in three dictionary databases, http://www.oed.com/, https://www.thefreedictionary.com/ and https://www.collinsdictionary.com/ to classify the statuses of borrowed Arabic words. If the origin of a term is found and dated to 1980 or before, it is regarded as an old borrowing. Words are considered to be new borrowings if their origin dates from after 1980 or is not available in any of the consulted dictionaries.

	Transliterated borrowing	
	With explanation	**Without explanation**
Old	Arabic>English 1- مناسك العمرة Umrah (short pilgrimage) 2- خور Khor, an extension of land between two water bodies 3- وزير vizier of fraction of people [sic] 4- المحمل Al-mahmal (the bearer) 5- إحرام Ihram (the pilgrim's garment made up of white clothes). 6- مواقيت مكانية certain point (Miqat) 7- المعلقات Mu'allaqat (a group of seven long Arabic poems that are considered the best work of the pre-Islamic era). 8- المشربيةAl-Mashrabia (a type of oriel window). English>Arabic 9- Tactician التكتيكات (مسؤول) 10- Mangrove أشجار القرم أو المانجروف 11- Jazz موسيقى الجاز 12- Saxophone الساكسفون (آلة) 13- Guitar آلة الجيتار 14- Portraiture البورترية (رسوم) 15- Kayak قارب كاياك	Arabic>English 1- سوق Souk 2- حج Hajj 3- إحرام Ihram 4- تلبية Talbiyah 5- عيد الأضحى Eid Al-Adha 6- طواف Tawaf 7- إمارة Emirate 8- كعبة Kaaba 9- كسوة Kiswa 10- شيخ Sheikh 11- بوتيك Boutique 12- كورنيش Corniche English>Arabic 13- Yoga يوغا 14- Adrenaline أدرينالين 15- Vitamin فيتامين 16- Panorama بانوراما 17- Bohemian بوهيمية 18- Yacht يخت 19- UNESCO اليونسكو 20- Mythology ميثولوجيا 21- Romantic رومانسية 22- Logistics اللوجستية 23- Ayurveda الايورفيدا 24- Electronics الإلكترونيات
New	Arabic>English 1- مناقيش Manageesh bakeries 2- آدم adam (very white camel skin) 3- الشنشول Al-Shanshoul (the a small water skin with the cold water) English>Arabic 4- Sorbet نكهة السوربيت 5- Gongs آلة الجونج 6- Selfie صورة سيلفي 7- Couture كورتر (الأزياء الفاخرة) 8- Rafting الرافتينغ أو التجديف المائي	Arabic>English 1- غترة Gutrah 2- بيت Beit 3- قلعة Qala't

Table 5.1: List of examples of transliterated borrowing from the data

5.2.2 Exoticism

It is predicted that exoticism will be less commonly used than other procedures due to the fact that the use of extreme cultural foreignness in the TT is limited to translated literary or religious expressions with minimum adaptation. Exotic translation typically occurs when a cultural term or expression is translated literally. In the selected data, only one example is found in a religious context. The TT used both borrowing and exoticism to relay the meaning of an act of supplication, *talbiyah*, from Arabic into English (Saleh, 2011, p. 235).

ملبين ومكبرين:"لبيك اللهم لبيك"

'Concourse of worshippers chanting the talbiyah, 'Labbaik Allahumma Labbaik' (O God, here I am answering your call)' (Article 9, page 31)

Borrowing here would not be understandable for a target reader, unless one understands Arabic. Given this, the accompanying exoticism ['O God, here I am answering your call'] has been used as an additional religious reference for readers who are interested in the literal meaning of this unique supplication.

5.2.3 Literal translation

Unlike exoticism, literal translation is seen as a default technique in the field of written translation, as explained in section 3.2.4.3. This means that the translator is likely to translate literally as long as literal translation is acceptable in the TT. Vinay and Darbelnet suggest that "literalness should only be sacrificed because of structural and metalinguistic requirements and only after checking that the meaning is fully preserved" (1995, p. 288). Consumer-oriented texts are no exception to this general rule, and literal translation is treated as the basic or draft procedure that a translator should start from.

In the study data, this broad procedure occurs in a very high proportion of the corpus, such that it would be difficult to record the exact number of occurrences of literal translation in 40 articles as it would be extremely time-consuming. As a result, the analysis of literal translation will be restricted to highlighting one example at each level of this procedure from the study data. However, one should note that using literal translation very frequently will eventually affect the overall translation orientation. For this, a case study of literal translation according to Vinay and Darbelnet's approach to translation units (1995) will be conducted in Chapter 6 (section 6.2.2), in order to obtain a percentage for literal translation occurrences compared to other procedures.

The data covers all levels of literal translation according to Newmark categorization (1988, p. 69). He states that literal translation has five core levels: single word to single word as in ‘companies’ شركات (article 1, page 17), group to group such as ‘southern region’ منطقة جنوبية (article 2, page 22), collocation to collocation like ‘Shoppers can grab a bowl of pho’ يمكن للمتسوقين أن يتناولوا أطباق الشوربة المحلية (article12, page 19), clause to clause as in ‘if you feel overwhelmed’ إذا كنت تشعر بالرهبة (article 15, page 15), and the last and broadest level being sentence to sentence such as ‘I’d go to space and meet some aliens’ سأسافر إلى الفضاء وألتقي بعض الكائنات الفضائية (article14, page 67).

5.2.4 Calque

Calque, as discussed in section 3.2.4.4, is recognized as a kind of borrowing according to Vinay and Darbelnet (1995, p. 32). Calque is usually used in transferring ST expressions and involves translating elements (words, and sometimes structures) literally in an attempt to produce a parallel form in the TT to that in the ST. This more or less corresponds to what Newmark terms ‘through-translation’ (1988, p. 84). Newmark does not favour the application of this procedure unless the translator is compelled to use it, as in the case of bringing contiguous cultures closer together. Thus, it is not surprising that the study data show little use of calque. Examples found in the corpus are presented in the table below in a manner corresponding to the three types of calque: lexical calque/good calque, structural calque/bad calque and fixed calque (section 3.2.4.4).

Before consulting the data, it is essential to note that lexical calque respects the syntactic structure of the TL, whilst introducing a new mode of expression. Structural calque introduces a new construction into the language that may result in an unacceptable structure in the TL without compensation.

	lexical calque/good calque	structural calque/bad calque	fixed calque
English>Arabic	1. ‘self-drive’ style’ القيادة الذاتية 2. ‘beach culture’ الثقافة الشاطئية 3. ‘if you’re in doubt’ إذا كان لديك أي شك 4. ‘shining a spotlight’ سلطت الضوء 5. ‘modest-fashion <u>fever</u> has hit the celebrity world’ وصلت <u>حمى</u> الأزياء المحتشمة إلى عالم المشاهير		N/A
Arabic>English	NA	N/A	N/A

Table 5.2: List of examples of calque from the data

As the corpus examples such as those above illustrate, a calque is a word or phrase that imitates a foreign word/phrase morphemically, lexically and semantically in the TL. Accordingly, the translator produces a sort of copy of the SL form. The core difference between calque and borrowing is that the latter involves transferring the whole word or phrase roughly in the form it has in the SL.

As the table illustrates, only five occurrences of calque are recorded and all of them are in one group: lexical calques. ‘Self-drive’ style’ (Article 1, page 17) and ‘beach culture’ (Article 14, page 67) are rendered as القيادة الذاتية and الثقافة الشاطئية, even though these forms are not used as standard in Arabic. However, it is likely to be only a matter of time until they become fixed calques. Also, the phrase ‘If you’re in doubt’ [‘be in doubt’] is a common English expression that makes a good calque in the TT as it obeys the standard rules of Arabic grammar إذا كان لديك أي شك, regardless of using a structure that is not commonly used in Arabic texts and sounds more like copying the ST one. In fact, there are other equivalents for this example used in Arabic such as إذا كنت متردداً or إذا كنت في حيرة [‘If you are hesitant/ if you are confused’].

The absence of structural (i.e. non-grammatical) calques in the data indicates a preference for finding cultural equivalents in the case of cultural gaps rather than bringing the linguistic forms of one culture into another with an inadequate structure.

5.2.5 Transposition

Transposition is considered a standard tool to produce a well-structured translated sentence due to the basic systematic differences between English and Arabic being quite large. After manually recording transposition cases (see Appendix 2), the analysis will focus on Vinay and Darbelnet's and Newmark's categories according to the adopted composite model of translation procedures. First, Vinay and Darbelnet (1995) divide transposition into (1) obligatory transposition and (2) optional transposition (section 3.2.4.5).

Obligatory transposition occurs when it is necessary to apply transposition, since any proposed alternative would affect the appropriateness of the structure in the TT, while **optional transposition** occurs when transposition is not the only possibility. The study data include the following example of obligatory transposition:

'*I always try to <u>source</u> locally*' أحاول دائماً اختيار <u>مصادر</u> محلية (Article 17, page 25)

['I always try to <u>choose</u> local <u>sources'</u>].

The word class in the ST is a verb 'source' that has been changed into a noun مصادر. The English structure in 'to source' is totally acceptable, but a corresponding lexical form in Arabic, such as يتصدر , sounds odd and might mislead the reader.

However, we should note that obligatory transposition is more common than optional transposition. One possible reason is that the translator often needs to reorganise the text in order to achieve an optimum translation for the target reader as well as maintain the original meaning of the ST in the case of applying optional transposition, especially when producing a communicative translation. Thus, instead of using optional transposition, the translator may use other possible translation techniques. Communicative translation and translation by explanation will be discussed in more detail in separate sections.

Optional transposition, on the other hand, occurs many times in the data as in the following:

'*I <u>was visiting</u>*' كنت في <u>زيارة</u> (Article 11, page 58)

Here, the ST verb 'was visiting' becomes a noun in the TT زيارة (plus the verb كنت and preposition في). Naturally, is it also possible to keep the word class in optional transposition. In the case of the previous example, it would be possible to retain the verb, as in كنت أزور or زرت. It should be noted that the choice of optional transposition here has achieved a more suitable equivalent to the TT context in regard to text register which meets the goal of the translation in functionalist terms.

'*It's an influence of taste*' إنه تأثير ذوقي (Article 17, page 25)

Changes in word class are not restricted to verbs and nouns. The previous example involves a change from a noun 'taste' to an adjective ذوقي ['It's a tasty influence'], without affecting the meaning.

Newmark (1988) goes into more detail on this concept. He recognises four categories under transposition as explained in section 3.2.4.5. These are: (1) a change from singular to plural; (2) a change in grammatical structure; (3) a change in the word class; and (4) the replacement of a virtual lexical gap by a grammatical structure. All types are currently used in English-Arabic translation, as confirmed by the study data.

Change from singular to plural

'*A geological movement*' حركات جيولوجية (Article 38, page 16)

The singular word 'movement' in English is transposed into a plural in the Arabic translation, in accordance with the norms of both languages.

Change in grammatical structure

'*Nevertheless*' لكن مع ذلك (Article 16, page 55)

Due to the absence of a lexical equivalent for 'nevertheless' in Arabic, an appropriate transposition in grammar is made, giving لكن مع ذلك, which has the same meaning.

Change in word class

To eliminate repetition in the analysis, no examples will be shown here as this has been explained above, in the discussion of Vinay and Darbelnet, at the beginning of this section.

Replacement of a virtual lexical gap by a grammatical structure

'low-pitched sounds' الأصوات ذات النبرة المنخفضة (Article 15, page 90)

'flip-flop' الشباشب ذات الإصبع (Article 18, page 145)

The above two examples illustrate a suitable substitution for a lexical gap involving hyphenated words in English for modifying purposes with the Arabic noun ذات. This word is a feminine singular form of ذو, meaning 'possessing' or 'one who has'.

'formalise' أضفى صفة رسمية (Article 15, page 90)

As there is no lexical equivalent for the verb 'formalise' in this sense in Arabic, the translator has used the adjective form رسمي 'formal' which does exist in Arabic, modifying the noun صفة 'description/form', using the phrase أضفى صفة as the object of the verb أضفي 'gave [abundantly]'. The entire phrase can be back-translated as 'gave a formal description/form'.

Transposition is without doubt a key translation procedure between English and Arabic, as the basic phrase, tense and sentence systems of the two languages are quite different. Thus, it is hard for the translator in this language pair to overlook such a helpful tool in transferring meaning.

5.2.6 Modulation

As explained in section 3.2.4.6, modulation involves a change in the viewpoint of the message or the form of thought. The following analysis will mainly adopt Vinay and Darbelnet's (1995) approach as they provide an extensive categorization that contains ten subcategories under both 'obligatory' and 'optional' types.

The following applications of types of modulation will only give examples of each of the ten subcategories and overlook obligatory and optional division (see Appendix 3 for a list of modulation examples as recorded). This is because the difference between these notions does not affect how these types appear in the text, i.e. abstract for concrete modulation for instance is the same whether it is obligatory or optional. Thus, knowing the appropriate way to use such a technique is more crucial than deciding if it must be applied or can be treated as an option.

5.2.6.1 Abstract for concrete (including general for particular, and particular for general)

The data contain two examples from English to Arabic where particular nouns are replaced by general ones.

'Trendy beach retreats' المنتجعات الشاطئية (Article 4, page 17)

The first example indicates a specific type of beach resort, *trendy beach retreats*, that could be translated literally as الملاذات الشاطئية العصرية. However, the translator prefers to modulate the notion into المنتجعات الشاطئية, which means *beach resorts*. The use of modulation is acceptable as the noun *retreat* is not well recognized in Arab culture, and has a negative connotation, such that the target audience might think that beach retreats are some sort of place of punishment. Given this, 'resort' is used to deliver a meaning within the frame of a similar conception.

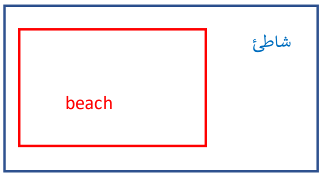
The example 'trendy beach retreats' / المنتجعات الشاطئية is quite complicated to analyse. الشاطئية (شاطئي) is a hyperonym of 'beach' (considered 'adjectivally' – i.e. as an attribute; Crystal, 2008, p. 43). All beaches are 'شاطئي things' (i.e. شواطئ 'coasts'), but not all 'شاطئي things' (i.e. شواطئ 'coasts') are beaches; some are cliffs or rocky.

There is also the question of the denotative relationship between منتجع and 'retreat'. The sense of 'retreat' (which is a polysemous word) being used here is 'A quiet or secluded place in which one can rest and relax' (Stevenson, 2010, p. 3936). Not all cases of منتجع (i.e. what might be called 'منتجعs' are quite or secluded places (some cases of منتجع - 'منتجع's' - might be quite noisy and not secluded), and not all quiet and secluded places are some cases of منتجع - 'منتجع's' (some quite and secluded places may not be cases of منتجع - 'منتجع's'; i.e. nobody uses them as a resort, or similar). The denotative relationship between منتجع and 'retreat' is thus one of semantic overlap.

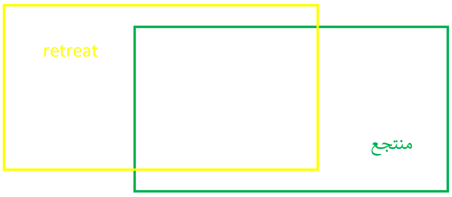
'Trendy' corresponds to nothing (zero/Ø) in the Arabic. The correspondence between zero and nothing between languages normally at least involves the 'zero' form being a hyperonym of the non-zero ('something') form. Thus, if we take English 'house' and Arabic بيت to be synonyms (in the appropriate sense of both 'house' and بيت), بيت is a hyperonym of 'big house' (and 'big house' a hyponym of بيت); all big houses are also cases of بيت – i.e.'بيت's', but not all cases of بيت – i.e.'بيت's'- are also big houses (some cases of بيت – i.e.'بيت's' - are small [houses], for example). Thus, the use of 'trendy' in the English makes the English ‘trendy beach retreats’ hyponym-like of the Arabic المنتجعات الشاطئية.

These relationships can be diagrammised, along the lines in Thinking Arabic Translation (Dickins et al., 2017a, pp. 75-80) as follows:

A. Denotative relationship between ‘beach’ and الشاطئية (i.e. شواطئ /شاطئ ‘coast’): hyponymy-hyperonymy



B. Denotative relationship between ‘retreat’ and منتجع: semantic overlap



C. Denotative relationship between ‘trendy’ and zero (Ø): (de facto) hyponymy-hyperonymy

It is also possible to calculate the denotative relationship between the phrases ‘trendy beach retreats’ and المنتجعات الشاطئية factoring in all three denotative relationships above. If the comparison was just between ‘beach retreats’ and المنتجعات الشاطئية the relationship between the English and the Arabic phrase would clearly be one of semantic overlap. Some, but not all, *beach retreats* are منتجعات شاطئية; a *beach retreat* which is also a resort is a منتجع الشاطئ. However, a *beach retreat* which is not a resort is not a منتجع شاطئ. Similarly, some, but not all, منتجعات شاطئية are also *beach retreats*. A منتجع شاطئ which is on a beach is a *beach retreat*, for example. But a منتجع شاطئ which is not on a beach (e.g. it overlooks a cliffs or rocks at the edge of the sea) is not a *beach retreat*.

The use of ‘trendy’ in the English, however, adds a complication. ‘Trendy’ effectively means that the ‘retreat’ in question is a resort. ‘Trendy’ means ‘very fashionable or up to date’; Lexico.com. Thus, it is not possible to have a retreat which is both trendy and not a resort, since being trendy (fashionable) rules out being not commonly used by people (and therefore not a resort). Accordingly, the relationship between ‘trendy beach retreats’ – i.e. in effect ‘trendy beach resorts’ and المنتجعات الشاطئية is in practice one of hyponymy-hyperonymy; all cases of *trendy beach retreats* (= trendy beach resorts) are also cases of منتجعات شاطئية. However, not all cases of منتجعات شاطئية are also cases of *trendy beach retreats* (= trendy beach resorts). A منتجع شاطئي which is not on a beach (e.g. it overlooks a cliffs or rocks at the edge of the sea) is not a <u>*beach*</u> *retreat* (whether a trendy or a non-trendy beach resort). المنتجعات الشاطئية is thus (effectively) a hyperonym of ‘trendy beach retreats’.

‘Colonial-era manor houses’ منازل العصر الاستعماري (Article 4, page 17)

The example ‘Colonial-era manor houses’ منازل العصر الاستعماري is much simpler to deal with. الاستعماري is a synonym of ‘colonial’ and العصر is a synonym of ‘era’, while ‘manor houses’ is a hyponym of منازل; all manor houses are منازل (i.e. houses) but not all منازل (i.e. houses) are manor houses (e.g. semi-detached houses and terraced houses are not, for example). Thus, the overall relationship between ‘Colonial-era manor houses’ and منازل العصر الاستعماري is one of hyponymy-hyperonymy. ‘Colonial-era manor houses’ is the hyponym, and منازل العصر الاستعماري the hyperonym.

5.2.6.2 Explicative modulation

‘Many Oman-based families’ الكثير من العائلات والأطفال من المواطنين والمقيمين (Article 12, page 24) [‘Many families and children of citizens and expatriates’].

One form of modulation is to give explicit information about a word or term. ‘Oman-based’ is a hyphenated word that covers all people who live in Oman. However, a fairly literal translation المقيمين في عمان is not acceptable in Arabic as this would refer exclusively to foreigners or expatriates who are not Omani but come for work or move to live in the country.

5.2.6.3 A part for the whole

'<u>Now</u>, there's plenty of both these aspects to his job' أما <u>اليوم</u> فقد انقلبت الآية (Article 20, page 25)

'Now' is part of the time which represents the current moment, and it has been replaced by اليوم (today), a metaphorical extension that is commonly used to refer to the current situation in Arabic. A reasonable interpretation of this is perhaps to produce a more natural translation that reflects stylistic differences between the languages.

5.2.6.4 One part for part

'City's <u>hustle-and-bustle</u>' <u>صخب</u> المدينة (Article 12, page 18)

The English text contains a common expression that describes the noise and vibrancy of city life. However, the translator prefers to use an equivalent expression in Arabic as a more literal translation, as إزعاج المدينة وضوضاءها would impede text comprehension. The difference between the English and Arabic forms is that the English refers to only one part of what is referred to by the Arabic, and thus can be subcategorized under 'one part for part modulation'.

5.2.6.5 Reversal of terms

The data do not capture any usage of reversal of terms modulation, but this does not confirm the complete absence of this type in English-Arabic translation. It might, for example, appear more frequently in the translation of literature.

5.2.6.6 Negation of the opposite

'It doesn't end there' ليس سوى البداية (Article 17, page 25)

Even though negation is used in both ST and TT, this is still considered a type of modulation as the translator offers a different viewpoint of information to give the same meaning by manipulating the negation. The phrase is given an overall affirmative sense by adding سوى, which means 'but, except', so the literal meaning of the whole TT phrase is ['nothing but the beginning'], meaning, functionally, ['just/only the beginning']

‘Prague also boasts of a lot of secrets spots often excluded out of visitor’s to-do-list while in the city’ تزخر براغ بالكثير من الأسرار التي لا يعرفها الزائر إلا عندما يحل ضيفا عليها (Article 12, p. 18)

The TT here uses negation for an affirmative sentence. The phrase is translated to لا يعرفها الزائر إلا عندما يحل ضيفا عليها [‘does not know them until he becomes a visitor to Prague’]. This is perhaps one of the main ways of modulation where negation might remove the negative/positive connotation of the ST if the phrase were translated literally. The word ‘excluded’ has a negative connotation when it is translated into Arabic تستثنى/تعزل, while the alternative لا يعرفها [‘does not know’] delivers the same connotation as the ST.

5.2.6.7 Active to passive and vice versa

‘Khorfakkan is also characterized by many stories and legends’ اجتمع حول خورفكان الكثير من الحكايا والأساطير (Article 22, page 84), [‘Many stories and legends gathered/met around Khorfakkan’].

Active for passive is the most frequent modulation procedure and one of the most common stylistic differences between English and Arabic. Language style in English prefers a passive voice whereas an active voice is standard in Arabic, unless the subject is unknown. English typically uses a passive voice where the agent is unknown, or where it is appropriate to background the agent (as a *by*-phrase, following the verb). By contrast, the active voice is standard in Arabic, unless the agent is unknown (El-Yasin, 1996). Arabic does not traditionally have a way of expressing the agent in a passive sentence, traditionally using an active sentence with Verb-Object-Subject word order, where English would have a passive verb with a following agent introduced by *by* (though in Modern Standard Arabic, forms such as من قبل *min qibal* ‘on the part of’ are, under the influence of English, sometimes used to introduce the agent in a sentence with a passive verb). Thus, Arabic tends to use fewer passives than English. Given this, we can say that it is necessary for the naturalness of the translation to adopt this procedure in numerous cases. In the example above, the change from passive to active voice is established by substituting the passive verb *‘characterized’* with the active one اجتمع [‘meet’]. In all circumstances, modulation is supposed to retain the core meaning being communicated.

5.2.6.8 Space for time

The data shows no use of space for time modulation**.** However, like reversal of terms modulation, this type is generally possible whenever needed in the language pair being studied.

5.2.6.9 Exchange of intervals for limits

'The first part of your day' النصف الأول من يومك (Article 29, page 27)

These one of two examples from the data illustrates that the ST interval limit 'part' is rendered into the TT as time limit النصف ['half']. Modulation here is used to make the translation sound more natural, as الجزء الأول 'first part' would sound odd in collocational terms in Arabic because the word جزء is commonly used with other nouns, for example referring to books and films. Even though the expression جزء من يومي 'part of my day' may be used in some contemporary Arabic texts, it was an effect of poor translation that transferred the English style in the collocation as well.

5.2.6.10 Change of symbol

Two instances of change of symbol modulation are found, i.e. cases in which the SL metaphorical expression and collocation is translated by a metaphorical expression and collocation specific to the TT. Ideally, the translations contain the same meaning but use different symbols.

'a good chance' احتمال كبير (Article 16, p.59)

'Sun-baked rocks' الصخور المستحمة بأشعة الشمس (Article 21, p.43)

‘Good’ in the first example is translated as احتمال كبير [‘big chance’]. The English ‘word’ has three basic senses according to the corpus-based Oxford Dictionary of English[1] (accessed through Dictionary.com online):

1. morally excellent; virtuous; righteous; pious
2. satisfactory in quality, quantity, or degree
3. of high quality; excellent

The listing of the sense ‘morally excellent; virtuous; righteous; pious’ first by Dictionary.com suggests that this is to be regarded as the basic sense of ‘good’. ‘Good’ in ‘good chance’ – meaning ‘significant chance’ can be regarded as a metaphorical (or metaphorical-type) extension of this. The situation can be analysed using the fairly traditional vehicle-topic-grounds model of metaphor analysis found in Dickins, Hervey and Higgins (2017a, pp. 195-196). According to this, ‘good’ in the basic sense of ‘morally excellent; virtuous; righteous; pious’ is the vehicle, and ‘good’ in the sense intended here, i.e. ‘significant’ is the topic. Finally, the grounds (the respect in which topic is like the vehicle) might be that like morally excellent (virtuous, righteous, pious) things, significant things are relatively rare. In fact, ‘good’ in the expression ‘good chance’ is what Dickins, Hervey and Higgins term a ‘lexicalised’ metaphor, i.e. its sense is fixed by the conventions of the English language. As Dickins, Hervey and Higgins note, “it is a bit artificial to apply the notions topic, vehicle and grounds to lexicalised metaphor” (Dickins, Hervey and Higgins, 2017a, p. 196), and it may, as here, result in a somewhat strained analysis – although this is, in fact, traditional practice.

[1] The corpus-based Oxford Dictionary of English is not to be confused with the better known Oxford English Dictionary, which is older and not corpus-based. While the Oxford English Dictionary lists word senses according to age (with the oldest attested sense of the word being listed first), the Oxford English Dictionary, and, by extension, Dictionary.com, lists first the sense of the word which is deemed to be most basic, either because it is the conceptually most basic sense (e.g. a concrete sense, as opposed to more abstract senses), or because it is the most commonly used sense, or a combination of the two.

The translation of ‘a good chance’ as احتمال كبير [‘big chance’] changes the symbol (metaphor) involved. The basic sense of كبير in Arabic is ‘(physically) big’, on the basis that the physical sense of a word is always to be regarded as its basic sense (since physical things are conceptually basic), non-physical, abstract senses being non-basic (conceptually secondary). Accordingly, the abstract sense of كبير (‘significant’) in احتمال كبير is a secondary sense. According to the vehicle-topic-grounds model to analyse the relationship between the basic sense of كبير (‘[physically] big’) the secondary sense (‘significant’) we may say that the vehicle of كبير in احتمال كبير is ‘physically big’ and the topic is ‘significant’. The grounds might be that like physically big things, significant things are prominent (physically big things are perceptually prominent, while significant things are conceptually prominent). Like ‘good’ in ‘good chance’, كبير in احتمال كبير is a lexicalised metaphor; accordingly, this analysis might be considered slightly artificial.

‘Sun-baked’ in the other expression becomes المستحمة بأشعة الشمس [‘showered by the sun’s rays’]. As with ‘a good chance’ / احتمال كبير above, here there is change of symbol (metaphor). The core of the metaphor in ‘sun-baked’ is ‘baked’, and we can ignore ‘sun’, which functions more-or-less literally here, in our analysis. According to the vehicle-topic-grounds metaphor analysis model, in ‘[sun-]baked [rocks]’, the vehicle is ‘baked’ (i.e. something which is baked), and the topic is the actual meaning of ‘baked’ in this context, i.e. ‘heated up’. The grounds might be that like something which is baked, the rocks are heated up to a significant temperature (again, because ‘sun-baked’ is lexicalised metaphor in English, reconstructing the grounds is a rather artificial exercise).

In the TT, the ST symbol (metaphor) ‘sun-baked’ is change to المستحمة بأشعة الشمس [‘showered by the sun’s rays’] – a shift from ‘baking’ to ‘showering’. In the ST, it is only المستحمة [‘showered’] which is metaphorical. The rest of the phrase to بأشعة الشمس [‘the sun’s rays’] is metaphorical, since it really is the sun’s rays which warm the rocks. According to the vehicle-topic-grounds metaphor analysis model, the vehicle of المستحمة is ‘showered’ (in the literal sense), and the topic is ‘heated up’. The grounds might be that like something which is showered (upon), the rocks are subject to persistent contact from the sun (the contact being through water in the case of rain, and through sun in the case being described).

Again, this modulation is expected to occur in this language pair as the differences in choices of symbols are huge.

5.2.7 Cultural transplantation

The term indicates an extreme procedure that is only applicable in rare situations where there is an exclusive term in the culture of the SL. As explained in section 3.2.4.7, occurrences of cultural transplantation are limited because it is not regarded as an accurate translation procedure and should only be applied to certain types of texts where the TT reader does not have specific knowledge of the ST culture, such as drama (Newmark, 1988, p. 83).

Even though many cultural gaps are found in the data, especially in Arabic-to-English articles where Arabic culture is rich in unique terms, the translation texts show no use of cultural transplantation. This suggests two main things. First, cultural gaps where found can be overcome by other translation procedures, such as borrowing with explanation and communicative translation, or even removed using translation by omission. This might also indicate which procedures are preferred by the translator or the translation policy adopted. Second, the absence of cultural transplantation could relate to the overall trend of the translation: what is known as the translation strategy. As discussed in section 3.3, there are two opposite poles in translation strategies according to Venuti (2018) – what he terms domestication and foreignization. Venuti says that translation strategies "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it" (2018, p. 240). Thus, the strategy might be a tendency towards foreignization, as the context does not appreciate cultural equivalent because translation here aims to preserve the formal ST features and in turn inform the reader about the culture of the source text. Further details on translation strategies will be touched on in the following chapter.

5.2.8 Communicative translation (in Dickins et al's sense)

As discussed in section 3.2.4.8, 'communicative translation' is a term used by Dickins et al. (2017a, p. 41), in a very restricted sense, to describe a situation where an SL expression is replaced by a TL expression that is culturally suitable for the target audience and is the only expression (or one of a very limited number of expressions) which is typically used in the target culture in the specific context. Newmark, by contrast, uses the same term 'communicative translation' in a very different way, to mean: "an attempt to produce on its readers an effect as close as possible to that obtained on the readers of the original" (Newmark, 1981, p. 39).

For Dickins, regarding Hervey and Higgins' definition, the question to answer for each of these data examples is: Is this the only possibility (or only one of a few possibilities) which could reasonably be used in this context in Arabic? If the answer is 'yes', then this is communicative translation, in the sense used by Dickins, Hervey and Higgins (2017a, p. 41). If the answer is 'no', then it is not. Newmark's definition, by contrast, involves asking the question: "Does this TT produce on its readers an effect as close as possible to that obtained on the readers of the original (ST)?" If the answer is 'yes', then this is communicative translation in the sense used by Newmark. If the answer is 'no', then it is not.

As a matter of fact, consumer-oriented texts are likely to contain expressions and idioms as the context is a mixture of tourist information and advertising. These texts are usually aimed at making the consumer eager to read them, by using attractive language that involves culturally based expressions. Overall, there are 34 occurrences in total of what I will call 'communicative translation' (see Appendix 4), mostly implemented using idiomatic expressions. The basic criteria for identifying this type are: first, a fixed, standard SL term or expression is rendered into a fixed, standard TL term or expression; second, normally there are no alternative options to choose from. Thus, many other examples satisfy the first criterion but not really the second, which in turn leads the researcher to make a small amendment to the definition, as will be explained in the paragraph.

After consulting the data, the researcher found it better to distinguish 'communicative translation' into two types: 'original communicative translation' and 'idiomatic communicative translation'. 'Original communicative translation' refers to Dickins et al.'s 'communicative translation', while 'idiomatic communicative translation' covers the area where the ST conveys the content of the message by making it more 'natural', rather than just giving additional details in the TT (Dickins et al., 2017a, p. 41). 'Idiomatic communicative translation' usually uses idioms or familiar phonic and rhythm patterns (ibid.). Thus, it can be categorized under communicative translation as it uses the expression-for-expression technique instead of just explaining or giving details. However, idiomatic communicative translation is not fixed or the only possible alternative in the way that original communicative translation is, making idiomatic communicative translation somewhat different from original communicative translation. Thus, we cannot say that these idioms in idiomatic communicative translation are the only equivalents available for such expressions, but rather that they are suitable ones.

The data show four applications of original communicative translation from English to Arabic text. Consider the underlined expression in the example below:

'Countless street-food vendors' عدد لا يحصى من محلات بيع الأغذية (Article 5, page 36)

It is noticed that the Arabic TT has added one word to present the same expression, The TT عدد لا يحصى ['a number which is (cannot be) reckoned'] is the only alternative for 'countless' in English as using لا يحصى alone would not deliver the content commutatively. Note that we should not regard this phrase as translation by addition as the whole alternative is a fixed expression in the TT and thus cannot be treated as a separate additional word.

Similarly, the best translation of 'Arabian Nights' is ألف ليلة وليلة ['one thousand and one nights'] (Article 6, page 22), which is an equivalent Arabic expression describing the same term in the TL culture. The term is basically a case of a proper name that could be categorised later under section 5.2.11 according to the method of translation. However, it is viewed here from a communicative translation point of view.

As for idiomatic communicative translation, there are plenty of examples, as shown in the table below, from both English-Arabic and Arabic-English texts. One clear example is the English ST 'pick up the story' (Article 3, page 32), which is translated communicatively as واصل شريط الذكريات ['continue the tape of memories']. The translator here uses an equivalent Arabic expression that describes the same situation in the TL culture. Likewise, 'Since he can remember' (Article 33, page 16) is an English expression to refer to the stage of childhood when a person starts to have memories about his/her own life. This is replaced in Arabic by an equivalent idiom منذ نعومة أظفاره

[‘since his nails were soft’], which refers to the same stage and presents a corresponding notion.

Religious expressions may be another application of idiomatic communicative translation, even though there is no specific alternative in the TL. For instance, in the sentence ‘Muscat is blessed with several stretches of long sandy beach’ (Article 6, page 24), the word ‘blessed’ alone is somehow misleading in Arabic, given the additional parenthetical notion ‘where Islam is dominant and strongly related to Arabic’. The translator should accordingly use a suitable cultural equivalent to clarify the reason for the creation of the blessing حبى الله مسقط بشواطئ طويلة ممتدة [‘God has blessed’]. This cultural alteration also appears in another example, where ‘I had the honour of performing Hajj’ is translated as لقد أنعم الله علي بأداء وإتمام فريضة الحج [‘God has blessed me with’] (Article 9, page 31). It is interesting to note that the latter example is taken from an article about religious experience, while the former is a purely tourist text. This validates the importance of having this cultural expression in any Arabic text whenever needed.

Idiomatic communicative translation is also used in Arabic-to-English texts on a number of occasions. In one example, الشطرنج: أوسع بكثير من رقعتها [‘Chess: much wider than its board’] (Article 23, page 50), chess is being described through this Arabic expression as something more than just a game. It is replaced by ‘Chess: a game with a deep history’. Although this is not the only alternative expression in the TL, it is an idiomatic expression that delivers the intended meaning.

5.2.9 Translation by omission and Translation by addition

As there are several general similarities between omission and addition, the layout of the analysis and discussion will first describe the situation for both procedures. This will be followed by a separate section that considers detailed differences. The examples of omission and addition are numerous and comprehensive and have to be looked at from two perspectives: the textual level and the goal of such usages. On this basis, the main categories of omission and addition are divided in the Appendix table according to the textual level at five levels: word level, phrase level, clause level, sentence level and paragraph level (see Appendix 6). After that, each level will be considered and presented in light of the goal of usage. It should be noted that for omission procedures, we will only indicate the ST as it is the only affected part, while, for corresponding reasons, the TT is the only part presented in the Appendix table in the case of addition.

5.2.9.1 Overview of analysis of translation by addition

Under the goal (or purpose) of the use of translation by addition, the addition procedure will be analysed on the basis of the following types: filling out elliptical expressions, obligatory specification, additions required because of grammatical restructuring, amplification from implicit to explicit status, answers to rhetorical questions, addition of classifiers, addition of connectives, categories of the receptor language which do not exist in the source language and, finally, doublet. These types are introduced by Nida (2003, pp. 227-231), who developed the notion of techniques of adjustment that include both additions and subtractions (omission). Nida believes that most additions are in fact part of structural alteration, which demonstrates how difficult it is to analyse one procedure without presenting other structural modifications (2003, p. 227).

It is useful to further clarify each of Nida's nine techniques of adjustment to relate these terms to what is found in the data (2003, pp. 227-231). The first is addition due to filling out elliptical expressions. Ellipsis is "a term used in grammatical analysis to refer to a sentence where, for reasons of economy, emphasis or style, a part of the structure has been omitted, which is recoverable from a scrutiny of the context" (Crystal, 2008, p. 166). It occurs because each language has certain situations where it is possible to remove words without affecting the meaning, but these vary from one language to another. Nida also believes that, on some occasions, it is not enough to fill out the missing parallel ellipsis in translation; we may also need to add several language elements to convey the whole meaning (2003, p. 227).

The second technique of adjustment is obligatory specification, where adding a specified word is a necessity for one of the following reasons: to remove ambiguity caused by unclear words in the TT, or to add more specification in cases of words that have a general meaning in the receptor language. The third technique is addition being required because of grammatical restructuring. Nida lists three main situations where restructuring the grammar in the TT would give rise to the need for amplification (2003, p. 228). These are shifting the voice from passive to active and vice versa, modification from indirect to direct discourse as when the discourse is largely implicit, and finally change of word class such as shifting from noun to verb. Amplification from implicit to explicit status is a fourth technique. This usually happens at the semantic level so the meaning should be revealed in the TT by adding more words to explain it. The fifth technique of adjustment is addition due to answers to rhetorical questions, which is mainly used in religious and literary texts.

The sixth technique of adjustment is the addition of a classifier, which is one of the most common methods of addition when translating cultural texts between English and Arabic. A classifier is frequently required when rendering proper names from English and has already been explained under translation of proper names (section 5.2.11). The addition of connectives is the seventh technique, where in some languages a transitional tool is used to help in rendering a sequence of events, noting that connectives do not carry any extra information but rather maintain harmony in understanding the text (2003, p. 230). The eighth technique involves categories in the TL which do not exist in the SL. This requires the translator to comply with TL categories, such as using the dual form instead of plural in Arabic, although the dual form does not exist in current English (ibid.). The last technique is doublet, i.e. the use of “a pair of different words in a language which have a common origin and display similarities of form and meaning” (Crystal, 2008, p. 157). However, this case is not applicable to the language pair considered in this thesis.

In order to avoid overlaps in our analyses between these various forms of addition, some of which are linguistically convergent, the data analysis will focus on the most prominent features. For this, three techniques of adjustment – answers to rhetorical questions, addition of a classifier and doublet – will be excluded from the analysis as they are not suitable for the data language pair or the category of data texts. In addition, in every group of examples, there are certain other features that cause words to be added, because of the remoteness from one another of either the language pair or the culture pair. Thus, the analysis of each category will discuss the reasons, depending more on general cultural and language characteristics than a detailed consideration of Nida’s remaining six techniques of adjustment.

There are other researchers who have expanded more on translation by addition and even proposed sub-categorizations for addition procedures (e.g. Klaudy 2008; Olohan & Baker 2000; Pápai 2004), but they are excluded from the scope of this study. The reason is that the ways in which they present the notion of translation by addition in their work are not suitable for the goal of this research. For instance, Klaudy (2008, p.83) proposes four categories of explicitation: obligatory explicitation, optional explicitation, pragmatic explicitation and translation-inherent explicitation. However, it is hard to apply these criteria to real data, as noted by Englund Dimitrova (2005, p.38), who criticizes Klaudy's typology and describes it as difficult to apply because the categories of the typology derive from different criteria and levels. Englund Dimitrova also mentions that the category 'translation-inherent' is a hypothetical type, while the other categories are based on linguistic realizations, and pragmatic explicitations fall under optional explicitations (2005, p. 38).

The data cover 429 occurrences of translation by addition in total, relating to all aspects of the textual levels (see Appendix 6), with 338 English-to-Arabic examples and 94 Arabic-to-English ones. They are divided as follows: 102 examples at the word level, 160 at the phrase level, 98 at the clause level, 48 at the sentence level and 21 at the paragraph level.

5.2.9.2 Overview of analysis of translation by omission

Looking at the full set of texts in which omission occurs in the TL, perhaps the most convenient method of analysis is to look at each group at the text level and then present the reasons for omissions. Nida (2003, p. 231) suggests that translation by omission, or 'subtraction' as he terms it, usually occurs less commonly than translation by addition. He also discusses typical cases that might incline the translator to employ translation by omission as follows: repetition, specification of reference, conjunctions, transitionals, categories, vocatives and formulae. However, these cases do not cover all the examples in the data and, as Nida notes, subtraction only works in cases where the TT information is not altered or removed, and results in closer equivalence than would, on general grounds, be expected in the specific context (2003, p. 233). Given this, removing information which is unimportant for the target reader will also be investigated as one principle form of omission in translation from Arabic, as supported by Dickins et al. (2017a, p. 20).

As noted above, it may be valuable to expand more on Nida's types of subtraction to test the usage carefully in the data. Nida lists seven types of subtraction, starting with repetition (2003, p. 233). ‘Repetition’ in some languages occurs in the form of doublets or to emphasise a term or phrase. Thus, it is better in some translation instances to omit these clichés to avoid tautology which might mislead the TT reader. The second type is ‘specification of reference’, which is the reverse of adding a classifier to the reference. This is typically employed in cases where the explanation of a proper name would give a rather misleading understanding and therefore the specification is removed in the TT. ‘Conjunctions’ are the third type that are used as a tool to build up cohesion in text: these may involve either hypotaxis (subordination) or parataxis (coordination). In the case of our language pair, omission of this type can be found in Arabic-to-English translation where the conjunction ‘and’ is typically removed before all except the final element in a listing. For instance, أحمد وخالد ومحمد [‘Ahmed and Khalid and Mohammad’] becomes ‘Ahmed, Khalid and Mohammad’. It should be noted that the examples in the thesis are arranged according to a system. If the example is taken from the data, the article and page numbers follow as a reference. If the constructed examples is not taken from the data, no reference is added.

The fourth type of omission involves ‘transitionals’, which are considered to be another tool for reflecting relationships between phrases in text. They differ from conjunctions in that they cover wider selections of elements that “mark a transition from one unit to another” (Nida, 2003, p. 233). This type is mainly applicable in omission between English and Arabic where removing the transitional word would not affect the meaning of the text. ‘Categories’ is the fifth type of subtraction; here, Nida refers to a situation where the receptor language has no corresponding category such as a plural form. In this case, the translator is obliged to either remove the reference or explain it in different words. The sixth type of subtraction involves vocatives. Here, omission is possible as each language has its own form and style of vocative expressions. In Arabic, devices for addressing people in a polite way are related to proper names, as has already been explained in section 5.2.11. The last type involves formulae, which covers any set form of words that is used in a particular context. It is applicable in some religious situations where formulas in the SL are relatively meaningless if they are translated literally in the TL. Accordingly, it is better to reduce the relatively long formula to a shortened fixed phrase in the TL. For example, النبي محمد صلى الله عليه وسلم [‘the Prophet Muhammad prayer and peace be upon him’] is commonly rendered in English as ‘the Prophet Muhammad, peace be upon him’. As with translation by addition, the data analysis will only consider the most prominent forms of omission that involve no overlap between them. Accordingly, ‘specification of reference’ and ‘vocatives’ will be dismissed from the omission analysis as they have already been discussed under proper names.

The total number of examples of omission in the data is 295, as shown in Appendix 6. This is roughly half the number of examples of addition. It comprises 217 English-to-Arabic examples, and 78 Arabic-to-English ones. These figures support Nida’s view of omission above regarding the commonness of translation procedures and reflect the need to use translation by addition more frequently than translation by omission in translating culture-based texts. In relation to textual levels, examples of omission occur at all five levels as follows: 70 at the word level, 124 at the phrase level, 54 at the clause level, 30 at the sentence level and, finally, 16 at the paragraph level.

5.2.9.3 Translation by addition at the word level

Among the 102 examples found in the data, several techniques of addition are found at the word level. Starting with ‘obligatory specification’, it is regularly used but not necessarily obligatory in English-to-Arabic articles, and therefore it is better to rename it as ‘addition of a specification’. Most word level applications fall under this type, the most obvious example being the addition of the adjective الخصب ‘fertile’ to the name of the river ‘Milijaca’ (Article 30, page 26). The addition here is completely optional as the meaning would be clearly delivered even without the specification. In another example, ‘70 kilometres west of the capital’ becomes ٧٠ كم من العاصمة مسقط. The name of the capital مسقط appears at the end of this phrase in Arabic (Article 6, page 16). The TT has added the word مسقط ‘Muscat’ for specification purposes, which would be considered an optional choice. Examples are also found in the opposite direction, for the addition of a specification. In the following example, the English TT adds the word ‘quiet’: الطرقات الخلفية becomes ‘quiet back streets’ (Article 8, page 19). The addition here is optional and appears to be decided according to the overall translation strategy. An optional specification is also applied in مبنى البرلمان [‘Parliament building’], which is rendered as ‘Lebanese Parliament building’ (Article 8, page 19).

Cases are also found where there is obligatory specification, as in ‘a physical challenge’, which becomes تحدياً بدنياً كبيراً [‘big physical challenge’] (Article 30, page 26). The addition of ‘big’ is significant in Arabic as the connotation of ‘challenge’ in

English is not the same as that of تحد in Arabic. In English, ‘challenge’ tends to mean something big or significant, whereas in Arabic تحد does not necessarily suggest this.

There are also a few examples of the addition of a classifier, as in the translation ‘kunafa’, which is the name of a sweet, as حلوى الكنافة (Article 6, page 26). Here, the ST word ‘kunafa’ is itself originally borrowed from Arabic, and although it is sometimes used in English, it still has a rather marginal status as an English word. However, the addition of a classifier will not be presented again as this would essentially be a repetition of what has been discussed under the translation of names.

Another small set of addition usages occurs when adding a meaningful word for non-linguistic reasons. For instance, the English ST ‘food and camping suppliers’ is rendered into Arabic with the addition of اللوجستية ‘logistical’ as المواد الغذائية واللوجستية والتخييم (Article 1, page 13). Perhaps the translator here is opting for free or communicative translation and sticking to the original is not as important as delivering the overall meaning. In another interesting example, the translator also proves that adding information is significant for TT readers. The ST phrase is ‘flowers pressed into glass trays smeared with fat’, which is rendered in the TT as عصر الأزهار في صوان زجاجية مدهونة بدهن بقري. The source of the ‘fat’ is identified in the TT [‘beef fat’], apparently to highlight that the fat is not pig fat, which is not acceptable in most Arab societies.

The filling out elliptical expression technique also occurs at this level. Consider the following:

‘*We opened it in October 2014 through our Orphans for Orphans foundation and it has already helped 300 students, which is amazing.*’

افتتحنا المدرسة في أكتوبر ٢٠١٤ من خلال مؤسسة "أيتام من أجل الأيتام"، وحتى الآن قدمت المساعدة لأكثر من ٣٠٠ طالب، وهو حقاً إنجاز مدهش" (Article 18, page 154) [‘We opened it in October 2014 through our Orphans for Orphans Foundation and it has already helped 300 students, which is an amazing achievement.’]

Without the addition of انجاز [‘achievement’], the TT might be considered elliptical.

In summary, we can confirm that addition of a specification is the most commonly used form of addition at the word level, while there is some use of both addition of a classifier and filling out of an elliptical expression. There is not a single use of Nida's other techniques of adjustment.

5.2.9.4 Translation by addition at the phrase level

Addition at the phrase level is the most frequent procedure; the data contain 160 occurrences involving various usages. As with the word level, 'addition of a specification' is the main reason for the majority of occurrences in this section. Consider this example:

'You'll cross a first unforgettable pass' حيث تعبر أولاً مساراً ذا مناظر رائعة لا تنسى (Article 1, page 13)

The expression 'unforgettable pass' is rendered with more explanation in Arabic, becoming مساراً ذا مناظر رائعة لا تنسى ['unforgettable pass that has fabulous views']. This addition to the expression is optional as the meaning has an equivalent in Arabic and would be effectively conveyed using literal translation only. The situation is also found in the opposite direction, where the ST ضفاف المتوسط ['banks of the Mediterranean'] is translated as 'the deep blue Mediterranean Sea' (Article 8, page 18). This suggests that addition is mostly used for optional specification and it is left to the translator to take such decisions for stylistic reasons.

However, there are a few examples of using addition of meaningful words for non-linguistic reasons. This usually occurs in article headlines and sub-headlines, for instance:

'Summertime bliss in Salalah' استكشف سلطنة عمان: روعة الصيف في صلالة

(Article 2, page 16)

One way of presenting a headline that is intended to be as attractive in the TT as in the ST is by adding a phrase to emphasise the content of the following paragraph. The translator adds استكشف سلطنة عمان ['discover the Sultanate of Oman'], highlighting the content of the article and and giving greater clarification about what the article covers for Arab readers.

There are also examples at the phrase level where 'addition of connection' is found, as in the following instance:

'What makes you different?' ما الذي يجعلكم مختلفين عن غيركم؟ (Article 14, page 69)

Here, عن غيركم ['from others'] is added because the TT question would be not fully understood structurally as ellipsis here is not allowed in Arabic. This would not count as ambiguity, but rather the sentence would be grammatically incomplete. However, the same example could also be said to belong to the 'filling out elliptical expression' type. The phrase in English is arguably elliptical but works fine, as the loss of the omitted words ('from other people', or similar) does not affect the meaning, whilst in Arabic a form such as ما الذي يجعلكم مختلفين ['what makes you different'] would be incomplete without the addition of عن غيركم.

In the same manner, more than one reason may be behind the addition of phrases in the following:

'I absorb as much as possible – that's the raw material – and then go home and redraft.'

أحاول استيعاب قدر ما استطيع من التفاصيل- والتي تكوَن المواد الخام بالنسبة إليَ- ثم أعود إلى المنزل وأنقح مسوَداتي (Article 21, page 152)

The first addition من التفاصيل ['of details'] is mainly amplification, the fourth type of addition, where the phrase is moved from implicit to explicit status in the target text. We might also consider it as one method of filling out an elliptical expression, since the meaning is being explained more in Arabic to emphasise the unclear object. As for the second addition بالنسبة إلي ['for me'], this is an obvious example of an addition of a connective where this transitional device is usually used in the Arabic context even though it can also be used in the English text. However, it is also acceptable to consider that بالنسبة إلي is used as amplification where the implicit status والتي تكوَن المواد الخام 'and which is the raw material' is altered to an explicit one والتي تكوَن المواد الخام بالنسبة إلي ['and which is the raw material for me'].

To summarise, addition at the phrase level both enjoys the highest number of occurrences in the data and exhibits various types. As is also the case at the word level, addition of a specification is the most frequent type at the phrase level. This is followed by a few cases of four other types: addition of meaningful words for non-linguistic reasons, addition of connection, filling out of an elliptical expression and amplification from implicit to explicit status.

5.2.9.5 Translation by addition at the clause level

Occurrences under this section are quite numerous, 98 examples being recorded. Most of the added clauses are subordinate clauses that are introduced in the TT, in almost all cases for one reason. Consider the following example:

‘*The second is the occasion of the much-loved Salalah Tourism Festival*.’

بالإضافة إلى احتضان مهرجان صلاله السياحي الذي يعتبر ظاهرة حضارية كبيرة تهتم بكل ما هو سياحي وترفيهي وثقافي وفني وأدبي ويحظى بإشادة واسعة من قبل كافة الزوار (Article 2, page 16)

It can be seen that through addition at the clause level (and frequently also at higher levels), the translator is playing a crucial role by incorporating his/her own knowledge to help in the process of translation. In adding this information, the translator is acting as a ‘translation mediator’, as it is sometimes termed by translation theorists. The degree of mediation is “the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text” (Hatim and Mason, 2005, p. 122). In the above example, the TT addition [‘that is considered as a great phenomenon of civilization concerned with everything that is a tourist attraction, entertainment, cultural, artistic and literary and enjoys wide acclaim by all visitors’] provides comprehensive additional information about the festival. Even though the translator intervenes in the text, this is not to be regarded as adding a point of view that might reflect his/her own personal way of thinking. The addition in most of the data has no ideological stance, but rather emphasizes what is left out of the ST or is pragmatically motivated. For instance, as the text above is referring to a place in an Arab country, the translator finds it better to include a lengthy subordinate clause in the Arabic TT to fulfil the need to give the reader further significant information about this particular event, which they are likely to be fairly interested in for reasons of shared culture.

5.2.9.6 Translation by addition at the sentence level

There are 48 examples of full sentences added in the TT as recorded in the data. This is regarded as transediting rather than translation. The term 'transediting' was first introduced by Stetting (1989) in translation studies to describe phenomena on the borderline between translating and editing. She provides a list of five cases where transediting is practised:

> 1. Shortening of text passages for subtitling; 2. Making the text of an interviewed politician idiomatic and well-structured; 3. Cleaning up inadequate manuscripts; 4. Journalists drawing on material in other languages to write their own texts; 5. Extracting information from various documents to produce promotional company material in another language. (Stetting 1989, pp. 373-374).

The fifth case might fit the current study data. In-flight magazine articles promote information about various destinations through writing their material in two languages according to the needs and interests of the users of those languages. This basic consideration identifies addition at the sentence level. However, the overall idea of whether a text has been translated or rewritten is going to be considered at the strategy level in the next chapter.

Among the 48 examples, consider the following cases of addition:

هو علم الحياة الصحية والطويلة وهو أسلوب للعلاج قادر على تخفيف المعاناة المصاحبة للعديد من الأمراض التقليدية والأمراض الاجتماعية العصرية بل ومعالجتها أيضاً (Article 4, page 11)

['It is the science of a healthy and long life, and it is a method of treatment capable of alleviating the suffering associated with many traditional diseases and modern social diseases as well as treating them'].

The sentence above is taken from a section in an article on Sri Lanka that describes the Ayurveda programmes in the country. While the Arabic text (TT) presents these programmes using an additional sentence, as above, the English version also defines Ayurveda but with completely different wording, as follows:

'Ayurveda programmes consist of a range of herbal treatments and various types of baths and massages, together with cleansing and revitalization techniques such as yoga, meditation and special diets.' (Article 4, page 17)

Thus, one sentence is removed during the translation/transediting process in the ST and replaced by another in the TT, as the two texts target the different interests of each audience. However, there are other situations in which addition at the sentence level appears without the deletion of elements of the ST. Consider the following sentence:

"الأنف" هو الاسم الذي يطلق على الشخص الذي يملك خبرة خاصة وأنفا مدرباً بإتقان على شم العطور وتحديد كافة مكوناتها بمنتهي الدقة وهي بالطبع تتميز بمشهد مزدهر في حرفة (Article 16, page 134)

[‘‘Nose’ is the name given to a person who has special experience and a well-trained nose to sniff perfumes and define all of their components very precisely and of course they are distinguished by a thriving scene in a craft [sic]’].

The sentence is extracted from an article that describes the French town of Grasse. ‘Nose’ is acknowledged in Western culture as someone who practices a specific old craft but it is difficult to recognize in Arab culture.

In the data, only two types of addition are practised at the sentence level: (i) addition or re-writing after deletion of a sentence and (ii) pure addition to give more information about a specific term. Both types are methods of transediting in which the translator apparently works to grasp the gist of the text and then edits the materials in a well-organized style.

5.2.9.7 Translation by addition at the paragraph level

Addition at the paragraph level, where a whole paragraph is added to the text, involves the smallest number of occurrences at 21. Of these, 14 are into English, and 7 are into Arabic, transediting being used in both directions to achieve a text that is fully understood by the target audiences. Naturally, one is unlikely to add paragraphs to a translated text, so this practice is restricted in its use to giving elaborate information about a cultural reference based on the fact that the TT reader might not be aware of this, and might otherwise not fully understand the text. The translator’s role here is to identify what the TT reader is not familiar with and work accordingly to fill significant gaps. For instance, in ‘the land of marvels, Manamah’ the translator adds the following paragraph, which is one of four additional paragraphs that are found in various places in the article:

'The treasures left behind by the Dilmun civilisation, in particular, are sights to behold, comprising multiple exhibits of fascinating archeological finds. Other interesting displays include the reproduction of a traditional souq and a huge satellite photo of Bahrain (that occupies most of the ground floor).' (Article 32, page 23)

The article describes Bahrain's capital city and the English version needs be more informative than the Arabic one in suggesting where to go as a tourist in an Arab country, since an English native speaker is not expected to know as much as an Arabic speaker about the country. Accordingly, the paragraph above is added. Note that the previous paragraph mentions 'The Bahrain National Museum', with a brief reference to the museum's contents.

5.2.9.8 Translation by omission at the word level

Seventy out of 298 occurrences of omission are at the word level. Looking at the examples, it can be noticed that 'repetition' is the only type falling under Nida's 'subtraction' category that is used in the data. Consider the following example:

'*From all over the Gulf and Middle East*' (Article 2, page 22)

من شتى أنحاء الشرق الأوسط ['from all over the Middle East'].

In the phrase above, 'the Gulf', being a repeated notion as the term 'the Middle East' includes the Gulf countries implicitly, has been removed from the TT.

The data show no use of conjunctions, transitionals, categories or formulae at the word level, although this does not necessarily mean the inapplicability of these types to the data's language pair. However, there are many uses of word deletion for reasons other than Nida's list of reasons for subtraction, for instance:

'*Perhaps no other place in India has a history as rich and colourful as Rajasthan*' (Article 1, page 19)

ربما لا يوجد مكان آخر في الهند لديه تاريخ عريق مثل ولاية راجستان ['Perhaps no other place in India has a history as rich as Rajasthan state']

This is a case of deletion of a meaningful word for non-linguistic reasons, similar to addition at the word level, where the translator chooses to produce a communicative translation. The space allotted to the text might also be a reason for deletion since both parallel articles need to fit within specific dimensions in the magazine.

In other examples, cultural difference is the key reason for removing a term, for instance:

'*Luxury <u>tented</u> accommodation is available at the <u>on-site</u> Ras al Jinz Scientific Centre and <u>Eco-lodge</u>'*. (Article 6, page 23)

تتوفر إقامة فاخرة في المركز العلمي برأس الجنز ['Luxury accommodation is available at the Scientific Centre in Ras al Jinz'].

A detailed specification of the type of accommodation offered is not likely to be of interest to an Arabic-speaking audience. This is because they usually have the choice of luxury accommodation and not to be interested to try an economy one. Where information is not likely to be of interest to an Arabic-speaking audience, it will typically either be replaced by other information that is suitable for it or simply omitted, as in this example. Omitting information which is not of interest does not affect the communicatively significant meaning of the text.

5.2.9.9 Translation by omission at the phrase level

With 124 examples, phrase level has the highest number of occurrences under omission in the data. However, no examples of Nida's 'subtraction' category are recorded; rather, 'deletion of a meaningful phrase for non-linguistic reasons' is mainly used. Consider the example below:

في منزل زينب خاتون <u>وشارع خان الخليلي</u> وفي أزقة دمشق وشوارع حمص العريقة

'*Zeinab Khatoun's house, the alleys of Damascus and the street of ancient Homs*'. (Article 31, page 40)

'Khan Alkhalili street' is removed from the TT, although it is a meaningful phrase. Again, we might attribute this omission to translation-unrelated reasons, such as the space allotted for the TT, especially when we consider the fact that English takes up more space than Arabic as English word-count is usually higher than the Arabic one in a parallel text. However, the same situation is found in Arabic as the TT, as in the sentence below:

'*As well as a bedroom filled with* *<u>thoughtful extras</u>* *such as* *<u>a pillow menu</u>* *and a classic Greek myth book'*.

فضلاً عن غرفة النوم، وستجد فيه حقيبة شاطئ ومناشف بحر وآلة نسبرسو للقهوة وكتب الأساطير اليونانية
(Article 20, page 44)

Omission here might be thought of in terms of the larger goal of communicative translation, which seeks to deliver what is suitable for the target audience. '*a pillow menu*' is removed in the TT, probably because the concept is unknown to Arab readers – a pillow menu being "a list of available pillows provided by a hotel to guests, usually free of charge" (Trucco, 2005). *'Thoughtful extras'* is replaced with a list of more concrete objects in the TT: حقيبة شاطئ ومناشف بحر وآلة نسبرسو للقهوة ['beach bag, sea towels and a Nespresso coffee machine']. This can be seen as an example of list restructuring, whereby a summary phrase in English is replaced by a list of more specific concrete terms in Arabic. This is issue is explored in Dickins et al. (2017a, p. 90-92), and in more detail in Dickins (2010) – though in both cases in the context of Arabic>English translation, rather than the reverse, as here.

Another reason for omission found in the data is removing a phrase that has no meaning but perhaps serves as a stylistic cliché, for instance:

'*<u>It is difficult to miss</u>* *the bustling souk just across the street from the mosque*'

ويوجد في الشارع المقابل للمسجد سوق صاخب (Article 31, page 40)

It is possible to translate 'It is difficult to miss' literally into Arabic, e.g. as من الصعب أن تفوّت. However, removing the phrase does not detract from the meaning, because it works like connective words that do not involve significant meaning. Removing the pre-verbal element, also allows the Arabic sentence to begin with a verb (such so-called 'verbal sentences' being a typical feature of Arabic; cf. Dickins, 2020, p. 64-70). In another example, a phrase is removed as the meaning is already enclosed in the sentence, as below:

'*You'll see Buddhist monks making their rounds by boats and the local people offering food and alms <u>as they paddle by'.</u>*

سوف ترى الرهبان البوذيين في جولاتهم باستخدام القوارب حيث يقدم لهم المواطنين الطعام والصدقات (Article 5, page 35)

Here '*as they paddle by'* is used in the ST for essentially stylistic purposes, as the general scene can be understood from *'making their rounds by boat'.* The omission helps in constructing a stylistically better Arabic sentence.

5.2.9.10 Translation by omission at the clause level

The number of recorded examples of omission goes down to 54 at this level, which is a little over half of the examples of addition at the same level (98 examples). However, as with addition, the majority of examples are subordinate clauses that reflect the key role of the translator as translation mediator. Even though no knowledge is being added in the omission process, the translator has to assess the background information of both the TT audience and information derivable from the context to be able to decide what to cut from the text.

A typical example of removing a clause in the data is the following:

يعشق أهل بيروت التنزه عند الكورنيش الذي يزدحم ساعة الغروب لذا يرجى الذهاب إلى المكان مبكراً للاستمتاع بالبحر ومشاهدة الغروب

'*Locals love to walk along the Corniche <u>(a seaside promenade)</u> <u>at any time of day</u>, but it gets especially busy around sunset'*. (Article 8, page 21)

In the English TT, the subordinate clause لذا يرجى الذهاب إلى المكان مبكراً للاستمتاع بالبحر ومشاهدة الغروب ['So please go to the place early to enjoy the sea and watch the sunset'] has been omitted. A closer look at the context of this removal illustrates the purpose of almost all the examples in the data which occur at this level. In almost all cases, there is no information which the target reader would find significant in the omitted clause, which is simply a supportive clause that restates information already stated in the sentence. Neither would repetition of this information in the target text serve any stylistic or rhetorical purpose, such as encouraging the reader to visit. Given this, the content is certainly not affected as the whole sentence is reproduced communicatively.

Additions in the same example, i.e. '*(a seaside promenade) at any time of day'*, also reaffirm the parallel role of the translator in maintaining both texts in a form that results in an interesting piece of writing for both audiences.

5.2.9.11 Translation by omission at the sentence level

Overall, 30 sentences have been completely omitted in the data. Deletion is one of the main linguistic operations in transediting – the term itself being a combination of 'translation' and 'editing' – where the latter element refers to "that part of the news production process which involves transforming the language or the structure of the original message by using such text-surgical methods as deletion, addition, substitution and reorganization" (Hursti, 2001, p. 2). Given this, removing a whole sentence is a predictable practice in the consumer-oriented texts analysed in this study. An example is:

وقد اندثرت هذه القرية حاليا، ولما كانت محاذية لمدينة رابغ وقريبة منها حلت مدينة رابغ محلها فأصبحت هي الميقات البديل (Article 24 , page 60)

['This village has now disappeared, and when it still existed, since it was adjacent to the city of Rabigh and close to it, the city of Rabigh replaced it, and it became the alternative Miqat'].

The removed sentence above is taken from the article 'Ancient pilgrimage roads, providing relief for travelers through the ages', which is full of religious and geographical information. Since not all details are of interest to both audiences, some material can be overlooked. However, an added phrase also appears in the same TT sentence as follows:

'*About 190 kilometers to the northwest of Mecca*' (Article 24, page 54)

As is clear, relevance is the reason for transediting here, in order to target the interests of both audiences. In other cases, omission is the only procedure used at the sentence level, for instance:

وينشد أهل السفر شعراً مجهولاً قائلة يرددون فيه: عبرتي من مكلا وبسند على خورفكان (Article 22 , page 88) ['and frequent travellers chant unknown poetry, saying: I crossed from Mukalla and Basanad along Khor Fakkan'].

The sentence above is extracted from an article on the UAE city Khor Fakkan, and since such detailed cultural background would probably distract English-speaking audiences, because the sentence requires a basic knowledge of the history of this place in order to recognize the point of the verse. So, it is removed in the TT.

Omission and addition at the sentence level have thus been used in a similar manner and presented under two categories, as discussed above under addition at the sentence level. In this section, we identify: (i) omission after addition to a sentence and (ii) pure omission to eliminate less important/interesting information on a specific topic.

5.2.9.12 Translation by omission at the paragraph level

Sixteen paragraphs have been removed in the data, compared to 21 paragraphs added. This relatively small number reflects the uncommon use of transediting, which is only used to eliminate irrelevant superfluous paragraphs. All removed paragraphs contain detailed cultural material which is considered insignificant for the target readership. For example, consider the second paragraph of the article 'Summertime bliss in Salalah', which is omitted in Arabic:

'*From June to September every year, Dhofar and its coastal city of Salalah are exposed directly to the monsoon winds that originate in the Indian Ocean and Arabian Sea. These result in what is known locally as the Khareef season, and it is this time of the year that the region of southern Oman experiences temperatures in the blissfully cool low twenties (degrees Celsius), as well as constant mist and light rain.*' (Article 2, page 22)

As is clear, the paragraph elaborates on the geography and nature of the weather in Oman, which is interesting information for foreigners (ST). However, translating this into Arabic would make the article rather dull as the information is likely to be very familiar to Arab readers.

In the opposite direction, consider the use of transediting below:

البيت الزهري شيد في القرن التاسع عشر على تلة مطلة على البحر ومجاورة لمنارة بيروت القديمة. لم يتعرض للدمار أو تمتد له إعادة الإعمار فحافظ على طابعه التراثي.

['The pink house was built in the nineteenth century on a hill overlooking the sea and adjacent to the old lighthouse of Beirut. It was not destroyed or extended for reconstruction, so it preserved its heritage character']. (Article 8, page 21)

The text above is one of three removed paragraphs in a side-section called 'Don't miss' in the article 'Paris of the Middle East'. The other two removed paragraphs are about 'Salon Khalil Mike' and 'Hanna Metri Ice cream', and they are replaced by three other different paragraphs under the same side section. The added paragraphs are about 'Metropolis Art Cinema', 'Grand Omari Mosque' and 'Beirut Art Centre', targeting an English readership. Article space is not the issue here, but the translator pursues the most relevant subject for the TT as the section is labelled 'Don't miss' and thus brings out what could be attractive elements for them to read.

5.2.10 Arabicization

Arabicization in general is limited in this study data, as this procedure is mainly used to produce new technical and scientific vocabulary in Arabic (translating terms originating in English or another language), whereas these data are customer-oriented, and have very little to do with technological terms. Awang and Salman refer to the fact that there is a challenge in finding new technological terms in Arabic which can be considered 'natural equivalents' of those in their original languages (2017, p. 93). They explain that terms of this type may be produced in Arabic by either borrowing a term from the ST or creating a new term in the TT through Arabicization (ibid.). Al-Asal and Smadi (2012, p. 18) also believe that Arabic uses Arabicization in order to domesticate the language for native Arabic speakers, especially in the case of scientific and technical terminology.

In this study, the data are investigated to identify any occurrences of the selected seven Arabicization sub-procedures according to the categorization in section 3.2.4.12. These sub-procedures are 'sense extension', 'derivation from existing root and existing pattern', 'derivation from new root and existing pattern', 'calque', 'paraphrasing', 'blending' and 'compounding'. However, calque, sense extension and paraphrasing were removed from the data search before the investigation. This was done in order not to duplicate the core analysis as these three procedures are among the main ones which have already been analysed. Calque has already been identified as one main translation procedure in the current work. ‘Sense extension’ is also a standard procedure, and it has been previously analysed under ‘literal translation’. ‘Paraphrasing’ falls under the category of the already analysed ‘translation by addition’ procedure. Furthermore, only English-to-Arabic texts will be checked here, as Arabicization can only take place in this direction.

The data show only eight occurrences of Arabicization. One example involves derivation from existing root and pattern type (see table 5.3). This is ‘alembic’, which is Arabicised as أنابيق (Article 16, page 143). أنابيق has an existing root نبق and pattern أفاعيل, which is a recognized Arabic plural pattern. In fact, It appears that Arabic borrowed this word from Greek, and English borrowed it from Arabic as “An alembic (from Arabic الإنبيق al-inbīq; from Greek ἄμβιξ (ambix), meaning ‘cup, beaker’) is an alchemical still consisting of two vessels connected by a tube, used for distilling” (Stevenson, 2010, p. 100). However, it still counts as a case of Arabicization since English has taken the word from Arabic without an intermediate language. The rest of the examples fall under compounding; two involve mixed compounding and five genitive compounding. One instance of mixed compounding is ‘motorcycle’, which becomes دراجة نارية (Article 1, page 13). This word is a result of combining two original words, دراجة [‘bicycle’] and نارية [‘fiery’] to form one new concept. In fact, mixed compounding is less commonly used in Arabicization in general than genitive compounding, as explained in section 3.2.4.12 (Elewa, 2016, p. 80), while the latter is the most frequent of all types of compounding. Even though the data only have a few examples of this procedure, they are in accordance with the general pattern that genitive compounding is more common than mixed compounding. One instance of genitive compounding is ‘surfers’, which is rendered through the use of the phrase ركوب الأمواج [‘riding of waves’] (i.e. ‘surfing’) (Article 6, page 15). The relationship between the two words is a genitive one, with ركوب as annexion-head (*muḍāf*) and الأمواج as annex (*muḍāf ilay-hi*), and accordingly in the genitive case (Badawi et al., 2016).

Article/page	Derivation from existing root and existing pattern	Compounding
1, p.13		motorcycle دراجة نارية (*mixed compounding*) desert-like شبه الصحراوية (*genitive compounding*)
5, p.27		endless لانهائية (*mixed compounding*)
6, p.15		surfers (surfing) ركوب الأمواج (*genitive compounding*)
10, p.51		square مربع الشكل (*genitive compounding*)
11, p.61		round in shape كروية الشكل (*genitive compounding*)
35, p.17		grey رمادية اللون (*genitive compounding*)
16. p.143	alembic أنابيق	

Table 5.3: List of Arabicization examples from the data

5.2.11 Translation of proper names

As discussed in section 3.2.4, the translation of proper names can be one of the most challenging decisions as it is not always the case that proper names are mere labels for identification. Many proper names have some sort of meaning that should be taken into consideration to avoid any negative consequences in the translation. Thus, exploring this noun category will reveal current translation practices and expose the most problematic issues that might lead to misunderstandings, especially when it comes to rendition between two remote cultures. As explained in chapter three (section 3.2.4.12), the data will be analysed according to Vermes' model for the translation operations and the list the names will be categorized according to Newmark's (1988) categorization of proper names, i.e. people's names, names of objects and geographical terms.

Before categorizing the data, it should be noted that the list of the data names (see Appendix 5 for a table of translations of proper names with the developed categorization) will exclude extremely common geographical names, such as 'India' الهند and 'Muscat' مسقط, which have fixed forms in both English and Arabic. Given their commonness, and the predictability of their TT equivalents, they are best excluded from the discussion of the translation of proper names. Moreover, not all of the previous examples from Vermes' model are necessarily taken from the current data, some are added from external resources to clarify the exact categorization based on the language pair of the study.

The notion of 'transference', as used in the analysis of proper names refers to the process where the translator uses the ST version of the proper name without applying any changes in the TT (Vermes, 2003, p. 91; cf. section 3.2.4.12.3). 'Transference' is thus not used here in exactly the same sense as it is in Newmark (section 3.2.4.1), i.e. as a simple equivalent of 'borrowing' (Vinay and Darbelnet) or 'cultural borrowing (Dickins et al.) (cf. Table 3.3). Rather it invovles the 'transferring' of a name which appears in the English ST in Latin script into an Arabic TT Arabic-script form whose pronunciation is roughly like that of the ST form; or conversely the 'transferring' of a name which appears in the Arabic ST in Arabic script into an English TT Latin-script form whose pronunciation is roughly like that of the ST form. The data show several occurrences of transference, but they are all accompanied by an addition to the TT writing system. Therefore, transference will also be considered, even though there is an addition, because the ST writing system is being used and the analysis will investigate the involvement of these Latin-script forms in Arabic texts.

5.2.11.1 People's names

In this category, the data show only one example of transference in translating people's names. This is in Article 23 page 43, where an Arabic ST presents two people names as follows: 'بوب فيشر Bobby Fischer' and 'بوريس سباسكي Boris Spassky'. In the English TT, these are rendered as 'Bobby Fischer' and 'Boris Spassky'. There is no clear explanation for the use of transference here, especially when we find that other people's names in the same article are translated using other processes. The majority of people's names are translated using two processes. The first of these is substitution, which is the one that is expected. Many researchers believe that people's names usually have no meaning (Newmark, 1988). In fact, the translation of proper names generally has often been considered as a simple automatic process of transference from one language to another, due to the view that names are just labels used to identify a person or a thing. This is in accordance with Vendler, who writes that "proper names have no meaning (in the sense of 'sense' and not of 'reference'), which is borne out by the fact that they do not require translation into another language" (Vendler, 1975, p. 117). For instance, ST ‘Lionel Messi’ becomes TT ليونيل ميسي (Article 13, page 55) and ST وديع الصافي becomes TT ‘Wadih Al-Safi’ (Article 27, page 65). The specific spelling of the Arabic form is left for the translator to decide. This is shown by one example from the data where the same person’s name has been transliterated differently in Arabic on two different occasions. In Article 18 page 145, ‘William’ is rendered into Arabic as ويليام. However, in Article 27 page 70, ‘William’ is rendered in the TT as وليام.

The second standard process for translating people’s names is translation proper. This is used especially when either the name, or part of it, has a meaning or when there exists a conventional equivalent of the ST name in the TT. In Article 27, page 65, for example, ‘Spider Man’ is translated as الرجل العنكبوت [‘spider man’] for the two reasons given above. However, this does not mean that the translator did not have the choice to use substitution, to give سبايدر مان, which is quite frequently seen in similar texts. Translation proper, however, is preferable when the literal meaning of the given name is recognised and commonly used in the TT. In addition, the data demonstrate that titles accompanying names of people are usually translated. For instance, ST الإمبراطور وو تي is partly translated in the TT as ‘Emperor Wu Ti’ to clarify the meaning of the title (Article 23, page 43), while ST ‘King Abdullah’ (Article 31, page 40) is translated as TT الملك عبدالله. Translation proper is also used to translate epithets, as when ST <u>أمير الشعراء</u> أحمد شوقي is translated as ‘<u>the prince of poets</u> Ahmed Shawki’ (Article 24, page 53).

Modification is used less frequently in this category than translation proper. Only ten people’s names are translated using this technique, and almost every example involves changing the name with various different shades of modification being used. Thus, Arabic ST آلبرت becomes ‘Albert Counties’ (Article 25, page 27), where the translator finds it necessary to include the full name in the TT (English) for informative purposes. This contrasts with ST readers, who can be assumed to care less about this particular information; or it has to do with saving space in the article since this method is rarely used. Another example of modification is the ST ‘Sheikh Mansour’, which becomes TT الشيخ منصور بن زايد آل نهيان (Article 13, page 55). This addition is related to the fact that people with high-ranking titles in Arab society typically have their name given in full as a matter of respect. Another somewhat different example of modification is English ST ‘<u>King</u> Odysseus’ being rendered as <u>البطل</u> أوديسيوس (Article 20, page 43). The title 'King' is translated as البطل ['the hero'], which is regarded as an amendment to the proper name with a functional equivalent in the TT. Deletion is also used in the data as a type of modification. For example, the Arabic proper name الشيخ بدر الدين أحمد بن محمد الصاحب الفقيه الشافعي ['Al Shaikh Bader Al Din Ahmed bin Muhammad Al Saheb Al Fagieh Al Shafi'] is reduced to 'Imam Muhammad ibn Idris Al Shafi' (Article 23, page 42). Here 'Sheikh' has been replaced by 'Imam' and 'Idris' is added as the full formal name of this figure. Other examples of deletion involve removal of the epithet from the proper name. Thus ST الفاروق عمر بن الخطاب becomes TT 'Omar ibn Al-Khattab' (Article 24, page 59). Parts of the ST name are removed in the TT particularly when the ST name is complex. Thus, for example, خمارويه بن أحمد بن طولون is rendered in the TT as 'Ahmad Ibn Tulun'. In both previous examples, the translator decides to delete elements of the ST name for reasons which might have to do with the size of the TT, since English texts usually take up more space than their Arabic counterparts. Alternatively, the translator may have chosen to give the minimum form which he or she felt appropriate for the TT reader to comprehend without giving them too much superfluous information.

In summary, substitution/ transliteration is the main technique used in translating people's names in both directions, English to Arabic and Arabic to English. This is followed by translation proper in cases where the name, or part of it, has a meaning when it is translated literally. In a few cases, the translator might need to add or remove a portion of a complex people name, giving rise to modification. Last, transference is not a preferred choice for the translation of people's names: the data record only one example of transference.

5.2.11.2 Names of objects

Names of objects constitute a high portion of proper names covering all other names that are not people's or geographical names. Starting with the first process, transference, the data show ten examples where the names of objects are kept using English (Latin) script only in both texts and, interestingly, in both directions. Thus, no Arabic script forms appear in any English texts that uses this process in the data. In one example, ST 'Beach Culture WLL' is translated as TT 'Beach Culture WLL مؤسسة' (Article 14, page 67), while the Arabic ST 'The Dark Horse فيلم' is translated into the English TT as 'The Dark Horse' (Article 23, page 43). One possible reason for using this process is that the translator may be assuming that TT readers have a basic knowledge of what the English object names refer to. Thus, it is easier to retain the English form in the Arabic TT for quick recall.

Twenty-nine names of objects are translated using substitution, though this is still less than the frequency of substitution for people's names. Names of famous places or tourist attractions form a large proportion of the examples. From English to Arabic, there is 'Stari Grad', which becomes ستاري غراد (Article 30, page 30) and 'Darat Al-funun', which is replaced by دارة الفنون (Article 31, page 41). This latter example could be of Arabic origin because the text is describing a place in an Arabic-speaking country. In contrast, سوق عكاظ and سوق مجنة are Arabic examples that become 'souq Okas' and 'souk Majannah', respectively (Article 26, page 63).

Brand names are also found in this category, perhaps in order to maintain a similar pronunciation in both languages as part of the brand policies of the companies involved for Arabized forms. In fact, since the brand name serves as an identifier of the promoted product, it can only serve this purpose in its original form, or in a form involving transference (into the TT script, i.e. Latin-script or Arabic-script in our case), as it cannot be modified in any other way, such as by translating its meanings in a case where it does have an identifiable meaning. Brand names are frequently transliterated (i.e. using transference) into Arabic, and both the English and Arabic versions are employed. Moreover, Al-Shehari (2001) states that the translation of brand names between English and Arabic is extremely difficult. This is not the case with English and French, which share numerous cognate terms and the same alphabet, making it much easier for English speakers to comprehend the meaning of a French brand name. He concludes that even though this procedure results in the development of nonsensical terms in Arabic texts, transliteration (transference) is the sole strategy noticed in connection to brand names in current translation practice into Arabic.

Examples of brand names from the data include 'Dolce & Gabbana', which is rendered as دولتشي آند غابانا (Article 19, page 49) in pure transliteration (transferred) form, without any attempt to translate '&' (e.g. as و *wa-*), for example. The English (originally French) brand name فان كليف آند أربلز is also found in the Arabic text and is restored in the English TT to its original Latin-script form, 'Van Cleef & Arples' (Article 25, page 23).

One interesting trend in substitution that occurs on numerous occasions involves the translator using an 'amended' word order to accommodate the structure of the TL while keeping substitution. For instance, 'the Haram Masjid' is the name of a sacred place that is restored to its original Arabic form in the process of English-Arabic translation as المسجد الحرام (Article 9, page 31). The term is also used in the ST in other texts and falls outside the scope of discussion. For both terms the TT would be the same, المسجد الحرام ['Masjid al-Haram'], which is a case of substitution. However, in the article, the word order is different in the ST and TT, conforming to standard noun-adjective orders in English and Arabic. In English, an attributive adjective standardly comes before the noun, while in Arabic, it standardly comes after the noun. Likewise the English compound noun phrase (also with an attributive adjective 'Turkish') 'Al-pasha Turkish Hammam' is rendered as the genitive structure حمام الباشا التركي ['Hammam Al-pasha Al-turki'] (with the attributive adjective التركي modifying the entire genitive structure حمام الباشا) (Article 31, page 43).

Translation proper is the most common procedure for translating names of objects. An analysis of the examples reveals that the majority of them involve a similar method whereby the name itself is substituted, but the 'classifier' of the name is translated literally, whether the name has a meaning or not. Dickins et al. explain this characteristic in the case of English to Arabic translation. They provide a clear example where the ST name حديقة الـ«هايد بارك» ['the park of Hyde Park'] is translated as TT 'Hyde Park':

> The Arabic has a 'classifier' حديقة, which is there for stylistic reasons, and also to explain to the reader that this is a park. 'Hyde Park' is very well known in Britain, and the fact that it is a park is evident from its name. There is therefore no need for a separate translation for حديقة. (Dickins et al., 2017b, pp. 85-86, p.129).

As for the data, the first example is 'Vintage Rides company', which becomes شركة فينتاج رايدس (Article 1, page 17). Here, 'company' is translated literally into Arabic but the name of the company is transliterated even though these is an equivalent in the TT. The same approach is usually found in the names of dishes, markets and places that are unique to certain cultures, such as the translation of 'Tailing Chan <u>market'</u> (Article 5, page 36) and 'Shahi ras pacan pitha <u>dish'</u> (Article 11, page 59) as <u>سوق</u> تالينج تشان and <u>وجبة</u> شاهي راس باكان بيثا, respectively. Examples of this are also found in Arabic-English texts as in السفينة دارا for ‘Ship Dara’ (Article 22, page 87). However, on a few occasions, the majority of the name is translated literally as in ST ‘The IMG Worlds of Adventure theme park’, which becomes TT منتزه آي أم جي عالم من المغامرات (Article 7, page 26). This also occurs in Arabic-to-English translation, as in كتاب رسول الله وخاتم النبيين- دين ودولة which is the name of a book. This is literally translated in its entirety, as ‘Messenger of Allah and the Seal of the Prophets – religion and state book’ (Article 26, page 56).

The last process, modification, involves the highest proportion of examples of all proper names with 44 occurrences in the data. Most of these are either addition or omission. Addition usually involves adding one or two words that work as classifiers to categorise the name in the TT. For instance, ‘Legoland Dubai’ is rendered as <u>حديقة</u> ليجو لاند دبي (Article 7, page 28). The word حديقة [‘park’] is added to clarify (classify) what kind of thing ليجو لاند دبي is. In contrast, omission is usually used in cases where it is better to delete the explanatory word that follows or precedes the name because TT readers already have background knowledge about the name. For example, ‘Dul Hijjah, <u>the twelfth</u> month <u>of the Hijri (Islamic) calendar</u>’ becomes شهر ذي الحجة [‘Dul Hijjah month’] (Article 9, page 31). As the TT in the previous example is Arabic, the name of the month is without doubt a known term in Islamic culture and there is thus no need to explain it. A few other applications of modification involve generalisation, as well. In one example, ‘FC Barcelona’ is translated as نادي برشلونة (Article 13, page 55), where FC stands for football club, but only ‘club’ is translated (as نادي), without specifying the club’s category.

In summary, translation proper is the main process used to translate the names of objects. Interestingly, modification is the most common alternative to translation proper in case the name needs more clarification or a small change to take the TT reader’s knowledge into account. Although substitution is also used for the names of objects, the limited numbers of examples reflect the fact that it is only used when the name is well known in the target culture. Transference, as expected, is the least preferred choice for translating the names of objects and is restricted to a few names that are recognized by Arabic target readers in their Latin-script form.

5.2.11.3 Geographical terms

The last category of proper names covers any term that is related to geographical elements, such as cities, villages, roads, beaches, valleys etc. They are regarded as the most straightforward type of terms when it comes to translation because they rarely have a connotative meaning. Abdolmaleki (2012, p. 843) states that geographical names are in general a less challenging type of translation than other names as they usually carry no meaning. He also mentions that unknown geographical names in particular should be accompanied by a classifier to achieve the best equivalence (ibid.). It should be noted that several tourist attraction locations are also included in this category because they have become well known in their cities and countries, such as 'Kafka museum' and 'Silver Beach'. The data have so far supported this claim as well-known countries and cities like 'India' الهند and 'Muscat' مسقط do not need classifiers. Thus, known geographical names are removed from the research simply because they have their own fixed forms, as explained above.

In the data, there is not a single use of transference to translate geographical terms, which is a quite striking result. All geographical names are rendered using the Arabic alphabet in the TT, which might reflect the translator preferring the situation of being able to read the name easily over solely counting on the TT reader's background knowledge.

Substitution and translation proper are the commonest procedures for translating geographical terms, with around 77 and 72 terms, respectively. One interesting example of substitution is 'Wadi Darbat', which becomes وادي دربات (Article 2, page 24). Noting that the ST is written in English about Oman, and that 'Wadi' means 'Valley', we can see that the translator keeps the Arabic equivalent (classifier of the term) in the ST. This approach is repeated many times in Arabic-English substitution but does not appear in the opposite direction (English-Arabic). Again, this supports the idea of keeping the ST term with its classifier in the TT to reflect the fact that reproducing the whole term is sometimes more important than understanding the Arabic meaning. All examples under English-to-Arabic geographical substitution are single names with no classifier, as in 'Shiraz', which is rendered as شيراز (Article 29, page 23). The Arabic-to-English data also have several occurrences of names of less well-known places with no classifier, as in البصرة and وادي الباطن, which are translated as 'Al-Basra' and 'Wadi Albatin' (Article 24, page 59).

Translation proper is the second most common procedure for geographical terms, as indicated earlier, most of them being translated with a classifier. For instance, the Arabic-origin term 'Al Mughasayl beach' becomes شاطئ المغسيل (Article 2, page 24), while the English term 'Little Venice town' becomes قرية ليتل فينيس (Article 35, page 16). However, in some of the examples of geographical terms, names do have a meaning but they are transliterated into the TT without alteration. For instance, 'Paradise beach' is translated as شاطئ بارادايس (Article 20, page 43). The translator here has another choice, to translate 'Paradise' as الفردوس, but he/she finds that it is more important to render the exact name, losing some of the ST connotations in the process. By contrast, a few other examples do involve translating the whole name as they have a meaning, such as 'Flea markets', which becomes أسواق البراغيث (Article 12, page 19), where it might be better to relay on the literal meaning rather than rendering the foreign name for TT readers, even though another equivalent is also acceptable, which is أسواق السلع المستعملة ['used goods market']. Overall, the usage of contradictory procedures within the same section is a key to figuring out, in the coming chapters, general translation strategies depending on the procedures that are used more frequently than their counterparts.

In the absence of transference in this category, modification has the least number of uses with 28 occurrences. Addition and omission are the most noticeably used processes under modification. Examples of addition usually contain an added classifier for a geographical term. In one of the English-Arabic translations, the name 'Rajastan' becomes ولاية راجستان ['Rajastan state'] (Article 1, page 19), while in an Arabic-English text, سرسق is rendered as 'Sursock neighbourhood' (Article 8, page 21).

As for omission, the classifier or part of it may be removed for reasons related to the clarity of that term in the TT without a classifier, or simply to remove any additional details which are unimportant for TT readers. For instance, 'Aghartha jazz club' becomes نادي أغارتا ['Aghartha club'] (Article 12, page 19). Generalization also appears in geographical terms in two instances. In one example, 'The valley of Mina' becomes مشعر منى (Article 9, page 31), where the term is originally Arabic, but it is used in the English ST. Here, the English text gives a general meaning for مشعر 'valley' instead of translating it as ‘holy site’, which would give a more denotatively equivalent meaning. This usage may reflect the intended TT readers who are believed to be aware of the term.

In brief, as with people’s names, substitution is the most frequently used process with geographical names. Translation proper is also common as a term’s classifier needs to be translated. Modification is only used in limited situations when a term becomes clearer by using addition, omission or generalization. Finally, transference is not used in this section: there is not a single example under geographical terms.

5.3 Conclusion

This chapter has covered the analysis of translation procedures of the study along with their outcomes. Based on the composite model, each translation procedure has been recorded and identified from the selected articles to identify their usage, occurrences and function in context. It was found that literal translation is the main procedure, and its extremely heavy use has made it impossible to count the occurrences manually. In contrast, the analysis has strikingly found no single use of cultural transplantation. Efforts have been made to analyse each procedure individually, focusing on a qualitative assessment of the validity and functionality of using these procedures in the data texts. The next chapter will look again at the results for total numbers of procedures in order to investigate overall translation strategies.

Chapter Six: Overall Translation Strategies Analysis

6.1 Introduction

The analysis of overall translation strategies is mainly based on the outcome figures for translation procedures in Chapter Five. As all the translation procedures, according to the composite model, have been counted and verified from the data except for literal translation, a case study will be conducted to determine the percentage of literal translation examples in the data. This chapter aims to analyse overall translation strategies in the light of Newmark's (1988) semantic and communicative strategies to identify the most common translation strategies in these consumer-oriented texts involving the English-Arabic language pair. Consequently, selected translation procedures that are related to cultural-specific terms and references will also be examined under Venuti's (2018) two orientations in translation strategies, domestication and foreignization, to determine the cultural tendencies of the chosen data.

6.2 Analysis of overall translation strategies

In order to examine translation procedures that will confirm the overall translation strategies, the outcome of the composite model of translation procedures that was created in Chapter Three (section 3.2.4) will be applied, excluding cultural translation procedures. The results for exoticism, calque and Arabicization will be analysed later in the cultural strategies section. Since there are no occurrences recorded of the adoption procedure, the total number of cultural procedures to be verified is three, while the total number of general procedures is seven, namely: borrowing, literal translation, transposition, modulation, communicative translation, translation by omission and translation by addition. A case study will be conducted first to elicit figures for literal translation procedures before carrying out the overall strategy analysis. Regarding the translation of names, a separate section under cultural strategies will consider the results for these first, and then reclassify the total, in addition to the three cultural procedures, to identify the overall cultural orientation of the data towards either foreignization or domestication.

6.2.2 Case study to obtain figures for literal translation

It is important to undertake a case study of literal translation in order to obtain a percentage for the occurrences of this procedure, which can be calculated along with other general translation procedures. The total percentage will be investigated and examined later to determine the translation direction in terms of semantic or communicative translation. In fact, the main features of this case study have been adapted (with several alterations to suit the language pair and scope of the study) from Rasul (2015), who conducted a case study involving English and Kurdish to assess literal translation occurrences in order to highlight areas of basic systemic differences. This draws attention to the current situation of case study research within translation studies where the characteristics and requirements of case studies tend to be taken for granted and not necessarily elaborated on, even though the method is widely used in the discipline, especially at the doctoral level (Susam-Sarajeva, 2009). Susam-Sarajeva has pointed out that the main characteristic of a case study is being observed as a 'singularity', as research work in translation studies has only concentrated on explaining translated texts, authors, a single translation situation etc., but ignored the actual methodology involved (2009, p. 38). She concludes that the main criteria for choosing translation case studies seem to be 'arbitrariness' and 'typicality' without detailed discussion. Accordingly, the onus is on new researchers getting involved in the discipline to provide guidance on these methodological issues in order to enhance the rigour of translation studies research (2009, p. 54).

In this thesis, I have endeavoured to avoid adopting an arbitrary approach to my case study by organizing it on a rigorous basis, as follows. Among the 40 articles that form the study data, article number five is chosen as a sample text for the case study. Several parameters were taken into consideration for the selection of a sample text. These are: (a) article length, which should be roughly average for the data overall; (b) the ST should be in English, since this is the case for the majority of the data (31 out of 40 articles); (c) the article should contain an average number of occurrences of other general procedures. On this basis, Article five, 'Amphawa: Bangkok's fabulous floating market', was chosen. This represents a literal translation that is taken from the 'Wings of Oman' in-flight magazine (Sep. 2017). It depicts Bangkok, Thailand, as tourist destination in a descriptive style, which again is the default style for a large number of study data texts.

To analyse the case study, the whole text will first be divided according to Vinay and Darbelnet's approach to translation units (1995, p. 21). They define a translation unit as "the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually" (ibid.). In fact, the meaning of 'translation unit' has long been a topic of debate in translation studies. According to the 'Dictionary of Translation Studies', 'translation unit' is "a term used to refer to the linguistic level at which ST is recodified in TL" (Shuttleworth and Cowie, 2017, p. 192). This linguistic level remains unspecific, which in turn allows for multiple interpretations. Barkhudarov believes that the linguistic unit should be the "smallest unit of SL which has an equivalent in TL". It thus hinges on the language systems of both the ST and the TT to decide on the translation unit, starting from the smallest level, the word, to the level of the whole text (Barkhudarov 1969, as cited by Shuttleworth and Cowie 2017, p. 192). Given this, Hatim and Munday conclude that the unit of translation is not guaranteed to be fixed to an individual word for all languages since the translator basically relies on the semantic formal properties of each word (2019, p. 18).

Vinay and Darbelnet divide translation units into three planes: the lexicon, syntactic structure and message (1995, pp. 27-30). On the lexicon plane, translation units are identified as lexical items on their own according to a parallel text formula without consideration of the content of the SL or TL. Syntactic structure arranges units of translation in sequence on a horizontal plane. Meaning under this plane is determined by several factors, such as specific 'markers', variation in morphological forms and certain syntactic orders. The last plane, the message, studies the text by considering factors that cannot be explained on a lexical or syntactic basis because this level has a higher reality, which is that of the context.

Applying Vinay and Darbelnet's model of levels of translation units to the case study is convenient as all translation procedures in the sample text can be identified. With this in mind, every single example of a translation procedure is recorded, whenever applicable, starting with the lexicon level, then syntactic structure and, finally, the message. Moreover, some translation units require more than one translation procedure, for instance:

‘*outnumbered the roads*’ (Article 5, page 34)

أكثر عددا من الطرق البرية [‘outnumbered the overland roads’]

This translation unit requires both modulation and literal translation procedures, and in this case both procedures will be counted.

Another amendment to Vinay and Darbelnet’s model is that translation units for the TT rather than the ST are considered in the case of the addition procedure. Although this requires checking both the ST and the TT before identifying the translation unit, all general procedures are recognized, increasing the percentage accuracy of literal translation. In addition, the percentages of other general procedures from the case study will be compared later in line with the figures arrived at in Chapter Five in determining the overall translation strategy.

As a result, the case study is presented in an expanded table where each ST translation unit is aligned with the corresponding TT translation unit. This is followed by another column for back-translation for the TT as the original article is in English. In addition, the type of procedure used for each translation unit is identified, two or even three procedures sometimes being recorded for one translation unit. This explains why the number of occurrences of translation procedures is greater than that of translation units in this sample text (see Appendix 7 for more details of the case study table).

The total number of translation units in article five, including the title, is 197, while the number of recorded procedures is as follows: 180 occurrences of literal translation, 35 occurrences of translation by addition, 25 occurrences of translation by omission, 7 occurrences of transposition, 4 occurrences of modulation and 2 occurrences of communicative translation. No examples are found of borrowing. As for cultural translation procedures, the case study does not include any examples of exoticism, calque or Arabicization in the TT. This increases the accuracy of the analysis, since the point of the analysis here is to calculate literal translation percentages in relation to other general translation procedures. The results for all translation procedures in the case study along with percentages for each procedure are shown in Figure 6.1, below.

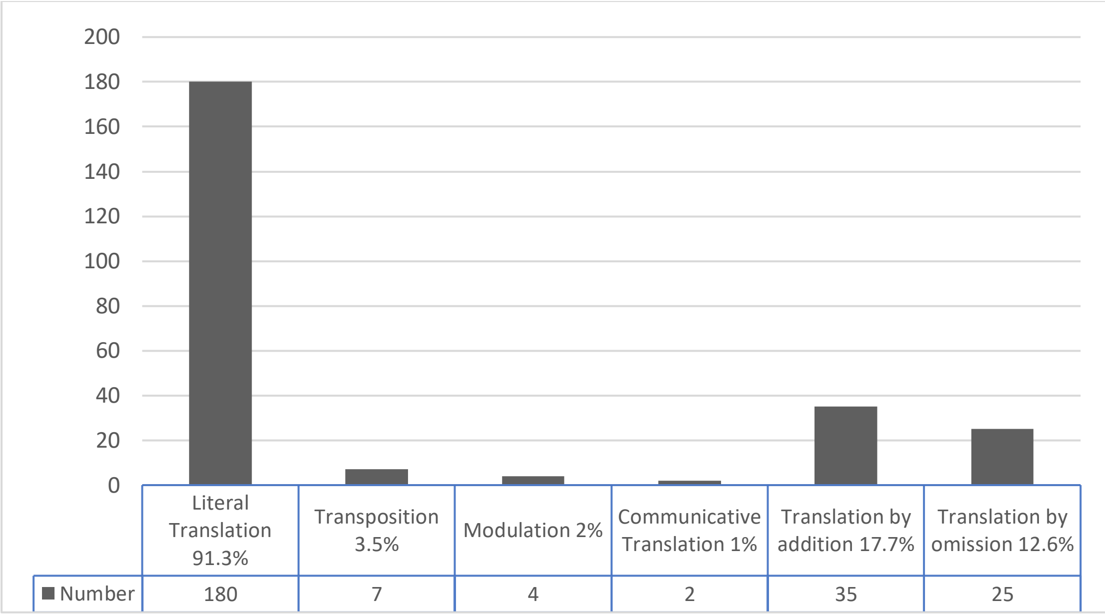


Figure 6.1: Results for all translation procedures from the case study

As can be seen, literal translation has the highest number of examples, being used in180 units out of 197, i.e. 91.3% of the overall procedures used in the text. This highlights the use of literal translation as the basic translation method, such that other procedures are only adopted when literal translation fails to convey the meaning of the ST element. Newmark asserts that literal translation is “the first step in translation, and a good translator abandons a literal version only when it is plainly inexact or, in the case of a vocative or informative text, badly written” (1988, p. 76). As for the remaining procedures, the chart shows that both translation by addition and translation by omission are used relatively frequently. Transposition, modulation and communicative translation are less frequently used according to the sample text.

The application of Vinay and Darbelnet’s model of three planes of translation units shows that only two of these planes are used in the text. Thus, no instances are found involving the translation unit at the message level. A few examples are recorded of the translation unit at the lexicon level, e.g. ‘whether’ in the ST becomes سواء [‘whether’] in the TT. The syntactic structure level has the highest number of occurrences in the text, e.g. the translation of ST ‘In central Bangkok’ as TT من وسط بانكوك [‘from the centre of Bangkok’]. The absence of the message level might be related to the fact that the majority of translation units are conveyed using literal translation, where it is impossible to use this plane. This accords with Newmark (1988, p. 70), who believes that this procedure only works well in relation to the lexicon and becomes increasingly difficult above the word level.

6.2.3 Identification and classification of overall translation strategies

Having obtained total figures for literal translation, with a percentage of 91.3% in the sample text, it is possible to calculate percentages for the remaining six general translation procedures. Taking the percentage of literal translation in the case study as representative of the literal translation procedure for all of the study data, the remaining 8.7% of cases would involve the other six general procedures. Figure 6.2 represents general translation procedures, with the exception of literal translation, giving the number of examples of each procedure, along with a percentage, after considering the percentage of literal translation.

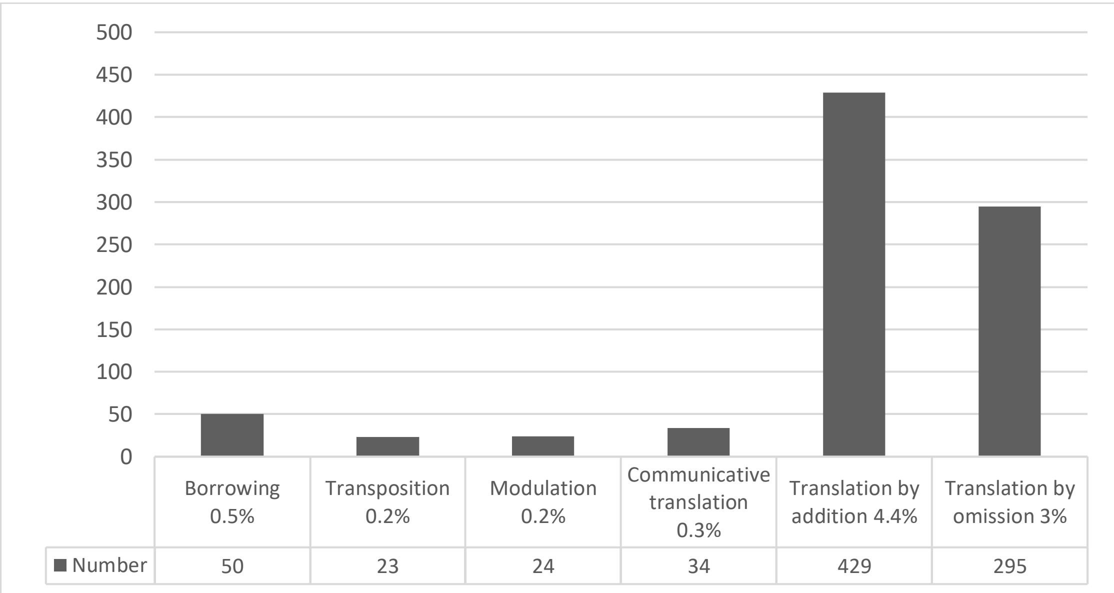


Figure 6.2: Results for general translation procedures from the data, excluding literal translation

As seen in Figure 6.2, above, translation by addition has the highest number of occurrences after literal translation, with a percentage of 4.4%. This is followed by translation by omission at 3%. It is noteworthy that these two figures are in accordance with the results in the sample text, as addition and omission are the second and third most commonly used procedures, respectively. Borrowing is relatively rare, with 50 occurrences, i.e. 0.5%. As there are no examples of borrowing in the sample text, it is not viable to compare the results, although this can still be regarded as a significant result. The lack of borrowing in the sample text reflects the fact that borrowing is generally an uncommon translation procedure, and that there are several articles in the study data where there are no examples of it. Communicative translation, modulation and transposition are the least frequent translation procedures with percentages of 0.3%, 0.2% and 0.2%, respectively, of general translation procedures. However, in the sample text, transposition shows a higher number of occurrences than communicative translation and modulation, while communicative translation has the lowest percentage of all the translation procedures. Even though a slight contradiction is found between the study data and the sample text in relation to these three procedures, this does not affect the analysis of translation strategies because they all involve small numbers of occurrences. In addition, communicative translation, modulation and transposition are also the least frequent translation procedures in the study data.

Before we resume the analysis of general translation tendencies in the selected in-flight magazines articles in terms of Newmark's semantic and communicative translation (1988), each one of the seven translation procedures will be evaluated separately. The degree of semantic or communicative bias of every procedure will be determined mainly according to Vinay and Darbelnet's methods of translation (1995, pp. 30-42) and Dickins et al.'s degree of cultural transposition (2017a, p. 36). In relation to direct and oblique translation, Vinay and Darbelnet consider that borrowing and literal translation procedures are connected to the direct/semantic method of translation. That is to say, the more examples found of these procedures, the greater the orientation of the TT towards semantic translation. Pym also (2014, p. 32) states that "the semantic kind of translation would look back to the formal values of the source text and retain them as much as possible". Thus, in semantic translation, the ST is deemed to be of primary importance, and the translation must adhere to the ST's values. This assertion emphasizes that literal translation and borrowing will lead to a semantic translation. This is in line with the analysis in Table 3.3 (section 3.2.4). However, Newmark argues that literal translation is used in both semantic and communicative translation as a basic procedure (1988. P. 70). Further details on the tendencies of literal translation are found in section 6.2.3.1 below.

By contrast, transposition, modulation and communicative translation procedures are related to oblique/communicative translation. In terms of degree of cultural transposition, Dickins et al. consider communicative translation to involve target-culture bias while cultural borrowing involves source-culture bias (2017a, p. 36) (cf. also Table 3.3, section 3.2.4). This is in line with Pym (2014, p. 32) who asserts that "the communicative kind would look forward to the needs of the new addressee, adapting to those needs as much as necessary". Taking Pym's perspective, it can be asserted that the majority of translation techniques that deviate from straight translation result in communicative translations, with different procedures exhibiting communicative translation to varying degrees.

Although translation by addition and translation by omission are not identified as specific procedures in the applied model, they can be regarded as forms of communicative translation. Newmark explains that one of the legitimate actions of the translator when using communicative translation as a strategy is to "eliminate repetition and tautology" (1981, p. 42). Moreover, when he describes communicative translation, Newmark states that, in theory, "communicative translation allows the translator no more freedom than semantic translation, but, in fact, it does, since the translator is serving a putative large and not well-defined readership" (ibid., p. 48). Thus, addition and omission are used when the translator is given such freedom.

Table 6.1, below, lists the seven general procedures found in the data, where applicable, showing correspondences to Vinay and Darbelnet's methods of translation and Dickins et al.'s degree of cultural transposition. The translation strategy will be decided on the basis of the most frequently used procedures in the data.

Vinay and Darbelnet's methods of translation		**Dickins et al.'s degree of cultural transposition**	
Direct translation	Oblique translation	Source-culture bias	Target-culture bias
Borrowing	Transposition	Cultural borrowing	Communicative translation
Literal translation	Modulation		
	Equivalence		

Table 6.1: List of general translation procedures in the data under Vinay and Darbelnet's (1995) methods of translation and Dickins et al.'s (2017a) degree of cultural transposition

The following subcategories will be used to analyse the results for each general translation procedure in terms of deciding their orientation towards semantic or communicative translation strategies. The translation procedures below are ordered starting with the one with the highest percentage of occurrences, as in Figure 6.1, for literal translation, and Figure 6.2 for the rest of the procedures.

6.2.3.1 Literal translation

As is clear, literal translation not only provides the highest number of occurrences in the data, but it has very many more occurrences than the second most commonly occurring procedure – 91.3% of occurrences for literal translation compared to only 4.4% for translation by addition. It is also crucial to note that literal translation strongly inclines towards semantic translation when used at the word level (lexicon). As the default method of translation (Newmark, 1988, p. 70), there is no doubt that literal translation should be the most common procedure. However, the extremely high proportion of usage might suggest that the translations are not, in all cases, appropriate.

Literal translation is the only procedure that does not have a clear bias towards semantic or communicative translation. That is to say, literal translation alone does not provide an accurate indication of the overall tendency of the TT. If we take a broader view, this procedure can be considered an instance of semantic and communicative translation simultaneously. Newmark confirms that, "there is no reason why a basically semantic translation should not also be strongly communicative" (1991, p. 11). In order to justify such a suggestion, the occurrences of literal translation need to be classified in relation to the three planes of translation units: the lexicon, syntactic structure and message, as explained in section 6.6.2 when we identified the sample text. Since the results show that literal translation only occurs at two levels, lexicon and syntactic structure, and since the majority of translation units are at the syntactic structure level, which is common to both semantic and communicative translation, it is reasonable to divide the percentage of literal translation equally between the two tendencies. On this basis, literal translation can be given a percentage of 45.65% for semantic translation and 45.65% for communicative translation.

Even though Newmark supports literal translation at a variety of levels, many have doubted the possibility of producing a text equivalent to the ST in the TL. In a discourse about literal translation as the writer's prescription for good translation, Vinay and Darbelnet clarify that "literalness should only be sacrificed because of structural and metalinguistic requirements and only after checking that the meaning is fully preserved" (1995, p. 288, as cited in Munday, 2016, p. 89). Moreover, Larson (1998, p. 10) has even questioned the ability of literal translation to reproduce the ST's meaning in the TT, arguing that literal translation does not communicate the meaning of the ST and should only be used to produce an interlinear translation for study purposes. Larson also describes the product of literal translation as "unnatural and hard to understand, and even … quite meaningless" (ibid.).

Bearing this argument in mind and considering the frequent usage of this procedure, it is worth conducting a general examination of the quality of literal translation in the data, although the main goal of the research is to determine the statistical tendencies of translation procedures and strategies. Overall, the list of translation units in the case study reveals that most of the examples of literal translation are appropriate and can be considered the closest proper equivalents. However, a few occurrences produce inadequate translations. Consider the following translation, which is taken from the case study:

'*and has just enough boats*' ولديه مجموعة كبيرة من القوارب بما يكفي

['and has a large enough collection of boats']

The translation unit in the syntactic structure above is translated unnaturally. The translator has already tried to convey the meaning of 'enough' by adding the adjective كبيرة 'large' to describe القوارب '*boats'*, but he/she also retains the literal translation of '*enough'*, which substantially changes the meaning. A more appropriate translation would be: ولديه مجموعة كافية من القوارب ['and has enough boats']. This employs the transposition procedure where changing a word class makes the translation more natural.

Another example from the case study is:

'*It is a dream destination*' إنها الوجهة الحلم

['It is the <u>dream</u> destination']

In this example, the TT equivalent introduces a degree of oddness into the text, not because of the word choice of '*dream'* but in keeping the singular form, and in using a rather odd noun-noun attributive structure (in which the noun الحلم is an attribute of the noun الوجهة). In similar cases, Arabic tends to use the plural form of '*dream'* with a genitive structure, as in مدينة الأحلام ['city of dreams'] and أرض الأحلام ['land of dreams'] to give the same meaning. Given this, the use of إنها وجهة الأحلام ['It is a destination of dreams'] in the TT would be more appropriate. The suggested translation abandons literal translation in favour of transposition, with a change from singular to plural and from attributive to genitive.

'*the tempting smells of <u>an endless array</u> of exotic foods*'

وتنبعث روائح <u>مجموعة لانهائية</u> من الأطعمة التقليدية

['smells emanate from of <u>an endless array</u> of exotic foods']

The translation unit underlined above has been translated literally in a way that makes the TT phrase sounds unnatural. Even though مجموعة لانهائية is an equivalent of '*an endless array*', such usage is restricted to scientific/educational genres in Arabic. The result would be a poor translation that would have inappropriate connotations for the reader. Given the fact that the article is meant to entertain and attract the audience to read it, communicative translation is the best option here. 'An endless array' could accordingly be translated as رائحة شهية ['delicious smell'] or رائحة أخاذة ['breathtaking smell'].

Apart from these few exceptions in the data, it is noteworthy that literal translation is generally employed appropriately. This shows that a good-quality TT does not always preclude the frequent use of literal translation. Having said that, the study data are neither literary nor poetic. As Newmark puts it, "By rule of thumb you know literal translation is likely to work best and most with written, prosy, semi-formal, non-literary language, and also with innovative language" (1988, p. 31).

6.2.3.2 Translation by addition

'Translation by addition' covers all textual levels of addition – word, phrase, clause, sentence and paragraph levels, and contains additional information that might be genuinely new or just expanded /explicatory information for a particular term or fact in the ST. This procedure comprises about 4.4% of general translation procedures in the data, which indicates its relatively common occurrence in consumer-oriented text translation. The majority of cases of addition are into Arabic, directly reflecting the nature of Arabic as an explicative language (Hatim, 2015, p. 106). Hatim argues that Arabic is "a highly explicative language, whereas a language such as English is an example of an intrinsically implicative language" (ibid., p. xiv).

Addition aims to produce a clearer and more intelligible TT for the target reader. It is in this sense strongly oriented toward TT audiences, which is of course a feature of communicative translation. Moreover, one of the main characteristics of communicative translation is naturalness, and addition is basically used to make the TT more 'natural'; as Newmark notes, "naturalness is essential in all communicative translation" (1988, p. 26). Larson also believes that it is the job of a translation to explain any implicit information in ST and thus translation should be in a "natural form and pleasing style" (1998, p. 495).

6.2.3.3 Translation by omission

After addition, translation by omission is the third most commonly used general procedure, at 3% of the overall translation procedures in the data. There are 295 occurrences of omission at different textual levels (word, phrase, clause, sentence and paragraph). Unlike addition, this procedure does not involve providing extra/embedded information, but rather removing information which is implicit in the ST to produce a more appropriate TT. As the data belong to the genre of consumer-oriented texts, omission seems to be used most often (i) for reasons of space available for the TT, and (ii) to remove information which is redundant or irrelevant for TT readers.

It is noteworthy that even though translation by addition is quite frequently used in the data, it is less common than translation by addition. The majority of the texts in the data were originally written in English (32 out of 40 articles), confirming the view that English is an implicative language while Arabic tends to be more explicative (Hatim, 2015, xiv). Nida also supports the view that translators typically use translation by omission less than translation by addition (2003, p. 233).

Translation by omission is sometimes perceived negatively in translation studies, as it is linked to translation loss which weakens the TT as a product. However, the identification of the purposes of using this procedure in the data, given in Chapter Five, disconfirms this view. The purpose of translation by omission at all textual levels in the study data can be identified as the deletion of repetition and unnecessary information, implying a degree of freedom on the part of the translator. This freedom suggests a tendency toward communicative translation, in line with Newmark's view that that the translator has the right to eliminate repetition and redundancy in communicative translation (1988, p. 42). It can be concluded that translation by omission in the data positively affects the overall meaning of the text.

6.2.3.4 Borrowing

It almost goes without saying that using borrowing as translation procedure would directly result in semantic translation (albeit that the meaning of a true borrowing is not an established part of the target-language semantic system). In fact, although borrowing is the most frequent semantic-oriented translation procedure in all languages and the simplest of all translation methods (Vinay and Darbelnet, 1995, p. 31), the data show low use of it in both English and Arabic. Overall instances of borrowing constitute only 0.5% of the general translation procedures in the data, i.e. 50 occurrences. In the case of borrowings from Arabic in the English TTs (52%), almost all the borrowings in the data are cultural terms. This is in line with the view of Dickins et al. who prefer the term 'cultural borrowing' as they believe that cultural differences are the main reason for adopting this procedure (2017a, p. 39). Examples of borrowing from English in the Arabic TTs (48%) are either cultural or new technical terms.

The relatively low use of borrowing in the data could be attributed to the nature of the texts and target audiences. Consumer-oriented texts aim to inform the reader as well as attract them to read them, and borrowing is not always suitable for this purpose. Addition and omission in the TT may be a better solution when translating articles in order to reproduce as closely as possible the goal of the ST. In terms of translation strategies, the examples of all the different types of borrowing are source-text oriented, thus adding 0.5% to the total for semantic translation.

6.2.3.5 Communicative translation

This procedure refers to one specific type within Newmark's translation strategy of communicative translation (section 3.2.4.8), which is different from communicative translation on the text scale (section 3.3.1.2). Dickins et al. define communicative translation, in this sense, as a procedure which involves the substitution of a fixed SL expression by a fixed TL expression. It is thus close in sense to 'equivalence' as defined by Vinay and Darbelnet in their methods of translation.

The data show that communicative translation comprises 0.3% of overall translation procedures, with 34 examples. This figure is relatively low, reflecting the lack of communicative SL expressions in the data. Since the production of TL expressions that are used and understood by TL readers is essential in communicative translation, It can be concluded that it is oriented toward the TL and target reader.

6.2.3.6 Modulation

This procedure makes up only 0.2% of general translation procedures in the data. Perhaps the small percentage reflects the lack of necessity to adopt this procedure, as literal translation works well in most cases for producing a TT equivalent. However, applying modulation in these few cases reflects the awareness of the translator of the need to maintain a 'good' translation. As Vinay and Darbelnet put it, "modulation can be seen as the touchstone of a good translator" (1995, p. 246). Since modulation is adopted in cases when the TL rejects literal translation (Newmark, 1988, p. 88), it seems clear that it is a TL audience-oriented procedure. Therefore, there is no doubt that it leans toward communicative translation.

6.2.3.7 Transposition

Transposition involves shifting from one word class to another without affecting the meaning. Like modulation, it is usually applied in situations as an alternative where literal translation does not work. However, a more specific reason for using transposition is when there is a grammatical discrepancy between the systems of the SL and the TL. Even though there are relatively large differences between the grammatical systems of English and Arabic, there is very little use of transposition. In fact, transposition is the least frequently occurring translation procedure in the data at just 0.2%, i.e. only 23 examples. With other procedures, such as addition and omission, being used frequently in the data to render the TT meaning appropriately, transposition and other less commonly occurring procedures are kept to a minimum. Vinay and Darbelnet see transposition as a procedure that "shows a very good command of the target language" (1995, p. 246). This essential feature justifies regarding transposition as a procedure that belongs to communicative translation.

6.3 Results for overall translation strategies in terms of semantic and communicative translation

In the previous sections, we analysed the percentage of each general translation procedure followed by its orientation towards either semantic or communicative translation. In this section, these analyses will be quantified in order to ascertain the general translation procedures used in the in-flight magazine articles data, taken as an example of consumer-oriented texts. Figure 6.3 shows the overall percentage of each procedure with procedures having a semantic orientation on the left and those with a communicative orientation on the right, on the basis of Newmark's theory of semantic and communicative methods of translation.

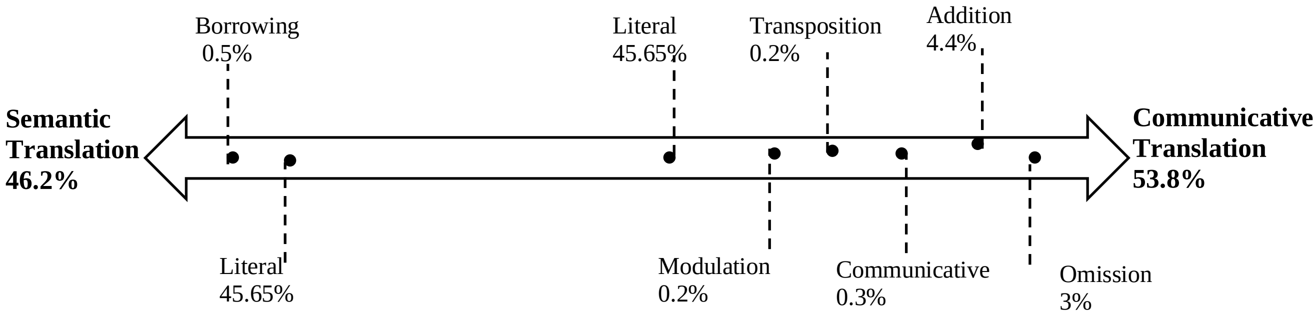


Figure 6.3: List of general translation procedures used in the data according to Newmark's theory of semantic and communicative methods of translation on a continuum

Two procedures, borrowing and 50% of the occurrences of literal translation (see section 6.2.3.1), are oriented towards semantic translation. Together, these constitute 46.2% of total translation procedures. The rest of the procedures, i.e. translation by addition, translation by omission, communicative translation, modulation and transposition, along with the other 50% of literal translation examples, are orientated towards communicative translation, giving 53.8% for communicative translation-oriented procedures.

It is worth noting that the relationship between semantic and communicative translation contains some overlaps. The figure above situates each procedure at it most plausible point in terms of Newmark's theory. In fact, Newmark presents the key differences and connections between these two methods under seven points, which can be summarised as follows (1991, p. 10):

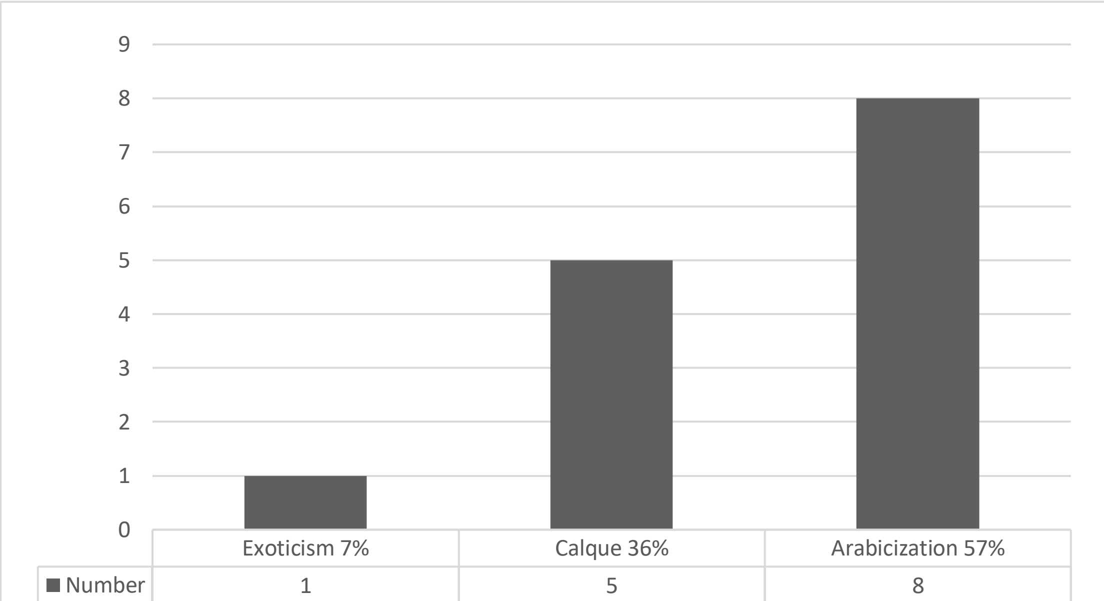
1. Literal translation is suitable in communicative and semantic translation.
2. Both semantic and communicative translation comply with usually accepted syntactic equivalents in the TT.
3. Communicative and semantic translation may also coincide when the ST text conveys general rather than culturally bound information.
4. There is no one communicative or one semantic method of translating a text, because these are in fact widely overlapping groups of methods.
5. Communicative translation is used more often than semantic translation in the majority of texts, such as non-literary writing and informative articles. However, original expressions in which the language of the writer are as important as the content and need to be translated semantically.
6. A basically semantic translation can also be strongly communicative.
7. Meaning is complicated: more communication, more generalization; more simplification, less meaning.

It is crucial to point out, from the list above, that the approximate percentages of semantic and communication methods of translation in the data agree with the idea that both methods are used in the process of transferring a text's content properly. In addition, communicative translation, slightly more than sematic translation, is favoured in informative articles. The results demonstrate that the translation procedures used in the data do not give rise to a TT that precisely reproduces the ST, but rather one that is meaningful and of high quality. If there is a disagreement between the two types of translation (for example, if semantic translation would result in an 'abnormal' TT or would not achieve an equivalent effect in the TL), communicative translation should win out, according to Newmark (1981, p. 39).

6.4 Analysis and identification of cultural translation strategies

According to the data, there are four procedures under cultural strategies that were investigated in Chapter Five. However, as there are no cases of cultural equivalent in the study, the analysis covers the percentages of the remaining cultural translation procedures: exoticism, calque and Arabicization. Figure 6.4 presents these procedures, giving the number of examples of each procedure along with approximate percentages.

Figure 6.4: Results for cultural translation procedures from the data



As Figure 6.4 shows, cultural procedures in general do not constitute a large part of the data (only 14 examples in total), which can be attributed to the fact that the number of cultural terms in the ST is fairly low. The prolific use of translation by addition and translation by omission also contributes to reducing the number of cultural terms, since transediting replaces ‘normal’ translation in several cases in the TTs, as explained in section 5.2.9.6. Arabicization constitutes more than half of the total number of cultural translation procedures, followed by calque at around one third. There is only one example of exoticism, a figure that does not significantly affect the already low number of cultural translation procedures.

The analysis will start by examining each procedure individually before analysing the cultural translation tendency in terms of Venuti’s (2018) two strategic translation orientations of domestication and foreignization. In relating each procedure to one of the two aspects of orientation, Arabicization will obviously be considered under domestication as it is only used when Arabic is the TL. Calque and exoticism are related to foreignization since they introduce foreign cultural references into the TL. The following subcategories will list each cultural translation procedure in order to analyse the results and justify its orientation towards domestication or foreignization as a translation strategy.

6.4.1 Arabicization

Arabicization constitutes the highest percentage of occurrences of cultural translation procedures in the data at about 57%. However, the eight examples of this procedure are still very limited as Arabicization is designed to fill a gap, e.g. in situations where new technical and scientific terms have no equivalents in Arabic. Since the data do not normally involve such terms, as discussed in section 5.2.10, Arabicization was predicted to occur infrequently. It is worth noting that seven of the eight occurrences of Arabicization are of one type, which is ‘compounding’, while the last example is of the ‘derivation from existing root and existing pattern’ type. Arabicization is considered to be strongly oriented towards the TL culture, resulting in a domesticating translation strategy. As this strategy belongs to the type of translation in which “a transparent, fluent style is adopted in order to minimize the strangeness of the foreign text for TL readers” (Shuttleworth and Cowie, 2017, p. 44), Arabicization serves to make the TL text as familiar as possible to the TT reader.

6.4.2 Calque

Calque has the second highest number of examples of translation procedures at the cultural level. Calque is a special kind of borrowing that imitates SL words lexically and semantically in the TL, resulting in a copying of the SL expression in the TL text. The five examples recorded in the data are primarily lexical calques that do not comply with the syntactic structure of the TL, but rather give a new mode of expression. As foreignizing translation seeks to produce a TT that “deliberately breaks target conventions by retaining something of the foreignness of the original” (Shuttleworth and Cowie, 2017, p. 59), it can be concluded that calque is a foreignizing procedure.

6.4.3 Exoticism

With only one example in the data, exoticism is the least frequently occurring cultural translation procedure. In line with the fact that this procedure is the most foreignizing cultural procedure involving grammatical and cultural features of the ST (Dickins et al., 2017a, p. 36), the data example is a borrowed religious supplication. Thus, TL audiences will only read a Latin-script version of the ST phrase without understanding it fully if they have no cultural/ language background of the SL. Borrowing, as a form of addition, has a key role in delivering meaning to the expected readers of in-flight magazine articles. Like calque, exoticism leans strongly towards the SL culture, and accords with a foreignizing strategy.

6.5 Results for cultural translation strategies in terms of domestication and foreignization

After identifying the percentage of each cultural procedure from the data and defining its tendency toward either domestication or foreignization, this section goes on to identify the overall cultural orientation of translation procedures used in the in-flight magazine articles data, as a sample of current English-Arabic consumer-oriented texts. Figure 6.5 presents the total percentages for cultural procedures on a continuum, with domesticating translation on the right side and foreignizing translation on the left, according to Venuti's translation strategies of domestication and foreignization.

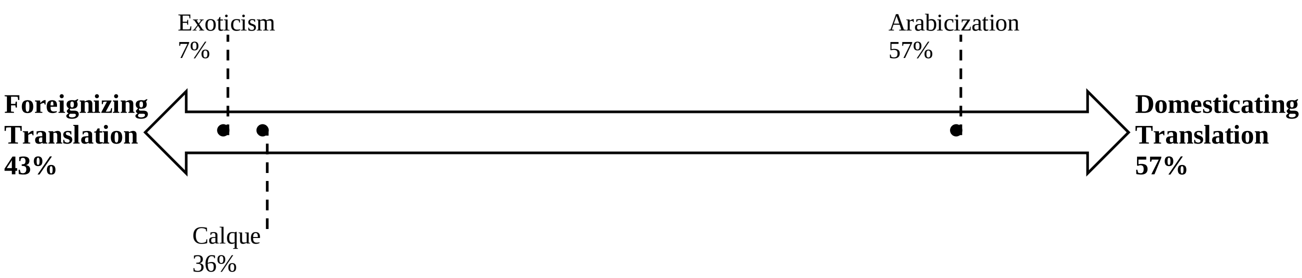
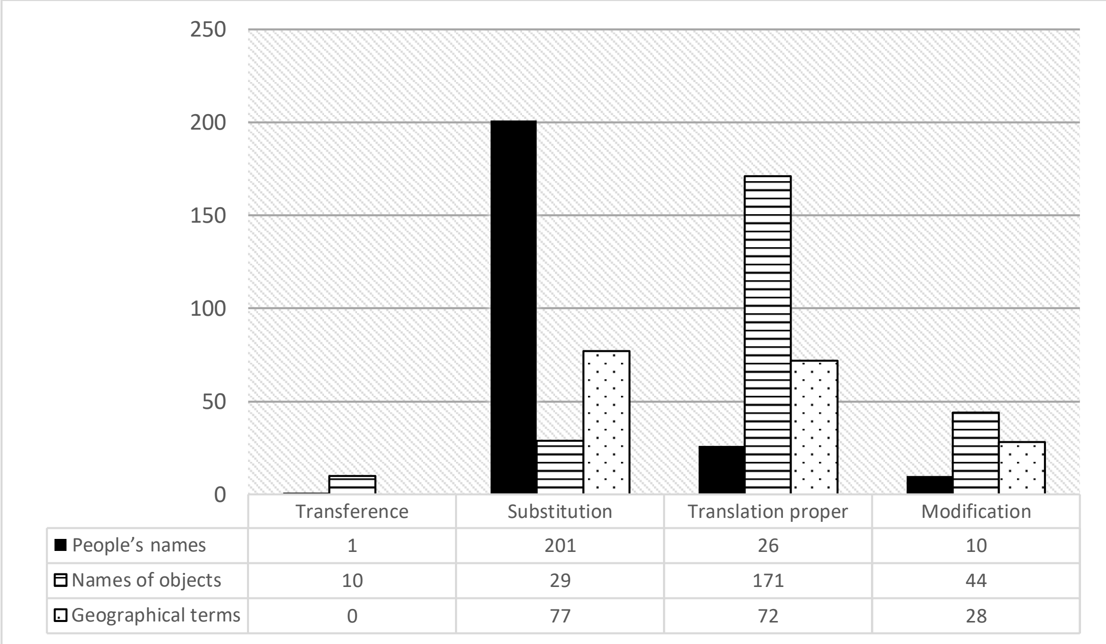


Figure 6.5: List of cultural translation procedures found in data according to Venuti's (2018) two strategies of domesticating and foreignizing translation on a continuum

As noted above, Arabicization is oriented toward domesticating translation and makes up around 57% of total cultural procedures in the data, while exoticism and calque are oriented toward foreignizing translation and together make up 43% of cases of foreignization. As the percentages are fairly similar in both directions, this suggests a tendency to use both these strategies fairly equally in consumer-oriented texts involving the English-Arabic language pair. However, with only a small number of cultural procedure examples compared to the extensive overall data, caution must be exercised as the findings may not be generalisable. In order to achieve greater generalisability, the results will be recalculated after identifying the cultural translation procedures used in the translation of proper names in the following section.

6.5.1 Analysis and identification of cultural translation strategies in the translation of proper names

In Chapter Five, the translation procedures for the proper names found in the study were analyzed separately from other general and cultural procedures because proper names are numerous and involve several subcategories as well as various translation procedures. Proper names in the data were first categorised according to Newmark's categorization of proper names (1988), i.e. people's names, names of objects and geographical terms. Vermes' model of translation 'operations' for proper names (2003) was adopted to determine the type of translation used. The data show that all four of Vermes' operations for the translation of proper names are indeed used in the articles, namely: transference, substitution/transliteration, translation proper and modification. Figure 6.6 presents the total numbers of occurrences of the four translation operations for each type of proper name.



	Transference	Substitution	Translation proper	Modification
People's names	1	201	26	10
Names of objects	10	29	171	44
Geographical terms	0	77	72	28

Figure 6.6: Results for translation operation occurrences for each type of translation of names

As shown above, people's names involve the highest number of substitutions, while the most frequently occurring operation for names of objects is translation proper. Looking at the total number of occurrences of each translation operation, substitution is the most frequent translation procedure in the translation of proper names at around 307 examples. Translation proper has a total of 269 occurrences. Modification and transference have fewer occurrences, the total number of examples of modification being 82 for all types of names, while there are only 11 occurrences of transference, this being a rare translation operation in this study.

6.5.2 Results for cultural translation strategies in terms of domestication and foreignization after including proper names

As stated in section 6.5, the main results for cultural translation strategies have been deferred until the translation procedures for the translation of proper names are calculated alongside their attribution towards either domesticating or foreignizing translation. This is in line with the fact that translating proper names is a key aspect of the translation of cultural elements because every language has specific names that are related, more or less closely, to the culture of the speakers of that particular language (Pour, 2009). Accordingly, the results for translation procedures for proper names will give a better understanding of the overall cultural translation orientation in the data.

In relation to Venuti’s translation strategies of domestication and foreignization, translation operations need to be categorized in order to locate them in the cultural translation strategies paradigm. An investigation of translation operations makes it clear that modification falls under domestication, since modification involves changing proper names to make them fit the conventions of the TL. Transference, by contrast, is an unambiguously foreignizing strategy, since it involves retention of the ST form and script of the proper name without applying any changes in the TT. Substitution, or transliteration, includes those cases where the SL name has a conventional TL correspondent (Vermes, 2003, p. 93). On this basis it falls under the domestication strategy. Finally, since translation proper involves translating proper names literally in the TT, whether whole names or parts thereof, translation proper will be included under the domestication strategy. Figure 6.7 combines the procedures for the translation of proper names with the cultural translation procedures that were previously analysed, providing an overall analysis of cultural translation procedures, according to Venuti’s translation strategies of domestication and foreignization.

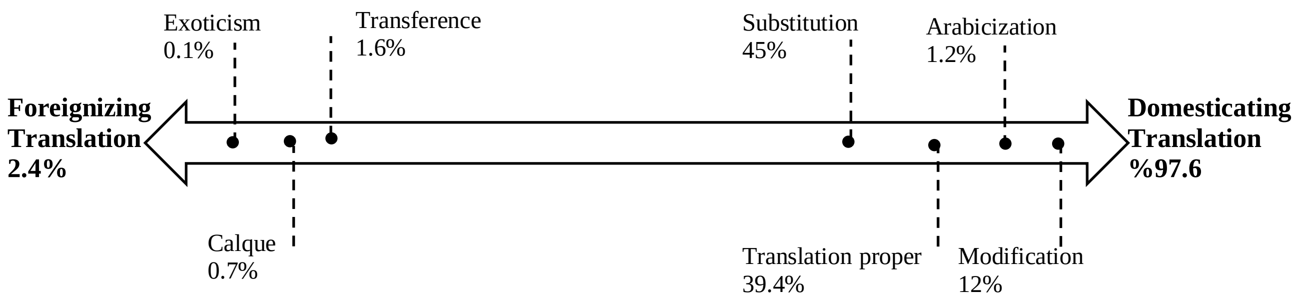


Figure 6.7: List of overall cultural translation procedures after adding the translation of proper names as in the data, according to Venuti’s (2018) strategies of domesticating and foreignizing translation

As the figure shows, domesticating translation is found in almost all cultural translation procedures in the data with a percentage of 97.6%. This result offers clear evidence that domestication is the main trend in transferring cultural elements and proper names when translating consumer-oriented English-Arabic language-pair texts. Foreignizing translation, by contrast, is rare: only 2.4% of total cultural procedures lean towards foreignization.

Although Venuti believes that a translation product is not simply either domesticating or foreignizing, as these are not “neat binary opposition” strategies (2018, p. 19), the predominance of domestication in the data confirms the extreme preference for this strategy in the texts. Given that domestication is the dominant orientation in translating in-flight magazine articles both from English into Arabic and vice versa, the analysis of the results will focus on the effects of domestication.

As discussed in sections 3.3.2.1 and 3.3.2.2, Venuti does not favour the use of domestication as a translation strategy in all cases because this involves neglecting the culture of the ST as well as ethnocentrism and potential racism in relation to the source culture (2018, p. 16). However, Venuti’s criticisms of domestication arguably do not apply in the current study since the purpose of translation here is to understand cultural elements, where these exist, by employing procedures that help to explain these elements to TT readers. Besides, Venuti believes that domestication is a way of imposing the values of English-language culture on foreign minority audiences, something which is not applicable to the current data (2018, p. 12).

Cultural elements in the consumer-oriented texts analysed in this thesis are mainly translated using domestication, but this cannot be seen as imposing English-language cultural values when translating from Arabic. This state of affairs might be attributed to globalisation, such that English is the second/foreign language in the Arabian Gulf region where the data were produced. Thus, the translation of cultural elements from English is observed as the transfer of ‘universal terms’, rather than the imposition of English-language culture. In the case of proper names, domestication is also expected. Differences between scripts and phonological systems are added linguistic barriers in the process of translating names. The translator here has no real choice, if they are to present a readily acceptable and comprehensible TL form, but to make changes that accord with the phonological system of the TL.

Unlike Venuti, Nida (2003) prefers domestication over foreignization (although he does not use these terms). He believes that a successful translation is produced when the TT meets the cultural expectations of its receivers, and that this is usually achieved by minimizing the foreignness and strangeness of the TT. Nida also points out that biculturalism is even more important than bilingualism in producing a true translation because the meaning of a word is only complete in the culture where it belongs (2001, p. 82). He accordingly concludes that cultural gaps are key challenges for translators, such that translating means ‘comparing cultures’ (ibid., p. 34).

It is important to realize that Venuti uses the concepts of foreignization and domestication in relation to both the linguistic and sociocultural aspects of the translation process, while this study has only focused on sociocultural aspects. The reason for this is that the linguistic domain has already been investigated in this study under overall translation strategies in terms of sematic and communicative translation. Furthermore, the fact that the majority of cultural elements in the data are proper names also demonstrates that the translator needs to have a good sense of cultural sensitivity, even more than good linguistic ability, because culturally sensitive terms occupy an exceptional position in the language system (Zarei and Norouzi, 2014, p. 159). The translator has to insert missing information from his/her own repertoire, especially in relation to target-culture knowledge in order to produce an appropriate TT. Proper names cannot simply be translated according to any standard rules that are always operative in the translation process, as the most salient factor here is the culture of the TT reader. Indeed, more than one domesticating translation procedure might be used to render a particular proper noun in a given text for the same audience in order to address both the linguistic and cultural aspects of translating proper nouns.

6.6 The relationship between translation strategies results and transediting practice

In Chapter Five, the concept of transediting was raised, having noted numerous cases of addition and deletion in the translation process under translation procedures. It is clear at this stage that transediting is used as a strategy yielding a mixture of translated and rewritten text. Transediting is an established element in the translation of news; numerous studies of news translation have revealed that texts are adapted to suit TT readers, language shifts being incorporated into these processes (Schäffner, 2012). Bielsa and Bassnett have shown the dominance of domestication, as also found in the current study, in news translation, because TT readers are the intended goal of translation products. Transediting allows the TT to be tailored to suit the expectations and needs of the TT reader (2009). However, Stetting believes that transediting is also practised in other translation genres, though in a more limited way, such as literary, religious and historical texts, and any text involving cultural references (1989, p. 767) Thus, the predominance of domesticating translation in the study might imply the use of transediting, as many translation features of the study data are also recorded in the context of news translation.

While the study data is categorized under consumer-oriented texts, several characteristics of the TT appear to be similar to editing strategies that are involved in the process of transediting in the news sector. Bell has made it clear that news texts are products of multiple parties, which entails the translator not being the only decision-maker for the TT and editing being a fundamental stage of production (1991, p. 33). Bell lists three main editing strategies that are also anticipated within the translation process. The first is information deletion, which he asserts is a very common method where superfluous information is removed by the copy editor. The second strategy is lexical replacement. This involves replacing one or more words with alternative items. The last strategy is syntactic editing, which is usually subject to institutional policy (ibid.). Bell (1991) also identifies four functions when using these strategies: cutting real or redundant information, clarifying, maximizing news values and standardizing language.

Y. Wang (2018) identifies four strategies for general news transediting which have a close connection to the procedures found in the study data. The first strategy, according to Y. Wang (2018), is partial equivalence or total equivalence; partial equivalence is used when words have more than one meaning, the meaning is ambiguous or the meaning is restricted by the structure of the sentences. In other cases, total equivalence should be used in order to remain as close as possible to the ST. The second strategy is cutting and conversion. Cutting involves removing material in order to produce a fluent translated version, while conversion involves changing the word order to achieve fluency in the TT. Y. Wang argues that these are widely used by transeditors and are a necessary tool for achieving flexible word use and giving the translated version fluency (2018, p. 30). The third strategy is adding and omitting, which are also significant tools in transediting and serve to achieve “semantic representation, polishing the figure of speech and literary form, optimizing the language structure and enhancing the communicative function" (Y. Wang, 2018, p. 31). The final strategy is recasting and rewriting. This is normally used when all other methods have failed to deliver a suitable translation. Y. Wang concludes that communicative and informative approaches to translation are both vital elements in producing news writing (ibid., p. 34).

Many other researchers (e.g. Bani 2006; Kang 2007; Aktan & Nohl 2010 and Cheesman & Nohl 2011) have also contributed to explaining the translation strategies involved in transediting by comparing STs and TTs. These studies have emphasized that translation in the news sector is usually subject to institutional conditions and values. These translation strategies identified accord with those identified in the studies above as well as the current study data. To make the results more consistent, I will only consider translation procedures used in the study that are also found in three or more publications on transediting strategies. As a result, addition and deletion are the only two translation procedures that will be analysed under transediting.

As seen, translation by addition and translation by omission are highlighted in almost all research on transediting strategies. In our data these two procedures together constitute around 7.4% of total general translation procedures. Out of the 429 examples of addition and 295 examples of omission in the data, we shall remove occurrences of addition and omission at word, phrase and clause levels because the reason for applying such procedures at these levels might be purely linguistic or stylistic differences between the ST and TT. Thus, addition at the sentence level, addition at the paragraph level, omission at the sentence level and omission at the paragraph level will be regarded as transediting practices with a total of 120 occurrences. Consider the following example:

العاشر من شهر ذي الحجة هو يوم عيد الأضحى أو يوم النحر. بعد صلاة فجر ذلك اليوم يخرج الحجاج من مزدلفة في ثوب الإحرام متوجهين إلى مشعر منى (Article 9, page 33)

['The tenth of Dhu al-Hijjah is Eid al-Adha or the Day of Sacrifice. After the dawn prayers that day, the pilgrims leave Muzdalifah in the robe of Ihram, heading to Mina'].

The Arabic sentence above is one of five sentences that have been added in the same article, apparently for the purpose of giving 'more information', as they explain Hajj rituals and personal experience. From a transediting point of view, Arab (and largely

Muslim) readers might be more interested in having significant and detailed information about this religious experience than non-Arab (and largely non-Muslim) ones because an incident that is related to Islam and took place in an Arab country would be more appropriate for them, even though it would also be of interest to non-Arab Muslims and even non-Muslims. Thus, the transeditor opted to domesticate the text.

For translation by omission, consider the following paragraph:

'How to create a fragrance, the three-tiered perfume organ in the Galimard factory in Grasse faces 127 different vials of essences and a large test tube. "*We always compare perfume to music because in fragrance there are bass notes, heart notes and high notes, just like in melodies,*" *explains Manon, a perfumer and my personal fragrance tutor.'* (Article 16, page 59)

In the Arabic TT of article 16, which deals with perfume-making in Grasse, France, the paragraph above and three other following paragraphs have been removed in the TT. This process is in line with what Stetting describes as "removing information which is deemed irrelevant to the target culture context" (1989, p. 372). Otherwise, the TT reader may be confused by too many details on a topic they might not be acquainted with in the first place.

In general, one could argue that while transediting is a useful notion, it is only one element in media translation, and should not in any case be understood as a word-for-word transfer process but rather a process of textual and a sociocultural transfer which involves several transformations.

6.7 The relationship between translation strategy results and functional translation theory

As previously explained in Chapter Two, the study adopted a functional translation approach as a theoretical framework that serves to determine the purpose of employing different strategies at the macro-level. In pursuit of conducting a full and comprehensive analysis, several similarities have been recorded between the results for the selected translation strategy scales and the viewpoints of the functionalist approach. In fact, one important principle of functionalism is the freedom given to the translator to choose which strategies and procedures work best in order to fulfil these functions in the translation process (Gentzler, 2001, p. 71). Translation for functionalists is not just an act of transfer but rather a communicative act that exists to produce a text that depends on compatibility of the TT with the ST. Nord concludes that "translation allows a communicative act to take place, which because of existing linguistic and cultural barriers would not have been possible without it" (2007, p. 32).

On the one hand, by analysing the main translation tendencies, it was concluded that most cultural elements in the data are oriented towards domestication. Bringing the culture of the foreign text to a TT audience, which domesticating translation supports, could contradict the functional approach. While the function of the data texts is to attract passengers to read articles in these in-flight magazines, the necessity of producing a TT that has as much entertainment value and clarity as the ST explains the purpose of relying on domesticating translation. Under Skopos theory, coherence is a key element: a translation should be acceptable, such that it is as coherent as possible with the reader's situation (Reiss and Vermeer, 1984, p. 113). That is to say, the TT should conform to the standard of intratextuality of the ST by being meaningful and consistent with the audience of the TT culture. Coherence and domestication are also mentioned by Hatim and Mason in explaining the status of domesticated texts. They believe that ST cultural values are expressed in familiar and unchallenging ways in the culture of TT via assimilation to the dominant culture, assuming this to be that of the ST (2005, p. 145). Furthermore, Skopos theory supports the fidelity rule, or as Vermeer terms it 'intertextual coherence', i.e. the faithfulness of the TT to the ST (Reiss and Vermeer, 1984, p. 139). Thus, translation from a functionalist viewpoint should be true to the ST in at least one of the aspects of content, form or effect. Z. Wang explains that "intertextual coherence should exist between source and target text, while the form it takes depends both on the translator's interpretation of the source text and on the translation Skopos" (2018, p. 625). Since the data are regarded as belonging to the genre of informative texts, the translation product is expected to be a representation of the content of the ST, regardless of form and effect. Domesticating translation tries to retain the content of the ST whenever possible and only makes some alterations to the content to produce a TT which sounds more familiar to the TT reader in contrast to form and style that might be changed completely. Overall, the main difference between these strategies lies in the fact that domestication is TT-oriented while foreignization is ST-oriented (Venuti, 2018).

On the other hand, the overall translation strategy is towards communicative translation (on a continuum of communicative to semantic translation), which implies that significant freedom is given to the translator to make the TT accord with the knowledge and views of TT readers. Again, the functional approach accords with communicative translation when it comes to producing a TT that is designed to serve the intended reader. Reiss and Vermeer believe that to translate is “to create a target text for a target audience to hit the given target under the given circumstances” (1984, p. 121). It is clear from the goal of communicative translation that there is a close connection between this and adherence to the functional approach, as Newmark explains that to translate communicatively is “to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership” (1988, p. 47).

Another point of correspondence is between transediting and functional translation, as the data include translation procedures that have used transediting in several ways. The originator of the concept of transediting, Stetting, is clear that the focus of the transediting process is on the receiver’s needs, which mainly depend on the ‘function’ of the TT (1989, pp. 373-381). She discusses in detail her second finding, which can be summarized as news translators tending to edit TTs heavily (ibid.). Thus, Stetting’s arguments regarding amendments to the text during translation closely match those of the functionalists, who believe that a translator is entitled to make changes to texts according to the function of the TT. However, surprisingly, Stetting’s paper does not make any reference to the work of functionalist theorists.

6.8 Conclusion

In this chapter, we have identified the orientations of the translation procedures used in the data on two scales: general and cultural. Having identified the most frequent translation procedures in Chapter Five, based on the procedures listed in the composite model developed in this thesis, general translation strategies have been examined in this chapter in terms of semantic and communicative translation, while cultural translation strategies have been investigated in terms of domestication and foreignization. The results reveal that both semantic and communicative translation frequently occur in the translation procedures used in the data of GCC in-flight magazines, which can be taken as an example of consumer-oriented texts. Communicative translation is used in 54% of translation procedures while semantic translation is used in 46%. As for cultural strategies, the results show that domestication is the predominant cultural strategy in translating these texts, occurring in around 98% of total cultural procedures. Hence, it is concluded that even though the cultural elements in these data are mainly translated using domestication, this is not to be seen as imposing English-language cultural values when translating from Arabic but rather attributed to globalisation as well as the representation of cultural identity in both cultures, since it presents information about both Arab and Western cultures.

Chapter Seven: Conclusion

7.1 Introduction

In the previous two chapters, the findings obtained from the analysis of translation procedures and strategies were presented and identified in English-Arabic and Arabic-English translations of in-flight magazines in the Gulf region. A composite model was formulated to identify procedures at the level of micro-contexts, inspired by the work of Vinay and Darbelnet (1995), Newmark (1988) and Dickins et al. (2002/2017a). The analyses of translation procedures were used to deduce translation strategy tendencies on two levels: general and cultural. General strategies were identified in terms of semantic and communicative translation, while cultural translation strategies were identified in terms of domestication and foreignization. In this chapter, a summary and a review of the contents of the research will be presented, along with a discussion of the findings of this study. Limitations of the study will be also highlighted, followed by contributions and recommendations for future investigation.

7.2 Discussion

In order to clarify the most significant findings of the current study, it is appropriate to review the two research questions that were posed at the beginning of the study. This will help us to identify to what extent the study has been able to answer these. The following sections will consider how the thesis has answered these questions.

7.2.1 Research Question 1: What patterns of procedures are involved in the process of translating in-flight magazines from Arabic to English and vice versa in the Gulf region?

Twelve translation procedures were established in the composite model formulated for the thesis. These were based on both expected recurrent procedures in the kind of texts which the thesis has examined, and the basic procedures investigated by the following translation scholars: Vinay and Darbelnet (1995), Newmark (1988) and Dickins et al. (2002/2017a). It should be noted that the ‘translation of names’ is not a procedure as such but rather a semantic subcategory, for which four different types of procedures are identified, as discussed below. They are listed as one procedure, but the outcome will not be evaluated in comparison to any other procedures. In addition, literal translation has been calculated in a distinct manner from the other procedures, as a manual counting technique would not work in practice. Accordingly, the outcome figure is recorded in the form of a percentage, 91.3%, that represents the data. This means that the remaining procedures total 8.7% of occurrences, excluding the translation of names. The table below shows the total occurrences for each translation procedure found in the data according to the composite model.

No.	**Procedure**	**Number of occurrences**
1	Borrowing	50
2	Exoticism	1
3	Literal translation	Case study (91.3%)
4	Calque	5
5	Transposition	23
6	Modulation	24
7	Cultural transplantation	nil
8	Communicative translation	34
9	Translation by omission	295
10	Translation by addition	429
11	Arabicisation	8
12	Translation of proper names	Transference (11), substitution/transliteration (307), translation proper (269), modification (82)

Table 7.1: Occurrences of translation procedures according to the composite model

Based on the figures above and the nature of each procedure, the results will be discussed in four categories: literal translation, translation of names, high-frequency procedures and low-frequency procedures. This classification allows for the presentation of literal translation first as the default procedure, followed by the other procedures from highest to lowest numbers of occurrences. The translation of proper names deals with names only; the results of the four procedures for translating names will be discussed from highest to lowest numbers of occurrences.

Literal translation

This procedure has the highest frequency in the data at 91.3%, indicating that free translation is the default translation strategy, whereby the translator translates literally as long as literal translation is appropriate. Given the fact that consumer-oriented texts are first and foremost informative, it is not surprising that literal translation should constitute such a large percentage of occurrences. In addition, literal translation is frequently undervalued and sometimes confused with word-for-word translation, as explained earlier, which in turn devalues the work of translators who adopt this procedure.

High-frequency procedures

Translation by addition and translation by omission are the two procedures that are used most frequently in the data, after literal translation, with 429 and 295 cases, respectively. Translation by addition covers any addition to the data at word, phrase, clause, sentence or paragraph levels, while translation by omission involves any omission at the same levels. The results reflect the fact that both procedures can be regarded as general traits in translating consumer-oriented texts from English to Arabic and vice versa. The significant use of translation by addition might be considered controversial in translation studies with regard to translation faithfulness, especially given the large number of value-laden words. However, it is interesting that most of the additions fulfil the need to give the reader further significant information about certain cultural features, events or terms, noting that most of the examples involve English-to-Arabic translation. Moreover, additions at the sentence and paragraph levels in the data are cases of transediting, and these seem to reflect engagement with the source text to grasp it fully and then editing materials in a well-organized manner.

Translation by omission again shows a significant number of occurrences. Although this procedure is associated with translation loss, in our data it is typically used for practical purposes. Translation by omission at the sentence and paragraph levels was used mainly for two types of transediting: omission after addition to a text to reshape it, and pure omission to eliminate information of low importance or interest on a specific topic. Translation by omission in paragraphs was only used to eliminate superfluous data, while translation by omission at lower levels was used to eliminate repetition and for other purposes, e.g. to cope with time and space limitations imposed by the magazine’s format and policies.

Low-frequency procedures

The seven procedures of borrowing, communicative translation, transposition, modulation, exoticism, calque and Arabicisation have low frequencies of occurrence, the total of occurrence of these being only 1.3% of all procedures. No single example is recorded of cultural equivalent anywhere in the text data.

The relatively low frequency of occurrence of the borrowing procedure seems to clearly reflect the nature of the texts and the target audience, since consumer-oriented texts, of which these are a kind, aim to inform the reader and attract them to read. Borrowing is only used in rare cases where this is suitable for this purpose.

Communicative translation also occurs at a low frequency, which suggests a lack of communicative SL expressions in the data since the context is basically informative. There are also some instances in the data where the translator opts not to transfer communicative expressions in the ST and instead removes them, on the basis that the idea is adequately relayed by other means in the TT.

There are a few examples of either transposition or modulation in the data, which is somewhat unexpected given that these procedures imply changing the word form and do not affect the meaning being communicated. The large gap between English and Arabic on both linguistic and cultural levels might suggest more use of transposition and modulation. There seem to be two reasons why this is not the case. First, literal translation, as is broadly understood, is adequate for these data and succeeds in producing TT equivalents in several cases where transposition or modulation might also be possible. Second, the translator has opted to simply omit or add to the structure in various cases where he/she finds it easier to relocate the meaning in the TT.

There are only eight cases of Arabicisation in the data, making this a rare procedure in these consumer-oriented texts. This should come as no surprise, given the fact that Arabicisation is mainly used to produce new technical and scientific vocabulary in Arabic and the content of the articles in the selected in-flight magazines has very little to do with such technical or scientific notions.

Exoticism and calque are the least frequent of all translation procedures. The extremely low use of exoticism reinforces the view that consumer-oriented texts do not usually favour procedures with a tendency towards cultural foreignness; overall comprehensibility is more important than reproducing precise cultural features. Similarly, calque is limited in the data to lexical calque, which suggests a focus on finding cultural equivalents for cultural gaps rather than introducing linguistic forms from the ST.

Translation of proper names

As explained earlier, the study has adopted separate categories (Vermes' model) for analysing the translation of proper names. The model used identifies four operations for translating proper names: transference, substitution/ transliteration, translation proper and modification (2003, p. 93). Names were categorised into three types before analysing them, according to Newmark's (1988) categorization of proper names, i.e. people's names, names of objects and geographical terms. As the aim of the research question is to identify the patterns of procedures involved, the results will be discussed according to the translation procedures used.

Substitution/transliteration is the most frequently found translation procedure in the data, accounting for nearly half of all occurrences of name translation. The vast majority of cases of substitution involve people's names, which conforms to expectations since they have usually no meaning and the spelling is normally left to the translator in both directions, no systematic guidelines being offered. This explains why this procedure is the preferred one for rendering people's names between English and Arabic in consumer-oriented texts. Translation proper shows the second highest frequency of examples at around 40% of all translation occurrences involving names, the largest proportion of proper names involving this procedure being the names of objects. Given the fact that the names of objects typically need to be translated literally in order to deliver an equivalent meaning in the TT, it can be concluded that translation proper should be a common procedure in translating the names of objects between English and Arabic.

With regard to modification, the results show that it is a less frequent procedure than substitution/ transliteration, and it is only used in situations where the translator believes that some addition, omission or editing needs to take place in transferring such names. The least frequent of all translation procedures for proper names in the data is transference. There are only 11 examples (1 for names of objects, and 10 for people's names). This highlights that transference is a generally undesirable procedure for proper names since the huge differences in the writing systems of the data language pair create a barrier to understanding names via this procedure. The few examples found using transference may reflect various possible factors, such as a policy dictated to the translator by the institution, or the fact that the translator knows that the Arabic-speaking target audience have at least some basic knowledge of English. The translator thus keeps the English names as they are in Latin script. Latin-script forms are common particularly in Arabic technical texts, where English terms are frequently retained, often together with an Arabic transliteration. For examples from Arabic botanical texts, see Dickins et al. (2017a, p. 251, 255, 256, 258).

7.2.2 Research Question 2: What overall translation strategies can be construed in English-Arabic in-flight magazines as a result of general patterns of translation procedures?

Following the identification of translation procedures according to the composite model, the analysis moves on to assess translation strategies based on two measures: overall translation strategies as determined by Newmark's (1988) semantic and communicative strategies, and translation procedures for culture-specific terms and references as identified in terms of Venuti's (2018) two orientations in translation: domestication and foreignization. An analysis of each specific translation procedure/ strategy in relation to these more general, global translation tendencies shows that borrowing is strongly oriented towards semantic translation, while transposition, modulation, communicative translation, translation by omission and translation by addition are oriented towards communicative translation. Literal translation is the only procedure that does not have a clear bias towards semantic or communicative translation. Thus, the percentages for total occurrences of literal translation have been divided equally between the two tendencies.

The results for overall translation strategies show that both tendencies occur in large numbers in the data, communicative translation being used slightly more than semantic translation – 53.8% versus 46.2% of occurrences, respectively. This outcome may reflect the fact that translation is a complex interconnected practice, such that it is hard to determine what part of a text is communicatively or semantically oriented. Moreover, communicative translation is an expected feature of informative texts such as these, which combine both conveying facts in an acceptable manner and remaining comprehensible to the assumed readership. In this regard, Newmark believes that several types of texts such as informative, non-literary writing, propaganda and public notices are better translated communicatively (1991, p. 10).

Cultural translation strategy is determined in terms of domestication and foreignization tendencies. To do this, the four cultural translation procedures established are categorized as follows: exoticism and calque as foreignizing, and Arabicisation as domesticating. Since the there are no occurrences of the fourth procedure (cultural equivalent), the total percentage is initially limited to the remaining three procedures. The results show that domestication is used in 57% of total cases while foreignization is used in 43%.

However, this percentage can be recalculated by adding results for the procedures for the translation of names, since translating proper names is a key aspect of the translation of cultural elements. To do this, substitution, translation proper and modification operations are categorised as domesticating procedures, while transference is categorized as foreignizing. Doing this changes the totals dramatically in favour of domestication, with a percentage of 97.6%. In fact, this result proves that cultural aspects of translation in the data are strongly oriented towards domestication, this typically resulting in a fluent and natural-sounding text for the TT reader. This conclusion is also in accordance with the functionalist theory, adopted in this study, which states that the product of a translation text should involve "maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text" (Nord, 2005, p. 32).

7.3 Contributions of the study

The present study contributes to the field of translation of consumer-oriented texts by looking at translation procedures and strategies in in-flight magazines. The study furthers our understanding of the translation process involving the English-Arabic language pair, and assesses translation differences in cultural elements within these texts.

A particularly original feature of the research is the establishment of a composite model of translation procedures for consumer-oriented texts, based on the expected linguistic and cultural translation features of these texts. The model is inspired by and also integrates the approaches of three prominent translation researchers: the seven translation procedures, originally between English and French, proposed by Vinay and Darbelnet (1995), the 16 translation procedures originally applied to two pairs (English-French and English-German) by Newmark (1988), and the notions found in Dickins et al. (2002/2017a) and Dickins (2012): cultural transposition and translation loss (Dickins et al. 2002/2017a), and procedures for translating culturally specific items between English and Arabic (Dickins, 2012). By combining translation procedures relevant to the core data, the study has produced a composite model which not only works for the research texts but could be further applied to similar English-Arabic consumer-oriented texts, or texts involving other language pairs. The model is also, with a little more development, capable of offering a framework for translation involving similar genres such as tourism and advertising texts.

A further contribution of this work is the analysis of the translation of proper names. The study has developed a framework for analysing tendencies in the translation of proper names between English and Arabic. It extends previous knowledge of the mechanisms for translating proper names by focusing on the frequencies of each translation procedure between English and Arabic in consumer-oriented texts. This is an area that has not been previously identified.

7.4 Limitations of the study

Despite the great amount of time and effort spent to ensure the best possible outcomes for the current work, the study has faced two principal limitations, which can be briefly considered:

- The identification and recording of the translation procedures used in the data was done purely manually. This might increase the possibility of human error. Consequently, we cannot guarantee that the results are totally accurate, given the fact that the work involved a large amount of data and hundreds of hours identifying those data, since no computer software is currently available to help in this type of analysis.
- There is a lack of detailed information about the translation processes and policies set by magazines' editorial teams. The researcher made numerous

attempts to contact the editors of all the selected magazines in order to enrich the study about choices of translation procedures and strategies, as well as the factors that might influence editors to make their decisions, but it was not possible to contact any of them due to reasons of confidentiality. However, alternative ways of considering such decisions, as the use of information available online and reviewing other researchers and papers in similar fields, have assisted significantly in substantiating the results of the analysis.

7.5 Recommendations of the Study

It is hoped that the main outcomes of the research study will inspire other researchers in the field of translation studies to engage in further related research in order to overcome both informative and systematic gaps in the study of the translation of consumer-oriented texts. The following substantive recommendations are made:

- Although it proved impossible in this study to contact translators or editors working in the chosen in-flight magazines in order for them to elaborate on the translation processes used, this would, in future studies, be an interesting way to investigate publishers' translation policies and parameters. The areas of investigation could also cover transediting procedures, motivations for translation choices and restrictions, and any other factors that have a crucial influence on the translation product.
- In future studies, different kinds of data could be investigated, such as magazine articles from different countries, to test the validity of the composite model of translation procedures developed in this thesis, by conducting comparative descriptive studies. As has already been indicated, it is difficult for the current study to make reliable generalizations because it is the first study in this translation sub-genre and language pair to adopt the current framework. Having more data would open the door to a wider range of different cultures in the Arab world. This might also reveal important differences in translation practices between different Arab countries. In addition to their academic importance, such studies would, more practically, be able to provide the marketing departments of in-flight magazines' institutions with more reliable and accurate information about the current situation of translation practices in Arabic-

speaking countries. This would allow these magazines to reflect on their own translation practices and perhaps modify them.

Bibliography

Abbott, B. (2002), Definiteness and proper names: Some bad news for the description theory. *Journal of Semantics, 19*(2), 191–201. doi:10.1093/jos/19.2.191

Abdelfattah, S. (1990). *Linguistic changes in journalistic language in Egypt, 1935-1989: A quantitative and comparative analysis*. PhD dissertation. Austin. University of Texas.

Abdolmaleki, S. (2012). Proper names in translation: An explanatory attempt. *The Social Sciences, 7*(6), 832-837. https://doi.org/10.3923/sscience.2012.832.837

Adab, B. (2000). Evaluating translation competence. In: C. Schäffner, & B. Adab (Eds.), *Developing translation competence* (pp.215-228). Amsterdam & Philadelphia: John Benjamins.

Agius, D. (1996). *Siculo Arabic*. London: Kegan Paul International and Routledge.

Agorni, M. (2012a). Tourism communication: The translator's responsibility in translation of culture difference. *PASOS, 10*(4), 5-11.

Agorni, M. (2012b). Questions of mediation in the translation of tourist texts. *Altre modernità, 0,* 1-11. https://doi.org/10.13130/2035-7680/1963

Air Arabia. (2018a). About us. Retrieved 5 June 2018, from https://press.airarabia.com/air-arabia/about/

Air Arabia. (2018b). Awards. Retrieved 5 June 2018, from https://press.airarabia.com/air-arabia/awards/

Aktan, O. & Nohl, A. (2010). International trans-editing: Typical intercultural communication strategies at the BBC World Service Turkish radio. *Journal of Intercultural Communication, 24*(21), Retrieved from https://www.immi.se/intercultural/nr24/nohl.htm.

Al-Asal, M. & Smadi, O. (2012). Arabicization and Arabic expanding techniques used in science lectures in two Arab universities. *Perspectives in the Arts and Humanities Asia. 2* (1), 15-38. Retrieved from https://journals.ateneo.edu/ojs/index.php/apah/article/view/122

Albaker, A. (2018) Welcome to Qatar Airways. Retrieved 8 May 2018, from https://www.qatarairways.com/en/about-qatar-airways.html

Al-Najjar, M. (1984). *Translation as a correlation of meaning: Cultural and linguistic transfer between Arabic and English*. Unpublished PhD thesis. Indiana University, USA.

Alraisi, A. (2018, April). Marhaba. Wings of Oman, 4.

Al-Shehari, K. (2001). *The semiotics and translation of advertising texts: conventions, constraints and translation strategies with particular reference to English and Arabic*. [PhD thesis, The University of Manchester]. Available from the British library ethos. (uk.bl.ethos. 488378).

Al-Yafi'I, S. (1938). *Tarikh Hadramaut al siyasi [the political history of Hadramaut].* Cairo: al-Babi al-Halabi.

Arens, W. F., Weigold, M. F., & Arens, C. (2011). *Contemporary advertising and integrated marketing communications*. Boston: McGraw-Hill Irwin.

Awang, R. & Salman, G. (2017). Translation and Arabicization methods of English scientific and technical terms into Arabic. *Arab world English journal for translation & literary studies*, *1*(2), 92-106. http://dx.doi.org/10.24093/awejtls/vol1no2.8

Badawi, E., Carter, M., & Gully, A. (2016). *Modern written Arabic: a comprehensive grammar* (2nd ed.). London: Routledge

Baker, M. (1993). Corpus linguistics and translation studies: Implications and applications. In: M. Baker, G. Francis, & E. Tognini-Bonelli (Eds.), *Text and technology: In honour of John Sinclair* (pp.233-250). Amsterdam and Philadelphia: John Benjamins.

Baker, M. (2011). *In other words: A coursebook on translation*. London: Routledge.

Bani, S. (2006). An analysis of press translation process. In: K. Conway & S. Bassnett (Eds.), *Translation in global news* (pp. 35-45). Coventry: University of Warwick, Centre for Translation and Comparative Cultural Studies.

Bassnett, S. (2011). The Translator as cross-cultural mediator. In: K. Malmkjær & K. Windle (Eds.), *The Oxford Handbook of Translation Studies* (pp.94-107). Oxford: Oxford University Press.

Bassnett, S. (2014). *Translation studies*. London: Routledge.

Bassnett, S. & Lefevere, A. (1990). *Translation, history, and culture*. London: Pinter Publishers.

Beaver, A. (2012). A Dictionary of travel and tourism. Oxford: Oxford University Press.

Becher, V. (2011) *Explicitation and implicitation in translation: A Corpus-based study of English-German and German-English translations of business texts*. [PhD thesis, University of Hamburg]. Available at Ediss.sub.hamburg. (urn:nbn:de:gbv:18-53216)

Bell, A. (1991). *The language of news media*. Oxford: Oxford University Press.

Bielsa, E. & Bassnett, S. (2009). *Translation in global news.* London: Routledge.

Blum-Kulka, S. (2004) Shifts of Cohesion and Coherence in Translation. In: L. Venuti (Ed.), *The Translation Studies Reader* (pp.290-305). London: Routledge.

Boas, F. (1986). Language and thought. In: J.M. Valdes (Ed.), *Culture bound: Bridging the cultural gap in language teaching* (pp.5-7). Cambridge: Cambridge University Press.

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative research journal*, *9*(2), 27-40. http://dx.doi.org/10.3316/QRJ0902027

Catford, J. C. (1965). *A linguistic theory of translation: An essay in applied linguistics*. Oxford: Oxford University Press.

Cheesman, T. & Nohl, A. (2011). Many voices, one BBC World Service? The 2008 US elections, gatekeeping and trans-editing. *Journalism*. *12*(2), 217-233. https://doi.org/10.1177/1464884910388589

Chesterman, A. (1989). *Readings in translation theory*. Helsinki: Oy Finn Lectura Ab.

Chesterman, A. (1997). *Memes of Translation*. Amsterdam: John Benjamins.

Creswell, J., & Plano Clark, V. (2007). *Designing and conducting mixed methods research*. Thousand Oaks, CA: Sage.

Crystal, D. (2008). *A dictionary of linguistics and phonetics* (6th ed.). Blackwell Pub.

Cui, S. (2012). Research on tourism: English translation based on cultural difference. *Proceedings of the 2012 international conference on future information technology and management science & engineering*, 307-311.

Cumming, S. (2019). Names. In: E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Metaphysics Research Lab: Stanford University.

Dann, G. (1996). *The language of tourism: A sociolinguistic perspective*. Wallingford: CAB International.

De Mooij, M. (2004). Translating advertising. *The Translator*, *10*(2), 179-198. https://doi.org/10.1080/13556509.2004.10799176

Delisle, J., Lee-Jahnke, H., Cormier, M. C., & Albrecht, J. (1999). *Translation Terminology*. Amsterdam and Philadelphia: John Benjamins.

Dickins, J. (2010). List restructuring in Arabic/English Translation. *Babel*. 56(5). 341-362.

Dickins, J. (2012). The translation of culturally specific items. In: A. Littlejohn and S. R. Mehta (Eds.), *Language Studies: Stretching the boundaries* (pp.43-60). Cambridge: Cambridge Scholars Press.

Dickins, J., Hervey, S. G. J., & Higgins, I. (2017a). *Thinking Arabic translation* (2nd ed.). London and New York: Routledge.

Dickins, J., Hervey, S. G. J., & Higgins, I. (2017b). *Thinking Arabic translation: Tutor's Handbook.* (2nd ed.). London and New York: Routledge.

Dickins, J. (2020). *Thematic structure and para-syntax: Arabic as a case study*. London and New York: Routledge.

Dickins, J. (2022). *Thinking Translation Methodology.* Manuscript.

Dimitriu, R. (2004). Omission in translation. *Perspectives, 12*(3), 163-175. https://doi.org/10.1080/0907676X.2004.9961499

Diptote nouns. (2018). Retrieved 9 April 2018, from https://sites.google.com/site/quransteps/nouns/diptotenounsghyrmnsrfghayrmunsarif

Dörnyei, Z. (2007). *Research methods in applied linguistics: Quantitative, qualitative and mixed methodologies*. Oxford: Oxford University Press.

Durán Muñoz, I. (2011). Tourist translations as a mediation tool: misunderstandings and difficulties. *Cadernos de Tradução, 1*(27), 29-49. https://doi.org/10.5007/2175-7968.2011v1n27p29

Elewa, A. (2016). *Levels of translation*. Cairo: Qalam.

Elmgrab, R. (2011). Methods of creating and introducing new terms in Arabic: Contributions from English-Arabic translation. *International conference on languages, literature and linguistics IPEDR, 26*(2011), 491-500

El-Yasin, M. K. (1996). The passive voice: A problem for the English-Arabic translator. *Babel*, *42*(1), 18–26.

Englund Dimitrova, B. (1993). Semantic change in translation – A Cognitive perspective. In: Gambier, Y. and Tommola, J. (Eds.), *Translation and Knowledge* (pp.285-297). Turku: University of Turku.

Englund Dimitrova, B. (2005). *Expertise and explicitation in the translation process*. Amsterdam & Philadelpia: John Benjamins Publishing.

Fawcett, P. (2016). *Translation and Language: Linguistic Theories Explained*. London: Routledge.

Fernandes, L. (2006). Translation of names in children's fantasy literature: Bringing the young reader into play. *New Voices in Translation Studies, 2*(2), 44-57.

Flippance, V. A. (2009). *In search of a model for examining the quality of translated English and German advertisements*. [PhD thesis, The University of Manchester]. Available from the British library ethos. (uk.bl.ethos.506266)

Floros, G. (2004). Parallel texts in translating and interpreting. *TSNM (Translation Studies in the New Millennium)*, 2(*2004*), 33-41.

Flynas. (2018a). About us. Retrieved 5 June 2018, from https://www.flynas.com/en/about-us/about-flynas

Flynas. (2018b). Inflight magazine. Retrieved 5 June, 2018, from https://www.flynas.com/en/booking-flynas/flynas-upgrade/8-ksa-english/36-in-flight-magazine

Gentzler, E. (2001). *Contemporary translation theories*. Clevedon: Multilingual Matters.

Ghazala, H. S. (2012). *Arabization from A to Z: A textbook for university students*. Jeddah, Saudi Arabia: Konooz Al-Marefa.

Gottlieb, H. (2005). Anglicism and translation. In: G. Anderman & M. Rogers (Eds.), *In and Out of English: For Better, For Worse?* (pp.161-184). Buffalo, NY: Multilingual Matters.

Gulf Air. (2018). About Gulf Air. Retrieved 28 May 2018, from https://www.gulfair.com/about-gulf-air/about-gulf-air

Gulf Life. (2018). Gulf Life home. Retrieved 28 May, 2018, from http://gulflife.online/pitt-stops-all-over-the-world/

Gutt, E. (2000). *Translation and relevance: cognition and context*. Manchester: St. Jerome.

Hartmann, R. (1980). *Contrastive textology: Comparative discourse analysis in applied linguistics*. Heidelberg: Julius Groos.

Hassanein, M. (2009). *Methods for developing the Hebrew vocabulary since the beginning of the revival in modern age and a comparative look on the use of these methods in Arabic*. Unpublished PhD Thesis. University of Vienna, Austria.

Hatim, B. (2015). *Communication across cultures: Translation theory and contrastive text linguistics*. Exeter: University of Exeter Press.

Hatim, B. & Mason, I. (2005). *The translator as communicator*. London: Routledge.

Hatim, B. & Munday, J. (2019). *Translation: An advanced resource book* (2nd ed.). Routledge: London.

Hermans, T. (1988). On translating proper names, with reference to De Witte and Max Havelaar. In: M. J. Wintle (Ed.), *Modern Dutch Studies. Essays in Honour of Professor Peter King on the Occasion of his Retirement* (pp.11-14). London/Atlantic Highlands: The Athlone Press.

Hervey, S. G. J. and Higgins, I. (1992). *Thinking translation: a course in translation method: French to English*. Routledge: London.

Ho, G. (2004). Translating advertisements across heterogeneous cultures, *The Translator*, *10*(2), 221-243, https://doi.org/10.1080/13556509.2004.10799178

House, J. (1977). *A model for translation quality assessment*. Tübingen: Gunter Narr.

House, J. (2009). *Translation*. Oxford: Oxford University Press.

Hursti, K. (2001). An insider's view on transformation and transfer in international news communication: An English-Finnish perspective. *The Electronic Journal of the Department of English at the University of Helsinki*, *1*(1), 1-5. Retrieved from https://blogs.helsinki.fi/hes-eng/volumes/volume-1-special-issue-on-translation-studies/an-insiders-view-on-transformation-and-transfer-in-international-news-communication-an-english-finnish-perspective-kristian-hursti/

Ink. (2018). Oryx. Retrieved 10 June 2018, from http://www.ink-live.com/emagazines/oryx

Ivir, V. (1987). Procedures and strategies for the translation of culture. In: G. Toury (Ed.), *Translation Across Cultures* (pp.35-46). New Delhi: Bahri Publications Private Ltd.

Jazeera. (2018a). About Jazeera. Retrieved 10 June 2018, from http://www.jazeeraairways.com/AboutUs.aspx

Jazeera. (2018b). Jazeera Magazine. Retrieved 10 June 2018, from http://www.jazeeraairways.com/JMagazine.aspx

Jiang, W. (2000). The relationship between culture and language. *ELT Journal*, 54(4), 328-334. https://doi.org/10.1093/elt/54.4.328

Kang, J. (2007). Recontextualization of news discourse: A case study of translation of news discourse on North Korea. *The Translator*. *13*(2), 219-242. https://doi.org/10.1080/13556509.2007.10799239

Katan, D. (2009) Translation as intercultural communication. In: Munday, J. (Ed.), *The Routledge Companion to Translation Studies* (pp.74-92). Abingdon: Routledge.

Kelly, D. (2000). The selection for developing translation competence: Why texts from the tourist sector constitute suitable material. In: C. Schäffner & B. J. Adab (Eds.), *Developing Translation Competence* (pp.157-170). Amsterdam: J. Benjamins Pub. Co.

Klaudy, K. (2008). Explicitation. In: M. Baker & G. Saldhana (Eds.), *Encyclopaedia of Translation Studies* (pp.80-85). (2nd ed.) London: Routledge.

Larson, M. L. (1998). *Meaning-based translation*. New York: University Press of America.

Leppihalme, R. (1997). *Culture bumps*. Clevedon: Multilingual Matters.

Maci, S. M. (2012). Global features of in-flight magazines: When local becomes global: An explorative study. *Altre Modernità. 2*, 196-212. https://doi.org/10.13130/2035-7680/2022

Matthews, P. (1997). *The Concise Oxford Dictionary of Linguistics*. Oxford: Oxford University Press.

Molina, L., & Albir, A. (2002). Translation techniques revisited: A dynamic and functionalist approach. *Meta*, *47*(4), 498-512. https://doi.org/10.7202/008033ar

Mulkern, A. E., (1996), The Game of the name. In: T. Fretheim & J. K. Gundel (Eds.), *Reference and Referent Accessibility* (pp.235-250). Amsterdam: John Benjamins Publishing Company.

Munday, J. (2004). Advertising: Some challenges to translation theory, *The Translator, 10*(2), 199-219, https://doi.org/10.1080/13556509.2004.10799177

Munday, J. (2016). *Introducing translation studies: Theories and applications* (4th ed.). London: Routledge Taylor & Francis Group.

Newmark, P. (1981). *Approaches to translation*. Oxford and New York: Pergamon Press.

Newmark, P. (1988). *A textbook of translation*. New York: Prentice Hall.

Newmark, P. (1991). *About translation*. Clevedon: Multilingual Matters.

Nida, E. (2001). *Language and culture-contexts in translating*. Shanghai: Shanghai Foreign Language Education Press.

Nida, E. (2003). *Towards a science of translating* (2nd ed.). Leiden, The Netherlands: Brill.

Niranjana, T. (1992). *Siting translation: History, post-structuralism, and the colonial context*. Berkeley: University of California Press.

Nord, C. (2003). Proper names in translations for children: Alice in wonderland as a case in point. *Meta: Translators' Journal*, *48*(1-2), 182-196. https://doi.org/10.7202/006966ar

Nord, C. (2005). *Text analysis in translation: Theory, methodology, and didactic application of a model for translation-oriented text analysis*. Amsterdam: Rodopi B.V.

Nord, C. (2007). *Translating as a purposeful activity: Functionalist approaches Explained*. Manchester: St. Jerome Publishing.

Olohan, M. & Baker, M. (2000). Reporting that in translated English: Evidence for subconscious processes of explicitation? *Across Languages and Cultures*, *1*(2),141-158.

Oman Air. (2018). Inflight reading. Retrieved 28 May 2018, from https://www.omanair.com/en/flying-us/board-services/inflight-reading

Palumbo, G. (2009). *Key terms in translation studies*. London / New York: Continuum.

Pápai, V. (2004). Explicitation: A universal of translation text? In: A. Mauranen & P. Kujamäki (Eds), *Translation Universals: Do they exist?* (pp.64-143). Amsterdam & Philadelphia: John Benjamins.

Payne, J. & Huddleston, R. (2002). Nouns and noun phrases, In: G. Pullum & R. Huddleston (Eds), *The Cambridge Grammar of the English Language* (pp.323-523) Cambridge: Cambridge University Press.

Pour, B. S. (2009). How to translate personal names. *Translation Journal*, *13*(4), 1-13. Retrieved from https://translationjournal.net/journal/50proper.htm

Prieto-Arrans, J. I. (2005). *A (dis)United Kingdom: The discourse of British tourist promotion and its translation into Spanish*. Oviedo: Ediuno

Pym, A. (2004). *The moving text: localization, translation, and distribution*. Amsterdam/ Philadelphia: John Benjamins.

Pym, A. (2005) Explaining explicitation. In: K. Károly & Á. Fóris, (Eds.), *New Trends in Translation Studies* (pp.29-34). In honour of Kinga Klaudy. Budapest: Akadémiai Kiad.

Pym, A. (2006). Globalization and the politics of translation studies. *Meta*, *51*(4), 744–757. https://doi.org/10.7202/014339ar

Pym, A. (2014). *Exploring translation theories* (2nd ed.). London: Routledge.

Rasul, S. H. (2015). *Procedures and strategies in English-Kurdish translation of written media discourse*. [PhD thesis, University of Leeds]. Available from British library ethos. (uk.bl.ethos.666583)

Reiss, K. (2000). *Translation criticism: The potentials and limitations: Categories and criteria for translation quality assessment*. Manchester: St. Jerome.

Reiss, K. & Vermeer, H. J. (1984*). Grundlegung einer allgemeinen Translationstheorie [General Foundations of Translation Theory]*. Tubingen: Niemeyer.

Saldanha, G. & O'Brien, S. (2014). *Research methodologies in Translation Studies*. London: Routledge.

Saleh. M. I. (2011). *Dictionary of Islamic words & expressions: Romanized Arabic-English*. Riyadh: Darussalam.

Santafe Aso, I. (2012). *Beyond words: A multimodal approach to translation applied to global standardized advertising campaigns in international women's magazines*. [PhD thesis, University of Exeter]. Available from British library ethos. (uk.bl.ethos.579909)

Schäffner, C. (2000). *Translation in the global village*. Clevedon, Avon, England: Multilingual Matters.

Schäffner, C. (2011). Functionalist approaches. In: M. Baker & G. Saldanha (Eds.), *Routledge Encyclopedia of Translation Studies* (2nd ed., pp.115-121). London: Routledge.

Schäffner, C. (2012). Rethinking transediting. *Meta*, *57*(4), 866–883. https://doi.org/10.7202/1021222ar

Schjoldager, A. (1995). An exploratory study of translational norms in simultaneous interpreting: Methodological reflections. In P. Jansen (Ed.), *Selected Papers of the CERA Research Seminars in Translation Studies 1992–1993* (pp.227–245). Leuven: Katholieke Universiteit.

Séguinot, C. (1988). Pragmatics and the explicitation hypothesis. *TTR: traduction, terminologie, rédaction*, *1*(2), 106-113. https://doi.org/10.7202/037024ar

Shiyab, S. M. (2010). *Globalization and aspects of translation*. Newcastle: Cambridge Scholars.

Shuttleworth, M. & Cowie, M. (2017). *Dictionary of Translation Studies*. London: Routledge.

Small, J., Harris, C., & Wilson, E. (2008). A critical discourse analysis of in-flight magazine advertisements: The 'social sorting' of airline travellers? *Journal of Tourism and Cultural Change, 6(1),* 17-38. https://doi.org/10.1080/14766820802140422

Smecca, P. (2009). Tourist guidebooks and the image of Sicily in translation. *Perspectives, 17*(2), 109-119. https://doi.org/10.1080/09076760903026366

Snell-Hornby, M (2000). Communication in the global village: On language, translation and cultural identity. In C. Schäffner (Ed.), *Translation in the global village (*pp.11-28). Clevedon, Avon, England: Multilingual Matters.

Stetting, K. (1989). Transediting: A new term for coping with the grey area between editing and translating. In: G. Caie, K. Haastrup, A. L. Jakobsen, E. Nielsen, J. Sevaldsen, H. Specht et al. (Eds.). *Proceedings from the fourth Nordic conference for English studies* (pp.371-382). Copenhagen: University of Copenhagen.

Stevenson, A. (2010). *Oxford dictionary of English.* (3rd ed. / edited by Angus Stevenson.). Oxford: Oxford University Press.

Sulaiman, M. Z. (2016). The misunderstood concept of translation in tourism promotion, *Translation & Interpreting, 8*(1), 53-68, https://doi.org/10.12807/ti.108201.2016.a04

Superceanu, R. (2004). Translation procedures: A didactic perspective. *Perspectives, 12*(3), 194-207, https://doi.org/10.1080/0907676X.2004.9961501

Susam-Sarajeva, S. (2009). The case study research method in translation studies. *The Interpreter and Translator Trainer, 3*(1), 37-56, https://doi.org/10.1080/1750399X.2009.10798780

Thurlow, C. & Jaworski, A. (2003). Communicating a global reach: Inflight magazines as a globalizing genre in tourism. *Journal of Sociolinguistics, 7*(4), 579-606. https://doi.org/10.1111/j.1467-9841.2003.00243.x

Thurlow, C., Jaworski, A., & Ylänne, V. (2010). *Tourism discourse: Language and global mobility*. New York: Palgrave Macmillan.

Torresi, I. (2010). *Translating promotional and advertising texts*. Manchester, UK: St. Jerome Pub.

Torresi, 1. (2019). Advertising. In: M. Baker & G. SaIdanha (Eds.), *Routledge Encyclopedia of Translation Studies* (pp.14–18). (3rd ed.) London and New York: Routledge.

Trucco, T. (2005, July 24). A Dream room may depend on the pillow. *The New York Times*. Retrieved from https://www.nytimes.com/2005/07/24/travel/a-dream-room-may-depend-on-the-pillow.html

Tymoczko, M. (1999) *Translation in a Post-Colonial context: Early Irish literature in English translation*. Manchester: St Jerome.

Valdeón, R. A. (2009). Translating informative and persuasive texts. *Perspectives*, *17*(2), 77-81. https://doi.org/10.1080/09076760903122611.

Vendler, Z. (1975). Singular terms. In D. Steinberg & L. Jakobovits (Eds.), *Semantics: An interdisciplinary reader in Philosophy, linguistics and psychology* (pp.1115-133). Cambridge: Cambridge University Press.

Venuti, L. (1998). Strategies of translation. In M. Baker (Ed.), *Encyclopedia of translation studies* (pp.240-244). London and New York: Routledge.

Venuti, L. (2018). *The translator's invisibility: A history of translation*. London: Routledge.

Vermeer, H. J. (2000). Skopos and commission in translational action (A. Chesterman, Trans.). In: L. Venuti (Ed.), *The Translation Studies Reader* (pp.221-233). London: Routledge.

Vermes, A. P. (2003). Proper names in translation: An explanatory attempt. *Across Languages and Cultures, 4*(1), 89-108. http://dx.doi.org/10.1556/Acr.4.2003.1.5

Vinay, J. P., & Darbelnet, J. (1995). *Comparative stylistics of French and English: A methodology for translation*. Amsterdam: John Benjamins.

Wang, L. & Zhao, G. (2011). Function-oriented approaches in commercial advertisement translation. *Theory and Practice in Language Studies, 1*(5), 521-524. http://dx.doi.org/10.4304/tpls.1.5.521-524

Wang, Y. (2018). A Study on the strategies and principles of general news transediting. *International Journal of Liberal Arts and Social Science*, *6*(5), 21-35. Retrieved from https://ijlass.org/data/frontImages/articles/4.21-34.pdf

Wang, Z. (2018). Introduction of functionalism and functional translation theory. *Proceedings of the 6th International Conference on Social Science, Education and Humanities Research (SSEHR 2017)*. Atlantis Press. 623-627.

Williams, R. (2014). *Keywords: a vocabulary of culture and society* (Revised edition.). Oxford University Press.

Yan, C. & Huang, J. (2014). The culture turn in translation studies. *Open Journal of Modern Linguistics*, 4, 487-494. http://dx.doi.org/10.4236/ojml.2014.44041.

Zarei, R. & Norouzi, S. (2014). Proper nouns in translation: Should they be translated? *International Journal of Applied Linguistics and English Literature*, *3*(6),152-161. http://dx.doi.org/10.7575/aiac.ijalel.v.3n.6p.152