Good morning!

LECTURE FIVE

Let us move to page 47, science of secondary translation.

The purpose of translation theory, then, is to reach an understanding of the processes undertaken in the act of translation and not, as is so commonly misunderstood, to provide a set of norms for effecting the perfect translation.

الغرض من نظرية الترجمة، إذن، هو التوصل إلى فهم للعمليات المضطلع بها في فعل الترجمة، وليس، كما يساء فهمه بشكل شائع، توفير مجموعة من المعايير لتحقيق الترجمة المثالية.

So, we are studying this in order to know what is happening during the process. I care about the final product, yet it is all about going into details of the process. Some theories about translation would focus only about the product. Others would only focus on the process; what is happening from the original to the target text. Let us care about both equally but a bit more about the process.

In the same way, literary criticism does not seek to provide a set of instructions for producing the ultimate poem or novel, but rather to understand the internal and external structures operating within and around a work of art.

وبالطريقة نفسها، لا يسعى النقد الأدبي إلى توفير مجموعة من التعليمات لإنتاج القصيدة أو الرواية المثالية، بل إلى فهم الهياكل الداخلية والخارجية التي تعمل داخل وحول عمل فني.

We can apply this for a text in general. When I understand the text, I am kind of analysing it; I am analysing the target audience. I should look for all of these things in the target language. Let us say I am approaching a text in order to translate it; I need to go within and around it. When I go within, I look for the structure, syntax. When I go around, it is about going to the culture, style and all of these things.

The pragmatic dimension of translation cannot be categorized, any more than the 'inspiration' of a text can be defined and prescribed. Once this point is accepted, two issues that continue to bedevil Translation Studies can be satisfactorily resolved; the problem of whether there can be 'a science of translation' and whether translating is a 'secondary activity'.

لا يمكن تصنيف البعد العملي للترجمة، أكثر من «إلهام» للنص يمكن تعريفه ووصفه. بمجرد قبول هذه النقطة، يمكن حل مسألتين لا تزالان تعيقان دراسات الترجمة بشكل مرض؛ مشكلة ما إذا كان يمكن أن يكون هناك «علم ترجمة» وما إذا كانت الترجمة «نشاط ثانوي».

What is the meaning of pragmatics? What is the difference between pragmatics and semantics? Semantics is the study of the meaning in language. For example, the word *cat* refers to an animal with four legs and eats meat. When I go to the pragmatics, I go to this meaning in context. Pragmatics cannot be categorized because it is like a bubble. Within the same culture, I cannot divide. A culture is like a bubble

From the above discussion, it would seem quite clear that any debate about the existence of a science of translation is out of date: there already exists, with Translation Studies, a serious discipline investigating the process of translation, attempting to clarify the question of *equivalence* and to examine what constitutes *meaning* within that process.

ويبدو واضحا تماما من المناقشة المذكورة أعلاه أن أى نقاش حول وجود علم للترجمة قد عفا عليه الزمن: فهناك بالفعل، مع دراسات الترجمة، نظام جاد يبحث فى عملية الترجمة، ويحاول توضيح مسألة التكافؤ وفحص ما يشكل معنى فى تلك العملية.

So we have now something called translation studies, which is something that focuses on the process of translation and tries to understand what is happening there.

But nowhere is there a theory that pretends to be normative, and although Lefevere's statement about the goal of the discipline (see p. 16) suggests that a comprehensive theory might also be used as a *guideline* for producing translations, this is a long way from suggesting that the purpose of translation theory is to be proscriptive[1].

ولكن لا توجد فى أى مكان نظرية تتظاهر بأنها معيارية، وعلى الرغم من أن تصريح لوفيفير حول هدف الانضباط (انظر الصفحة 16) يشير إلى إمكانية استخدام نظرية شاملة كمبدأ توجيهى لإنتاج الترجمات، إلا أنه بعيد جدًا عن القول بأن الغرض من نظرية الترجمة هو أن تكون تحفظية.

So, we never have a theory that we can call normal because if we take everything to be normal, it means that there is something missing. We need to analyse things with analytical eyes. The theory of translation is by no means normative. It has this questioning of the process of translation and we have the theorist who has a comprehensive theory. For example, if I want to translate something and I have only one way of translating it, can I use one way of translation to translate all types of texts? No. This is what they are trying to say but in a different language.

Proscriptive means forbidden.

So, if you say that translation has a comprehensive purpose, then you are saying that translation is useless.

The myth of translation as a secondary activity with all the associations of lower status implied in that assessment can be dispelled once the extent of the pragmatic element of translation is accepted, and once the relationship between author/translator/reader is outlined.

[1] Proscriptive codes emphasise rules: they provide lists of things not to do. Proscriptive systems generally involve punishment.

يمكن تبديد أسطورة الترجمة كنشاط ثانوي مع جميع الروابط ذات المركز الأدنى الواردة في هذا التقييم بمجرد قبول مدى قبول العنصر العملي للترجمة، وبمجرد تحديد العلاقة بين المؤلف/المترجم/القارئ.

Once you have this pragmatic element (meaning in context), all the things we say is dispelled. Translation is an act of communication.

A diagram of the communicative relationship in the process of translation shows that the translator is a receiver and an emitter, the end and the beginning of two separate but linked chains of communication:

Author—Text—Receiver=Translator—Text—Receiver

يوضح الرسم البياني للعلاقة التواصلية في عملية الترجمة أن المترجم هو متلقي وباعث، ونهاية وبداية سلسلتين منفصلتين ولكن مترابطتين من الاتصالات:

المؤلف – النص – المتلقى = المترجم – النص – المتلقى

Emitter is like reproducing the text, language reproduction. Receiver is the same as the reproducer or the translator.

Translation Studies, then, has moved beyond the old distinctions that sought to devalue the study and practice of translation by the use of such terminological distinctions as 'scientific v. creative'. Theory and practice are indissolubly linked, and are not in conflict.

إذن، تجاوزت دراسات الترجمة الفروق القديمة التي سعت إلى التقليل من قيمة دراسة وممارسة الترجمة باستخدام مثل هذه الفروق المصطلحية مثل «علمية ضد إبداعية». ترتبط النظرية مع الممارسة ارتباطًا وثيقًا، ولا تتعارضان.

Indissoluble means that they cannot separate two things from each other. It is like melting sugar into water. So translation is both science and art.

Understanding of the processes can only help in the production and, since the product is the result of a complex system of decoding and encoding on the semantic, syntactic and pragmatic levels, it should not be evaluated according to an outdated hierarchical interpretation of what constitutes 'creativity'.

لا يمكن أن يساعد فهم العمليات إلا في الإنتاج، وبما أن المنتج هو نتيجة لنظام معقد لفك التشفير والترميز على المستويات الدلالية والنحوية والعملية، فلا ينبغي تقييمه وفقًا لتفسير هرمي قديم لما يشكل «الإبداع.»

Language is a complex system of decoding and encoding on the semantic, syntactic and pragmatic levels. Translation is both. It is about analysing the language and creating it.

The case for Translation Studies and for translation itself is summed up by Octavio Paz in his short work on translation. All texts, he claims, being part of a literary system descended from and related to other systems, are 'translations of translation of translations':

يلخص أوكتافيو باز قضية دراسات الترجمة والترجمة نفسها في عمله القصير عن الترجمة. يدعي أن جميع النصوص، باعتبارها جزءًا من نظام أدبي ينحدر من أنظمة أخرى ويتصل بها، هي «ترجمات لترجمة الترجمات:»

So when you are writing a text, it is not like it is original from their mind. I have already read other texts. When I get a lot of texts, I have their ideas in mind. However, when I link them together, here is my original contribution to the text.

Every text is unique and, at the same time, it is the translation of another text. No text is entirely original because language itself, in its essence, is already a translation: firstly, of the nonverbal world and secondly, since every sign and every phrase is the translation of another sign and another phrase.

كل نص فريد من نوعه، وفي الوقت نفسه، هو ترجمة نص آخر. لا يوجد نص أصلي تمامًا لأن اللغة نفسها، في جوهرها، هي بالفعل ترجمة: أولاً، للعالم غير اللفظي وثانيًا، لأن كل علامة وكل عبارة هي ترجمة لإشارة أخرى وعبارة أخرى.

We agreed that a text could be visual, auditory, and written or linguistic. It might be nonverbal ideas. If I did not use language to express my ideas, no one would know them. I need language to express. Sometimes in English, we need a word and this word is in the dictionary like "beautiful"; I know that this word would mean someone who is good-looking. So I have the sign, which is the word,

and I have the signified, which is the meaning. Once I link the signifier to the signified, this unity would create me the signifier. Another word for the word beautiful is handsome; it is the same meaning but it is used for men. This is language.

However, this argument can be turned around without losing any of its validity:

all texts are original because every translation is distinctive. Every translation, up to a certain point, is an invention and as such it constitutes a unique text.

ومع ذلك، يمكن تغيير هذه الحجة دون فقدان صلاحيتها: جميع النصوص أصلية لأن كل ترجمة مميزة. كل ترجمة، حتى نقطة معينة، هي اختراع وبالتالي فهى تشكل نصًا فريدًا.

So here, she is saying that every translation is unique because every one of us has his\her own translation.

***

Now let us go to chapter 2. It is entitled "**The Notion of Register**"

2.0. Introduction

Language events cannot be separated from the other different aspects of human behaviour; they rather "operate within the manifold complex of human social behaviour and are mutually related to it. They take place in situations..." (Gregory & Carroll 1978:4). Within one language, language users use different sub-languages in different situations and similar sub-languages in similar situations.

لا يمكن فصل الأحداث اللغوية عن الجوانب المختلفة الأخرى للسلوك البشرى؛ فهى بالأحرى "تعمل ضمن العقدة المتعددة للسلوك الاجتماعى البشرى وترتبط به بصورة متبادلة. وهى تحدث فى حالات (Gregory & Carroll 1978:4)." فى لغة واحدة، يستخدم مستخدمو اللغة لغات فرعية مختلفة فى مواقف مختلفة ولغات فرعية مماثلة فى حالات مماثلة.

By sub-languages, we don't mean a different language. It is just a use of language. For example, the Arabic language in the context of a wedding when meeting the bride and the groom is "مبروك". So this

phrase is a sub-language of Arabic because every one of us would use a different phrase. We have similar and different situations.

However, this does not mean that they use the same language in the same situation, simply because every instance of language is unique. So the claim is basically "concerned with what any instance of language shares with some other instances, and the important predictability patterns that can be traced between situation and language." (Gregory & Carroll 1978:2)

ومع ذلك، فإن هذا لا يعنى أنهم يستخدمون نفس اللغة فى نفس الموقف، لمجرد أن كل حالة لغة فريدة من نوعها. لذا فإن الادعاء فى الأساس «يتعلق بما تشاركه أى حالة من حالات اللغة مع بعض الحالات الأخرى، وأنماط القدرة على التنبؤ المهمة التى يمكن تتبعها بين الموقف واللغة». (جريجورى وكارول 1978:2)

In short, we always need to link language with the situation or the social condition in which it is said or used.

The above argument brings to light the following important issues:

1. **In similar situations, language users are more likely to use similar, but not the same language.**

So when we have a similar situation, we all might use the same word but all in his\her own way.

2. **Any instance of language is unique.**

3. **The level of predictability of language is higher when we know the situation.**

The more we know the social context, the more we can predict it. For example, if someone is in the market, you might predict what they are going to say. They may talk about the price. The more we know the situation, the more we are going to anticipate what is going to happen or to be said.

4. **Language and society are inseparable.**

For example, if you have a political text and it has the word 'negative effect': the word "عواقب", what would I use? Consequences. Results. Repercussions. What would we use in a political text with a negative meaning?

Student: repercussions.

Lecturer: yes. When you know the social context, you would expect it.

Dialects and diatypes are the two main kinds of language variation distinguished by Gregory & Carroll (1978). Dialects are user-related varieties, and diatypes are use-related varieties.

اللهجات وأنماط التحدث هما النوعان الرئيسيان من الاختلافات اللغوية التي يتميز بها جريجوري وكارول (1978). اللهجات هي أصناف مرتبطة بالمستخدم، وأنماط التحدث هي أصناف مرتبطة بالاستخدام.

By variety, we mean the sub-language. It is like the dialect we use in Damascus and the one used in Dier Alzoor for example. So we have ==user-related== and ==use-related.== We have ==dialect== and ==diatypes==. Variety is a change in the word I would use in different social context and it is user-related. What does this mean?

Student: people. Translators. Readers.

Lecturer: yes. So it depends on the people producing the text. Do you know what the word *dialect* mean? It is something that has to do with the style and the words used by the translator.

Student: a variety.

Lecturer: yes. And we have diatypes that are use-related. It is situation or the social context. So here what do we mean then by diatypes? It is the dialect yet it is written. It is also the use of the language according to the social context. Can you give an adjective to describe it?

Student: subjective.

Lecturer: yes. In user–related variations, we have 5 types. The idiolectal, geographical, temporal, social, and standard & non-standard variation

User-related Variation

Before briefly discussing the user-related variation (the idiolectal, geographical, temporal, social, and standard & non-standard variation), it is important to mention at this early stage that "...all types of variation may be viewed in terms of a 'continuum', with features from the several areas of variation in constant interaction" (Hatim & Mason 1990:44).

قبل مناقشة الاختلاف المتعلق بالمستخدم بإيجاز (الاختلاف الاصطلاحي والجغرافي والزمني والاجتماعي والمعياري وغير القياسي)، من المهم أن نذكر في هذه المرحلة المبكرة أنه «يمكن النظر إلى جميع أنواع الاختلاف على أنها سلسلة متصلة، مع ميزات من عدة مجالات للتباين في التفاعل المستمر.» (Hatim & Mason 1990:44).

Continuum is the same as spectrum. It is like a whole unit. These features interact with each other all the time.

Idiolectal variation, for example, "subsumes features from all the other aspects of variety" (ibid.) that will be discussed in the coming sections.

فالتباين الاصطلاحي، على سبيل المثال، «يندرج ضمن سمات من جميع جوانب التنوع الأخرى» (المرجع نفسه) التي ستناقش في الفروع المقبلة.

Idiolectal Variation

According to Hatim & Mason (1990:43), idiolect is "...the individuality of a text user... It has to do with 'idiosyncratic' ways of using language..." These idiosyncratic ways can be seen in the use of favourite expressions, favourite grammatical structures, favourite syntactic structures, different pronunciations of some words, over-use of particular vocabulary items, different pitch and stress patterns, etc. So, the individuality of the language user is reflected in his/her language (Gregory & Carroll 1978).

وفقًا لـ(1990:43) Hatim & Mason ، فإن idiolect هو... "فردية مستخدم النص"... يتعلق الأمر بطرق "خاصة" لاستخدام اللغة... " يمكن رؤية هذه الطرق الخاصة في استخدام التعبيرات المفضلة، والهياكل النحوية المفضلة، والهياكل التركيبية المفضلة، والنطق المختلف لبعض الكلمات، والإفراط في استخدام مفردات معينة، وأنماط مختلفة من النبرة والضغط، إلخ. لذلك، تنعكس فردية مستخدم اللغة في لغته (Gregory & Carroll 1978).

When you say something that ... ...s that it is
something special for the person who is writing the text. It is about
the individuality of the person.

2.1.2. Geographical Variation

The place in which a person learns and uses language is reflected in what s/he speaks and writes. This, for example, applies to the English used in the United States and the English used in Britain (Gregory & Carroll 1978). Accent is considered one of the recognizable features of the geographical variation (Hatim & Mason 1990).

ينعكس المكان الذى يتعلم فيه الشخص اللغة ويستخدمها فى ما يقوله ويكتبه. هذا، على سبيل المثال، ينطبق ذلك على اللغة الإنجليزية المستخدمة فى الولايات المتحدة والإنجليزية المستخدمة فى بريطانيا (Gregory & Carroll 1978). تعتبر Accent واحدة من السمات المعروفة للتنوع الجغرافى.(Hatim & Mason 1990)

An example of that would be if your son or daughter is studying in a private school, they would get the English language better than other schools. This is an ideology which is not right all the time. The geography would also affect the choice of words. Sometimes as a translator, you have to go and find a whole list of vocab in order to give the authentic vocab. An example of that would be French fries and chips in both America and Britain respectively.

Temporal variation: reflects language change along the dimension of time. Each generation has its own set of linguistics feature or its own linguistic fashion. The more distinction between, for example, old English, Elizabethan English, Middle English, and contemporary English proves that the English language, like all languages of the world, has changed through time.

يعكس الاختلاف الزمنى تغير اللغة على طول الزمن. لكل جيل مجموعته الخاصة من اللغويات أو الموضة اللغوية الخاصة به. ويثبت التمييز بين الإنجليزية القديمة والإليزابيثية والإنجليزية الوسطى والإنجليزية المعاصرة، على سبيل المثال، أن اللغة الإنجليزية، مثل جميع لغات العالم، قد تغيرت بمرور الوقت.

For example, in Game of Thrones, they use words like "my lord" or "my lady". Now, we do not use such words. We use your majesty or your highness. Another famous example would be when you read a Shakespearean play and you read the word "gay", it means unlike the modern meaning of the word, happy or joyful. Now, when we use it, we refer to people who have different love language than the heterosexual. It means that language changes and the meaning we associate with words also changes. When translating, we need to take that into consideration.

Number four is social variation: language reflects social differentiation. In the 1950s, a distinction was made by between the upper class English (U English) and the non U-English). In 18th and 19th century, a distinction was made between polite English and vulgar English. Such distinction, when valid, reflect the relationship between language and social class".

رقم 4 هو التباين الاجتماعى: اللغة تعكس التباين الاجتماعى. فى الخمسينيات من القرن الماضى، تم التمييز بين الطبقة العليا الإنجليزية (U English) وغير-U (English). فى القرنين الثامن عشر والتاسع عشر، تم التمييز بين الإنجليزية المهذبة والإنجليزية المبتذلة. ويعكس هذا التمييز، عندما يكون صحيحا، العلاقة بين اللغة والطبقة الاجتماعية"

A very famous example would be if people pronounced the "h" sound or did not: If they did not, it means that they are from the lower class. "H" not in *honest,* but in for example "*Harry*". Like pronouncing the "r" in French as "gh" or not. Here we are mixing the geographical with the social. We need to pay attention that the distinction is valid.

2.1.5. Standard & Non-standard Variation

The distinction between the standard and non-standard variation is "... useful to make for a language that is spoken in many different and differing communities... The term [standard dialect] is needed to indicate, where that is appropriate, what has been called 'the universal form' of a language ... that set of

semantic, grammatical, lexical, and phonological patterns which enables certain users of English (for example) throughout the English-speaking world to communicate intelligibly with each other."

(Gregory & Carroll, 1978:6).

التمييز بين التباين المعياري وغير المعياري مفيد للغة يتم التحدث بها في العديد من المجتمعات المختلفة والمستمرة بالاختلاف. هناك حاجة إلى مصطلح [اللهجة القياسية] للإشارة، عند الاقتضاء، إلى ما يسمى «الشكل العالمي» للغة... هذه المجموعة من الأنماط الدلالية والنحوية والمعجمية والصوتية التي تمكن بعض مستخدمي اللغة الإنجليزية (على سبيل المثال) في جميع أنحاء العالم الناطق باللغة الإنجليزية من التواصل بشكل واضح مع بعضهم البعض. "

Let us say we brought an English person and an American one, would they understand each other, and why?

Student: yes.

Lecturer: They use the same grammar, syntax, and sentence structure. Vocab might differ according to the dialect that can be social, geographical, or idiolectal.

Although Gregory & Carroll (1978) admit that in the case of the Standard English that is used throughout the world, there are grammatical and lexical differences, they say that these differences are not significant in relation to the standard and non-standard contrast.

على الرغم من أن جريجوري وكارول (1978) يعترفان أنه في حالة اللغة الإنجليزية القياسية المستخدمة في جميع أنحاء العالم، هناك اختلافات نحوية ومعجمية، إلا أنهما يقولان إن هذه الاختلافات ليست كبيرة فيما يتعلق بالتباين القياسي وغير القياسي.

One standard example of that would be that English is a global language. There are variation in Indian-English and Chinese-English. Standard and non-standard might be confused with formal and non-formal.

****

See you next week!

☺