
Translation Studies Quadrant-Petal Map: An Analytical Retrospect on Intellectual Translation Turns

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ABSTRACT1

The history of translation studies is swarming with tenth of categorizations of the hierarchal epochs of translation studies since the arousal of early translation views in the 16th century and till the 21st century. This study opens a window on the significant translation turns in the history of translation studies; it historically categories significant translation theories conducted across the above-mentioned period under four translation turns, namely: Early views on Translation, The Linguistic-Equivalence turn, The Cultural-Purpose turn and The Interdisciplinarity turn. Such categorization provides a better understanding for the most significant translation theories and models in the history of translation studies and their eminent impact on the translation field in specific and the society in general—generally represented in the recipients of the translation service. Translation Theories under each turn accomplish a major translation aim namely the *Nationalistic translation aim**. This nationalistic translation aim represents the translation requirements in its functional, ethical, and social sense as generally required by translation service receivers, labeled in the current study as a Translation Petal; it is further implicitly addressed to the society to positively improve the society's opinion towards translation. The current study fulfills a threefold aim: First, it sheds light on the significant translation turns across the history of translation studies and highlights the main features of each translation turn. Second, it renames the reviewed translation turns according to the translation function of the significant translation theories under each turn. Third, it elucidates the link between each translation turn and the nationalistic translation aim (i.e. translation petal) it urges for through a precise mind-map entitled as the Translation Studies Quadrant Petal Map [TSQPM] that presents the new naming of the four reviewed turns and clarifies the nationalistic translation aim (i.e. translation petal) implemented under each intellectual translation turn.

* Nationalistic Translation aim [referred to in this study as Translation Petal*]: is the general translation aim formulated across a specific translation epoch via the practical and academic contributions of translators and translation scholars based on the society's needs from the practical translation end product.

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Introduction

1. A birds-eye view of Translation Studies: Early views and Intellectual Translation Turns

As an interdisciplinary research field, Translation studies have always been an illuminant research gate for researchers of all types: Academics, linguists, language philosophers, translators, and translation scholars. As an academic discipline, translation studies started to be recognized as a standalone discipline among translation scholars of various backgrounds in the 1960's. Since the Renaissance age till our present time, translation has undergone several colossal changes and intellectual conflicts. Translation studies encompass many definitions for the notion of "Translation"; the definition of translation fundamentally changes according to which translation paradigm it is presented in, which approach the translation scholar adopts and the constraints prescribes by both language and time. Nida (1964) opts that "live languages are constantly changing, and stylistic preferences undergo continual modification. Thus, a translation acceptable in one period is often quite unacceptable at a later time" (p.161). Early translators, for instance, used to define translation in a systematic way, in terms of defining the requirements of a good translation. George Campbell (1789), an early translation scholar who was specialized in translating the New Testament, defines translation in terms of requirements of a good translating as follows:

The translated text should provide a "just representation of the sense of the original work"

"The style and the manner of writing" of the TT should maintain the "same character" of the original.

"The translation should have all the ease of the original composition"; The TT should encompass the same writing flow as the ST. (as cited in Nida, 1964, pp.18,19)

By the 20th century, translation scholars were able to theorize their translation framework into comprehensible translation theories and models; they furthermore adopt exquisitely selected linguistic, cultural, and communicative approaches. Catford (1965), for instance, adopting a purely linguistic translation approach, defines translation as "The replacement of textual material in one language (SL) by equivalent textual material in another language (TL). A central task of translation theory is that of defining the nature and conditions of translation equivalence" (p.20,21). In his definition, he highlights the importance of seeking naturalness in equivalence on the textual level of translation. Adopting a more communicative approach, Bell (1991) defines translation as "the replacement of a representation of a text in one language by a representation of an equivalent text in a second language" (p.6); by defining the TT as a "representation of an equivalent text in a second language", he stresses on the importance of preserving both the semantic and stylistic nature of the ST in the TT through providing functional equivalences that preserves the communicative message of the ST. By the 21st century, translation studies are clearly seen as interdisciplinary field due to the miscellaneous links implementations established across time between translation and the various linguistic branches; this interdisciplinary is obviously seen in Hatim and Munday (2004)'s definition of translation. They address translation from a wider scope by defining the "ambit of translation" as:

1. The process of transferring a written text from SL to TL, conducted by a translator, or translators, in a specific socio-cultural context.
2. The written product, or TT, which results from that process and which functions in the socio-cultural context of the TL.
3. The cognitive, linguistic, visual, cultural, and ideological phenomena which are an integral part of 1 and (p.6)

Before jumping into the wavy sea of the history of translation studies, and as a means of avoiding confusion, it is important to differentiate between three essential translation operative terms. These terms are translation *paradigm*, translation *turn* and translation *approach*. Generally, a *paradigm* is a one set of theories that shares the same scientific departure point and the same general ideas, relations, and principles with slight changes in the components of each theory within the same paradigm that mark

the natural progress of theories sharing the same theme (Pym, 2014, p.3). Pertaining to translation studies, Pym (2014) provided a comprehensive example that identifies the nature of a *translation paradigm*; he describes it as

one set of theories uses the terms “source,” “target,” and “equivalence.” They agree that the term “equivalence” names a substantial relation between the “source” and the “target”; their shared point of departure is the comparison of start and target texts. People using those theories can discuss translation with each other fairly well; they share the same vague concepts and general ideas about the aims of a translation; they can even reach consensus about various kinds of equivalence. They are theorizing within the one paradigm. (p.3)

Accordingly, translation theories which are based on the notion of equivalence, i.e., theories that introduce Binary translation equivalent types, like Nida’s (1964) dynamic versus formal equivalence and Larson’s (1984) literal versus idiomatic translation are considered as a part the equivalence-oriented translation paradigm, i.e., translation paradigm that supports naturalness in equivalence.

As for the term *Turn*, it was first introduced by Snell-Hornby (2006) in her book *The Turns in translation studies: New paradigms or shifting new points*. The translation *turn* is as a bundle of translation models and theories that shares the same translation scope but varies in their internal design and adopts various approaches. In her book, Snell-Hornby (2006) discusses major turns in both linguistics and translation; she reviews the pragmatic turn which includes the contribution of Austin (1975) and Searle (1969) and how their academic contribution through the speech act theory shifted the translation scholars’ attention towards a deeper scope of meaning in language. Furthermore, Snell-Hornby (2006) highlights how such a major turn in the scope of linguistic studies affected the scope of the translation studies at that time and turned the translation scholars’ attention to base their translation theories on a linguistic approach. The established link between linguistics and translation studies is explained as follows:

As in most areas of linguistics, some approaches were more applicable to translation than others. From today’s perspective it seems that in the English-speaking community M.A.K. Halliday was the main driving force – his systemic functional grammar, for example (1976, cf. Munday 2001: 90–91), and his study on cohesion (Halliday and Hasan 1976) – while in the German-speaking world the outstanding text-linguists were Robert de Beaugrande and Wolfgang Dressler. (Snell-Hornby, 2006, p.39)

In most publications that provides a historical view of translation studies, the terms “*turn*”, and “*paradigm*” are used interchangeably to refer to the same entity. For example, Snell-Hornby (2006), Bassnett (2004), Lefereve (1992) use the term “*turn*”; whereas, Pym (2014) uses the term *paradigm*, and both refers to a set of theories that shares the same scope and departure points but varies in their internal design and the adopted approach. Snell-Hornby (2006), for instance, summed up translation theories across the history of translation under four major turns: the pragmatic turn in linguistics, the cultural turn, the interdisciplinarity of the 1990’s and the turn of the Millennium.

Similarly, Pym (2014), in his book *Exploring Translation Theories*, categorizes translation theories, starting from the 1960’s and till the 21st century, under six paradigms namely: equivalence paradigm, purpose-based paradigm, descriptive paradigm, uncertainty paradigm and localization paradigm and cultural translation paradigm. Each paradigm encompasses a set of theories that shares the same departure point, same aim and same concepts; but varies in their approach and application. For instance, theories under the purpose-based paradigm all share the same departure point which asserts that “translation is designed to achieve a purpose” (p.43), but every theory approaches this translation purpose differently.

The term “*approach*” is defined as “the means or procedure for doing something” in Meriam Webster’s thesaurus. Pertaining to translation, a translation approach is the basis on which a translation theory or model is build; the approach defines the direction where the theory moves. For example, under the equivalence paradigm, both Vinay and Darbelnet (1958/1995) and

Nida (1964) introduce a list of translation solutions that tackles problems of translation equivalences, but each theory adopts a different approach. Vinay and Darbelnet (1958/1995) adopts a more natural approach that maintains equivalence at the sentence level; their main aim was transferring the same value of the ST in the TT. They supported their point of view through comparing French texts to their English translations. Nida (1964)'s theory is based on the same idea of equivalence as introduced by Vinay and Darbelnet (1958/1995), but Nida (1964) introduces translation equivalence in a binary setting represented in two types of equivalences formal and dynamic equivalence that allows more translation options within various contexts.

Translation studies that present, categorize, and illustrate the history of translation theories in a simplified form are of a great assistance for translators and translation scholars; it seamlessly guides translators to the translation theories, models, and procedures that can perfectly fit into their translation tasks so as to help them produce a translation outcome that meets the requirements of the translation market. Translation studies that review the history of translation can be categorized under two types. The first type reviews the history of translation or certain academic contributions in the translation field with the purpose of highlighting its significance and shifting the translation scholar's attention to the hidden potentialities of the reviewed translation approaches and theories. For example, in 'The Germanic Review' journal, Schnitzer (2000) reviews the significant translation contributions of Schleiermacher, Plato and the University of Berlin to direct the translation scholar's attention to the wide range of translation capabilities introduced through Schleiermacher's translation binarism criterion along with Plato's psychological views on translation. Moving on the similar route, Panou (2013) reviews translation theories that adopts an equivalence-based approach such as Vinay and Darbelnet (1958/ 1995), Jakobson (1959), Nida and Taber (1969), Catford (1965), House (1997), Koller (1979), Newmark (1981), Baker (1992) and Pym (2014) with the purpose of providing "a better understanding of how the concept of equivalence evolved" (p.1).

On the other hand, the second type focuses on reviewing the history of translation theories with the purpose of establishing a link between theory and practice in translation and showing how can translators benefit from the theoretical academic contributions in translation in the practical setting of the translation market. This is in addition to recategorizing translation theories within certain translation epochs under newly renamed translation turns. A clear example of this type is seen in Ming and Xianbiao (2007) study, 'Two Turns in Translation Studies', in which they critically investigate the 'Cultural Turn' introduced by Lefevere and Bassnett (1990) with the purpose of showing its significance on the Chinese cultural translation studies. Based on the findings of their investigation, they propose a new translation turn namely 'The Translation Turn' that brings together the translation possibilities introduced under the Cultural turn and the translation requirements of the Chinese culture. Moving on the same research lane, Bachmann-Medick (2009) introduces 'The Translational Turn' under which he highlights the interfaces between translation studies and other humanities disciplines with the purpose of facilitating the translation process allowing translation to enter new ignored disciplines.

Our current study imitates the second type of translation studies that reviews translation history as it establishes a link between the reviewed translation theories and the ethical requirements of the translation market for the purpose of establishing an influential link between theory and practice in translation on one hand and shifting the translation scholar's attention to the mutual effect between translation and society. The following subsections provide a clear precise picture of the major translational turns across the dense history of translation studies starting from early translators' trails for establishing practical translation guidelines in the 16th century till the 21st century receptiveness of the translation studies that allowed the translation field to encompass a wide range of interdisciplinary approaches. The researcher historically categories significant translation theories conducted across the above-mentioned period under four translation turns, namely: Early views on Translation, The Linguistic-Equivalence turn, The Cultural-Purpose turn and The Interdisciplinarity turn. Such categorization provides a better understanding for the most

significant translation theories in the history of translation and their eminent impact on the translation field in specific and the society in general—generally represented in the recipients of the translation service. Translation Theories under each turn accomplish two types of translation scopes a general *nationalistic translation aim** represented in either an ethical or a functional translation scope, labeled in the current study as a Translation Petal, implicitly addressed to the society to support the society's opinion towards translation alongside with another *singular translation aim** that fulfills the aim of the adopted translation theory in use—whether to produce either a source-oriented TT or a target-oriented TT aiming for a translation outcome with an excellent quality. The categorizing process involves highlighting and sorting significant translation theories which shares the same departure point, aim (nationalistic and singular subjective) in the variant translation epochs across through five successive centuries; translation theories under each translation turn are proposed with the aim of revealing how the general nationalistic translation aim of the whole turn is successfully fulfilled through the convergence of the singular translation aims of translation theories under the same turn.

2. Early views on Translation: Systematic approach to translation

Translation is as old as language itself. The first traces of translation date from 3000 BC in the old kingdom of Egypt in which the discovery of the Rosetta stone is considered to be the turning point in the history of translation. Later on, in the ninth century, the West contacted Islam through Arabs in Muslim Spain where a continuous contact between Arabic and Indo-European languages was born. (Elmegrab,2002/2003, p.1)

The 18th century witnessed a very interesting translation discovery which proves the existence of the translation as an activity in ancient times. The discovery of the Rosetta stone in 1799, an ancient Egyptian stone that dates to the 2nd century B.C, was like hitting a jackpot. The stone “provided the key to unlock the secrets of ancient Egypt”; it gives an evidence of the existence of formal translations in the ancient world as it includes “a bicult, a text in two forms of writing: Egyptian hieroglyphic and later demotic characters and a translation of them in Greek” (Nida, 1964, p.11). In the middle ages, early views on translation as a field of study is limited to the opinions of early translators formulated in the form of rules and principles that answers the question of *How to translate*. According to Luzzatto (1957), the act of translating was only confined to translating “religious essays into stiff ecclesiastical Latin” (p.63); word-for word rendering used to dominate the translating act at that time as translators was afraid of being accused of ethical betrayal if they changed a single structure in the original text. However, translators, in the Middle Ages, was somehow aware of the essential principles of translations: they knew that word-for-word rendering would result in a confusable weak translation. For instance, Maimonides, an early translator in the Middle Ages, insisted on the importance of moving away from the literal translation techniques and try to use other translation techniques that preserve the meaning of the original text. For a whole century, from the 9th till the 10th century, Baghdad was a focal point for “the translation of the Greek classics into Arabic” (Nida, 1964, pp.13,14).

Then comes the Renaissance age with all its enlightenment of the translation. At that time, the focal area of translation was translating the old religious scriptures, the Bible (the old and New Testament) from Greek to several Western European languages like German, French and English. Martin Luther (1483-1546), a German priest, author and professor of theology, Etienne Dolet (1509- 1546), a French translator, John Dryden (1631-1760) an English poet, literary critic and a translator and Alexander Fraser Tytler (1748-1813) a Scottish lawyer and translation scholar are some of the early translators who left a significant imprint in the early stage of translation studies (Snell-Hornby, 1995, p.19).

One of the most influential translators at that time is Martin Luther whose contribution to translation was an imprint in the translation of religious scriptures and the New Testament. Working on the translation of the Bible, Luther shattered the “word-

for -word” translation boundaries when he urged for intelligibly preserving the meaning of the original texts. He got all the credit for sensing the importance of preserving the meaning even if it was on the expense of changing the structure. In 1522, Luther introduced the first easy understandable German translation of the New Testament; he got all the credit for being the first translator in the renaissance age to call for a meaningful translating for the old religious scriptures. His translating principles formed a new thinking criterion about how to translate religious text types. His principles explain how translators can introduce a meaningful translation and preserve the stylistic structure as much as possible; they are summed up as follows:

- a. Shifts of word order
- b. Employment of Modal auxiliaries
- c. Introduction of connectives when these were required
- d. Suppression of Greek or Hebrew terms which had no acceptable equivalent in German
- e. Use of phrases where necessary to translate single words in the original
- f. Shifts of metaphors to nonmetaphors and vice versa
- g. Careful attention to exegetical accuracy and textual variants. (as cited in Nida, 1964, p.15)

Following Luther, Etienne Dolet (1509- 1546), a French translator who was indulged in politics, in the humanistic movement, deviated from the literal translation towards a more understandable vernacular TT. He was involved in many political conflicts that evidently led him to be sentenced to death. Apart from the fact that he himself intentionally mistranslated the dialogues of Plato to change Plato’s spiritual belief of mortality to immortality, in 1509, he published a seminal statement of fundamental principles of translation. these principles are summarized under the following headings:

1. The translator must understand perfectly the content and intention of the author whom he is translating.
2. The translator should have a perfect knowledge of the language from which he is translating and equally excellent knowledge of the language into which he is translating.
3. The translator should avoid the tendency to translate word for word, for to do so is to destroy the meaning of the original and ruin the beauty of the expression.
4. The translator should employ the forms of speech in common usage.
5. Through his choice and order of words the translator should produce a total overall effect with appropriate tone.

(as cited in Nida, 1964, pp.15,16)

Translation principles of both Luther (1522) and Dolet (1509) formulated the translation framework at that time. A main difference between Luther and Dolet’s viewpoint of translation is that Dolet stresses the necessity of the translator’s knowledge about “the spirit and intent of the original author” and translate with respect to the author’s intent whether the translator agrees with the author’s ideas or not (as cited in Nida, 1964, p.16). On other hand, Luther stresses that the translator should have the same beliefs as the author in order to produce a faithful translation; this idea is reflected in his statement: “I contend that a false Christian or a person with a sectarian spirit cannot faithfully translate the [Scriptures]” (Amos,1920, p.60).

Both Luther and Dolet’s translation principles of translations nearly summed up the translation principles implemented in most translation theories whether old or contemporary ones. However, Nida (1964) opted that “the credit for the first formulation of a theory of translation must go to Etienne Dolet (1509-1546)” who “published a brief but unsurpassed statement of translation principles” (p.15).

The 17th century witnessed the significant contribution of John Dryden (1631-1700), a dignified English poet, literary critic, and translator whose works left a remarkable imprint in both the English literature and the translation field to the extent that the

period from 1660 to 1700 was named the “Age of Dryden”. Dryden (1680) was famous for his verse translations. His contribution as a translator scholar is seen in the translation categorizations that he proposed in the preface to Ovid’s *Epistles* (1680); he believes that translation is divided into three types: metaphrase, paraphrase and imitation, illustrated as follows:

1. Metaphrase: A translation type that adopts word-for-word and line-for-line rendering.
2. Paraphrase: A translation type in which the translator gives the priority to preserve the ST sense on the expense of preserving the ST words; the TT will preserve the ST meaning and change its words.
3. Imitation: A translation type in which the translator has the option of changing both the words and the sense of ST “if the spirit of the original seems to require”. (as cited in Nida, 1964, pp.17,18)

Dryden (1680), however, argues that “it is impossible to translate verbally and well at the same time”. Hence, he stresses on the effectiveness of the “paraphrase” translation technique when he describes “Imitation” and “metaphrase” as being “two extremes” that should be avoided (as cited in Nida, 1964, pp.17,18).

Another remarkable translation figure is Alexander Fraser Tytler (1748-1813), a Scottish translation Scholar and translator, who changed the translation scope in the late period of the 18th century. Tytler (1791) highlighted the importance of preserving the ST function in the TT; he was one of the pioneers who called for a functional approach to translation. He argues that the translator “is not allowed to copy the touches of his own, to produce a perfect resemblance He must adopt the very soul of his another, which must speak through his own organs”. The translator is not supposed to use the “same colors with the original but is required to give his picture the same force and effect” (Tyler, 1791, pp.113,114). Like his predecessors, he introduced a set of three translation principles that emphasizes his functional approach to translation, as follows:

1. The translation should give a complete transcript of the idea of the original work.
2. The Style and manner of writing should be of the same character with that of the original.
3. The translation should have all the ease of the original composition. (as cited in Nida, 1964, p.19)

In the first principle, Tytler (1791) stresses on the ethic of *Faithfulness* in translation through insisting on transferring the whole idea of the original without skipping any part of it. In the second principle, he highlights the importance of trying to maintain as much as possible the writing style of the ST in the TT to create the same flow of writing to the target reader. As for the third principle, he focuses on the ethic of *Readability* in translation; he stresses that the TT is supposed to be reader friendly in the sense that the TT reader can be able to enjoy the same reading experience as the ST reader.

Tytler’s contribution at that time “marked the close of one period of translation and the beginning of another” (Nida, 1964, p.19). Due to the wide spread of the translation of Bible, old scriptures and the classics in the late 18th century, the beginning of the 19th century witnessed the arousal of a new translation trend which emphasized the idea that “nothing worth translating can be translated” (Young, 1941, p.209). There was a type of “super sophistication” in selecting the works to be translated (Nida, 1964, p.20).

As seen in, Dolet (1509), Campbell (1789) and Tytler’s (1791) work, they all stressed on producing a TT that is close as possible to the ST, in order to change the crowd’s negative view of translation. Establishing a bridge of trust between translators, representing the translation profession, and the readers was the domination aim during this period, i.e., the early age of translation where translators were described as language traitors and the community was hardly accepting translation as a profession as they consider it a forced intrusion that can change their cultural identity. Translators were seeking for a community that unquestionably trusts translators and accepts translation as a trustworthy profession in their community that they can undoubtedly deal with.

During this translation epoch, **Trust was indeed the ethical petal that translators and translation scholars was trying to deeply implant** in the community, and they highly succeeded in establishing a well-built bridge of trust between translators and translation service recipients.

Then comes the 20th century with all its “radical changes in translation principles”. “A new mode of communication” has dominated the scope in translation studies. Psychologists, semanticists, linguists, translation scholars and translators all agreed on the importance of communication as a translation activity. They insist that “a message which does not communicated is useless” (Nida, 1964, p.21). In the following subsections, a light is shed on the major academic contribution in the field of translation studies represented in three significant translation turns that took place in the 20th and 21st centuries.

3. The Linguistic- Equivalence Turn

By the mid of the 20th century, translation scholars started to merge some linguistic approaches into translation studies. The epoch in which translation scholars adopt a linguistic approach to translation was not referred to by a special naming; there is no academic record for a specific name that marks this epoch. This epoch marks the end of a period that encompasses a systemic approach followed by early translators and was mainly concerned with introducing systemic principles for producing good translations and the beginning of a new period that encompasses a linguistic approach to translation. Thus, naming this epoch as “*The Linguistic-Equivalence Turn*” imprints its significance in the field of translation studies. It is worth mentioning that it was not until the Millennium when Pym (2014) named the set of theories based on the notion of equivalence as “*the equivalence paradigm*” which encompasses theories that bases its groundwork on finding either natural or direct equivalences for the ST in the TL. He opts out that the theories that shares the idea that “The relation between the start text and the translation is then one of equivalence (“equal value”), where “value” can be on the level of form, function, or anything in between” (p.6).

Starting from the late 50^s and till the 70^s, variant linguistic approaches start to appear within the horizon of translation studies. Translation scholars and theorists started to implement the concept of equivalence as a departure point for their translation theories and models. Within this specific period, translation scholars shared the same intellectual trend of starting their translation theories with a departure point that is based on the concept of equivalence and a framework that encompasses a comparative analysis between an SL and TL selected by the theorist. the concept of equivalence plays an important role in shaping the translation scope of this period; theorists urged translators for finding direct equivalences for the SL in the TL as a means of achieving the highest level of accuracy. ‘Equivalence’ in translation is that “static, result-oriented concept describing a relationship of equal communicative value between two texts or, no lower ranks, between words, phrases, sentences, syntactic structures and so on” (Nord, 1997, pp.35,36). The notion of equivalence was “the key issue in translation throughout the 1970’s and beyond” (Munday,2001, p.49). During that period, translation scholars proposed a recognizable number of binary equivalence types, i.e., translation equivalence binaries, that tackle a wide range of translation problems. Vinay and Darbelnet (1958) introduce two translation strategies: direct translation and oblique translation under which each type, Nida (1964) and Catford (1965) all moved on the same path of translating by finding equivalences for the SL in the TL; but each one overlooked equivalence by using a different linguistic approach. Under the Linguistic-Equivalence turn, linguistic approaches to translation refer to two trends of studies:

1. Theoretical translation models that views translation and interpreting as a primarily linguistic process and therefore are mainly aimed as a linguistic theory; for example, Nida (1964); Catford (1965). Although Baker’s translation model (1992) is mainly based on a mixture of culture studies and literary theory, it is still considered as a linguistic approach, as cultural approaches to

translation “should logically be seen as complementary to linguistic approaches rather than being seen as an opposed paradigm” (Baker & Saldanha, 1998, p.148).

2. A various range of studies that apply “findings, concepts, and methods from linguistics on an ad hoc basis to explain specific aspects of the phenomenon of translation and/or interpreting” (Baker & Saldanha, 1998, p.148).

Linguistic approaches to translation have a starting point signaled by Vinay and Darbelnet’s (1958/1995) work but doesn’t have an end point as the linguistic approach proceeds to be implemented in the translation studies in various ways. In her article “Linguistic Approaches to Translation”, Malmkajaer (2012) highlights the variations in the linguistic approaches to translation by seemingly reviewing the most significant translation theories that adopt variant linguistic approach as follows:

1. The Saussurean translation approach embodied in Vinay and Darbelnet’s linguistic model (1958/1995). They adopt “Saussure’s concept of “Value” to account for the fact that corresponding terms in different languages can have different extensions” (p.2).

2. The Systemic functional approach to translation presented by Catford (1965) who bases his translation model on “the contemporary version of systemic functional grammar (Halliday 1961)” (p.3).

3. The generative ‘dynamic’ approach to translation introduced by Nida (1964) who bases his work on “Chomsky’s (1957) early generative grammar” (p.4).

4. The Psycholinguistic approach to translation formulated by Roger T. Bell. Bell (1991) adopts a psycholinguistic approach in addressing “those parts of the translating process that translators would be unable to introspect about”. In addition, he provides a detailed outline for the various types of knowledge and skills that should be attained by translators.

5. The cognitive linguistic approach to translation established by Sandra Halverson. In a sequence of studies, Halverson (2003, 2007, 2010) adopts a cognitive linguistic approach to translation. She argues that “a cognitive theory of translation must integrate a cognitive theory of bilingualism” (2010, p.7); her approach is referred to as ‘Cognitive Translation Studies’.

6. The relevance theoretic approach to translation introduced by Gutt (1990) who bases his work on Sperber and Wilson’s relevance theory of communication. (Malmkajaer, 2012, pp.2-10)

In that sense, the *linguistic-equivalence turn* does not only encompass translation theories that bases its groundwork on the concept of equivalence, but also theories that take equivalence as their departure point but adopts various linguistic approaches. One of the most significant equivalence-based set of translation parameters that seeks for a source-oriented translation outcome is that of Savory (1968) who stress that

1. A translation must give the words of the original.
2. A translation must give the ideas of the original.
3. A translation should read like an original work.
4. A translation should read like a translation.
5. A translation should reflect the style of the original.
6. A translation should possess the style of the translation.
7. A translation should read as a contemporary of the original.
8. A translation should read as a contemporary of the translation.
9. A translation may add to or omit from the original.
10. A translation may never add to or omit from the original.
11. A translation of verse should be in prose.
12. A translation of verse should be in verse. (p. 54)

An interesting example that illustrates the essentiality of adapting a source-oriented translation approach in specific translation stances is seen in the translation of metaphorical images created for a specific purpose in the author's mind. Consider the following English-Arabic translation of a title of a Self-help text in Dale Carnegie's book "How to Win Friends & Influence People":

ST: If You Want to Gather Honey, Don't Kick Over the Beehive

(Carnegie, 2010, p.3)

TT: إذا أردت جمع العسل، فلا تهدم خلية النحل

(كارنيجي، ترجمة مكتبة جرير، 2011، ص.21)

The ST's title is loaded with implicit thoughts hidden within the folds of the created metaphorical image. Readers can interpret such metaphorical image differently based on their viewpoints towards the metaphor in the title. One reader can interpret it as an implicit advice that urges the readers not to behave badly in stressful daily interactions. Another reader, after reading the whole text, can interpret it as a way for handling harsh criticism and complaints. However, the title is intended to create an atmosphere of vagueness to motivate readers to read the text with the interest of finding out the author's intent from using such metaphorical title. Thus, translating the title by using the paraphrasing method would result in the loss of both the pragmatic and the semantic meaning of the title. Accordingly, to preserve both the pragmatic meaning of the title and the metaphorical image it creates, the translator used a literal translation method—a translation method that depends on word-for-word translation introduced by Vinay and Darbelnet (1958/1955), that produced a successful source-oriented translation.

Furthermore, it is clearly noticed that with every translation turn, translation undergoes radical changes that improves it as a profession and enhances its social and global role. The general scope of translation changes with across time. The main aim for most translation theories the Linguistic-Equivalence turn, during the late 50th and till the early 70's, is to produce an accurate translation that is as close as possible to the source text. Translation theories in this epoch work within a source-oriented framework and the main translation scope for translation scholars and translators is accuracy, i.e., to produce a highly accurate source-oriented translation. However, it is worth noting that in the 70's epoch the general translation scope starts to gradually move away from the equivalence-based framework like Newmark's binary translation types (1977)—*Semantic* versus *Communicative* translation which was an introduction for Newmark's set of translation procedures (1988) that adopts a functional-equivalence translation criterion which would be discussed under the cultural-purpose turn in the current study. Accordingly, the nationalistic translation scope translators achieved under that turn is producing the closest accurate translations they can achieve, i.e., the implanted translation petal within this turn is the petal of "Accuracy".

4. The Cultural-Purpose Turn

Linguistic translation theories acted as the starting point for a sequence of intellectual developments in the nature of translation theories and the whole translation discipline. With the beginning of the 70's, translation theories start to progressively move away from the systematic equivalence approach adapted within the Linguistic-equivalence turn. Translation scholars start to direct their attention to *the function of translation* as a new essential translation scope; besides, translation scholars and translators start to adopt a target-oriented translation approach rather than the source-oriented approach that was adopted earlier under the Linguistic-equivalence turn. Functional translation studies under this turn proposes a variety of senses for the function of translation like: *the function of the texts whether ST or TT* (i.e. the linguistic and pragmatic function of the text, 'the aim of the text' message), *the function of the translation process itself* (i.e. describing how the translation process is conducted depending

on the linguistic and cultural factors imposed by SL and TL) and *the function of the translation product TT in the TL* (i.e. the function of the TT in the TL).

In the Linguistic-equivalence turn, the core question was how to productively achieve the highest level of equivalence in translation; however, in this turn, namely *Cultural-Purpose* turn, the question rather became how translators can achieve a successful cross-cultural communication process through translation and “what kind of equivalence can be achieved, and in what contexts” (Baker, 1993, p. 236). Translation theories under the Cultural- Purpose turn start from one departure point which is *the function of the target text in the target culture*, and this is the reason for naming this turn the Cultural-Purpose turn as it focuses on the purpose of the target text in the target language and its cultural effect on the target reader. The translation scope under this turn is directed to achieve a purposeful communication through the various translation activities. The dominating translation aim under the Cultural-Purpose turn is bridging the cultural gap through effective communication. The innate human urge to communicate directs the translators and translation scholar’s attention to focus on the communicative aspect of translation, i.e., to deal with translation as a tool of effective human communication rather than an information transfer tool.

Over three consecutive decades, from the 70’s and till the 90’s, a series of significant developments in translation studies markedly enhanced the translation field with remarkable theories and models which highly participated in functionally improving the translation quality of the final translation outcome. Translation functionalism was the dominating translation trend of that time. Under the linguistic turn, the translation process is viewed as a process of transcoding which involves transmitting information from one language to the other through finding textual equivalences without considering the communicative effect of the final translation product on the TT recipients. On the other hand, under the cultural-purpose turn, the translation process is viewed as a human cross cultural-communicative process that takes into consideration the prospective function of the TT in the target culture based on the commissioner’s needs or in some situations the original author’s needs; this is in addition to the original function of the ST set by the author which cannot be overlooked under any circumstances.

The *Cultural-Purpose turn* witnessed Three significant translation developments:

1. The distinguished arousal of the *Functional approach to translation and* The Overt recognition of *translation quality assessment [TQA]* as an effective translation-oriented translation approach that aims at improving the translation quality.
2. *Functional translation binarism* and the emergence of *Functional-Equivalence*—a translation criterion that merge between the functional translation approach and the equivalence-based translation mode.
3. The arousal of the *Cultural turn* by the hands of Bassnett and Lefevere (1990) which emphasizes the recognition of the cultural aspect as an essential translation factor in the translating process.

The 70’s epoch witnessed the outburst of the functional twist in the nationalistic translation aim. The rise of the functional translation approach was established by the hands of Reiss (1971/2000) when she proposes the “special function of a translation” as a new thoughtful translation function to be consider in the process of translation assessment (p.92); her model focuses on the special translation cases where “the function of the target text was intended for a purpose different from that of the source text” (Pym,2014, p.39). Reiss (1971) introduces the first academic attempt to produce a translation quality assessment model that adopts a functional translation approach. In 1971, Reiss (1971/2000) starts her academic functional translation criticism route by introducing a binary form of translation instructions that assist in assessing the adequacy of the target texts. She introduces the intralinguistic and extralinguistic translation criterion:

- A. The intralinguistic translation criterion urges for preserving the semantic, lexical, grammatical, and stylistic features of the source text.
- B. The extra linguistic translation criterion urges the translator to pay attention to the situation, subject, field, time, place, receiver, sender, and various linguistic features that holds ‘affective implications’ like humour, irony, emotions, etc...

(pp.54-88)

Following that in 1976, Reiss proposes a methodological criterion that presents suggested translation solutions for a variety of text types. The following table summarises the translation method suggested for each text type (Reiss, 1976, p.20):

| Text type | Suggested translation method |
|-----------------------|---|
| Informative text type | Plain prose: the conceptual content of the ST should be accurately transferred to the TT. |
| Expressive text type | Identifying translation method: a method that adapts a source-oriented translation approach that allows that that guarantee the honest transmission of the ST author point of view. |
| Operative text type | Adaptive translation method: a target-oriented translation approach that produces a TT that creates an equivalent effect among the TT readers. |
| Audio-media text type | Supplementary translation method: a translation method that involves supplementing the written lexicon with visual images. |

A year later, Reiss (1977) proposes a precise linguistic description for the text type presented above for a clearer view of its linguistic components. Such academic contribution aided the translator in his/her decision-making process concerning the selection of the suitable translation procedures that would produce the desired translation output. In addition, Reiss’ (1977) linguistic description of the textual nature of various text types acts as a ground base that translation scholars use as judgment factors in the translation quality assessment process TQA (cf. Reiss (1977)).

Moving on the similar route of functional translation criticism, House (1977) introduces a translation criticism model that is based on Hallidayan systematic functional linguistics (1978). She proposes a three-step translation assessment criterion that encompasses a linguistic analysis for the ST and TT, a comparison of the two texts and an assessment for their relative matches (p.81). In 1986, House supported her translation criticism model by introducing binary translation modes, i.e., Covert versus Overt translation, that allows the translator to choose between a source-oriented translation mode ‘Covert translation’ or a target-oriented translation mode ‘Overt translation’ (cf. House,1977, 1986,1997, 2002, 2015).

Another important functional translation model that highly participated in shaping translation functionalism as an intercultural communicative translation approach is Holz-Manttari’s Translational action model (1984). Holz-Manttari (1984) introduces a functional target-oriented translation model, namely the translational action model. Her model deals with the translation process as an interactive communicative Commission; she presents the translation process as “intercultural cooperation” between the source text and the target text (p.17). In her translational action model, she stresses on the importance of conducting a functional textual analysis for the source text which she calls an “analysis of construction and function” (Nord, 2005, p.30). Her model focuses on “producing a TT that is functionally communicative for the receiver” (Munday, 2001, p.77). Holz-Manttari’s conceptual idea about translation shows that the translator is fully committed to the purpose of the translation in the target language. Her model argues that both the genre and the structural format of the target text must be based upon “what is functionally suitable in the TT rather than by merely copying the ST profile” (Munday,2001, p.77). However, any translation process cannot be conducted without considering the purpose of the source text; Nord (2005) argues that

Translation is the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text (translation skopos). Translation allows a communicative act to take place which because of existing linguistic and cultural barriers would not have been possible without it. (p. 32)

The academic contributions in translation functionalism represented in the work of Reiss (1971,1976,1977), Newmark (1977,1988, 1991), Holz-Mantarri (1984) and House (1977, 1986,1997, 2002, 2015) formulated a new translation trend at that time via introducing translation criticism in a functional pattern namely translation quality assessment that introduces various translation methods and modes in binary forms along with effective translation procedures under effectively adoptable translation quality assessment criteria that aptly handle challenging translation tasks that involves challenging communicative and cultural-oriented challenges.

It is thus can be concluded that the Translation criticism criteria [TQA models] presented under the cultural-purpose turn by the functionalist translation theorists shares the following hierarchal components:

1. **Binary Translation Methods:** Introducing binary translation methods/modes to allow more translational options that can cover a wide range of genres.
2. **ST-TT Comparison:** Conducting an analytical linguistic comparison between the source text and the target text for the purpose of revealing the translation pitfalls and gaps in the target text.
3. **Suggested Translation Procedures:** Some translation theorists like Reiss (1971) and Newmark (1988) added a third step that proposes a number of translation procedures suggested for tackling the translation problems detected through the comparison step. Other translation theorists like House (1977) stopped at the second step leaving the floor for the translator to solve the translation problems he/she faces with the procedure that is applicable to the problem found.

In an academic conversation between Chesterman and Wagner (2002) about the significance of translation quality assessment as a theoretical criterion on the practical translation practices, Emma Wagner encounters for how to measure translation quality from all views—as a product, as a process, as a service and as translation task, in a practical translation context:

1. Translation is a product just grade the end product good bad or indifferent
2. Translation is a process quality depends on carrying out the process correctly
3. Translation is a service intangible but wholly dependent on customer satisfaction just measure customer satisfaction
4. Translations are an adjunct of the original texts. Just measure the accuracy the faithfulness to the original the equivalence of meaning and effect. (pp.80,81)

Translation studies under the cultural-purpose turn does not only introduce translation functionalism from various perspectives but also introduces the first systematic criteria for translation criticism ‘Translation Quality Assessment’ as an evaluative functional criterion that assess the translation quality for the purpose of improving the quality of the translation outcome. Reiss, Newmark, House, Nord all introduced versatile criteria for translation criticism.

A dominating translation criterion that distinguished translation theories that adopts a functional translation approach is *translation binarism*—a translation criterion which introduces two modes of translation that allows more translation options for translators and directs the translator’s attention to the importance of paying attention to the TT readership parameters in order to produce a more communicative reader friendly TT; a Target text that makes the TT reader feels as if the TT is originally written in the TL and is not a translation at all. Translation Binarism dates back to Schleiermacher (1813/1992) who argues that “Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and move the author towards him” (pp.41,42). Kittel and Polterman (1997) argues that “practically every

modern translation theory responds, in one way or another, to Schleiermacher's hypotheses" (p.424). Newmark's (1977) semantic vs. communicative translation, Larson's (1984) literal vs. idiomatic translation, House's (1977) overt vs. covert translation mode, Lefevere's (1977) reader-oriented vs. text-oriented translation and Nord's (1988) documentary vs. instrumental translation type are all examples of binary translation modes which allows the translator to choose from two options of translation methods according to the genre of the ST and the function of translation (i.e. Skopos)—considering both the ST function and the function of the TT in the TL.

The versatile translation goals of such binary modes of translation highly participated in developing a "unified theory of translation" that practically served the translation field (Nida, 1976, p.78). Translation binarism criteria allowed translation theorists to smoothly move away from the unitary systematic equivalence-based criterion adapted under the linguistic-Equivalence turn to a binary communicative functional-based criterion that introduces a variety of translation procedures, methods and solutions that cover a wide range of genres and allows translation to enter every aspect of life.

An influential translation criterion that starts to gradually appear within the period of the cultural-purpose paradigm is the **Functional-equivalence translation criterion**—a functional translation approach with an "equivalence" framework. The functional-equivalence translation criterion starts from a purely functional departure point that seeks for a target-oriented translation but, at the same time, holds in its folds an equivalence nature that is seen in the comparative analysis held between the ST and TT for the sake of revealing the cultural-equivalence translation problems. In translation, the complexity of the idea of equivalence lies in the difficulty of finding easy direct equivalences on the cultural level. For instance, the symbol of insult in the Arabic culture is the "Shoe"; whereas in the American culture, "tomatoes" and/or "eggs" are the symbol of insult. Newmark (1977), for instance, adopts a functional-equivalence translation criterion as he urges translators to seek for a target-oriented translation through identifying the function of the source text in the target language, (i.e., why the target readers need a translation for the ST). Besides, he introduces a list of translation procedures that addresses translation equivalence problems on the structural level (cf. Newmark, 1988). Likewise, a decade and more after, Baker (1992) introduces a linguistic approach to translation that adopts the same functional-equivalence criterion but with a special attention to the cultural aspect; she urges for determining the translation function with respect to the function of the TT in the TL as a departure point for the translation process. Besides, she bases her translation model on an equivalence setting as she addresses translation equivalence problems at word level and above word level through comparing Arabic examples to their English translations while scoping her attention on the cultural variants between the SL and the TL (cf. Baker, 1992).

A very important point that cannot be disregarded is the significant focus on the cultural aspect in the translation process that is covertly crystalized under the cultural-purpose turn. In the 1970's, the translation discipline witnessed a gradual change through the implementation of various translation scopes within the mechanism of the translation process with the purpose of spotting and highlighting the interaction between cultures. Bassnett and Lefevere (1998) highlight that

In the 1970s, translation was seen, as it undoubtedly is, as vital to the interaction between cultures. What we have done is to take this statement and stand it on its head: if translation is, indeed, as everybody believes vital to the interaction between cultures, why not take the next step and study translation, not just to train translators, but precisely to study cultural interaction. (p.6)

In the 90's, Bassnett and Lefevere (1990) called upon paying special attention to the cultural aspect in translation. They opt out that

Once upon a time the questions that were always being asked were 'How can translation be taught' and 'How can translation be studied?' Those who regarded themselves as translators were often contemptuous of any attempts to teach translation, while those who claimed to teach often did not translate and so had to resort to the old evaluative method of setting one

translation alongside another and examining both in a formalist vacuum. Now, the questions have been changed. The object of study has been redefined; what is studied is text embedded within its network of both source and target cultural signs. (pp. 11,12)

Based on Bassnett and Lefevere's (1990) point of view, under the Cultural-Purpose turn, the translation scope changed from seeking source-oriented translations that adopts an equivalence-based approach to seeking target-oriented translations that adopts a functional translation approach which aims at fulfilling a cultural communicative translation gap. The translation process is no longer a rewriting of the original, it rather involves a clear implementation of "the tools of cultural history and cultural studies" (Bassnett, 2007, pp.13,14). The cultural manifestation of the source culture and the target culture through the translation process became the dominating translation trend of that time and since then the cultural aspect works as an eminent translation factor, that should not be overlooked, in any translation task. Translation became a process that reflects the "intercultural awareness" in the whole world (Bassnett, 2007, p.23).

With the sweeping penetration of the functional translation approach in translation studies, the translation scholars' view towards the nationalistic translation aim radically changed. Translation scholars start to ask fundamental questions about the whether the old nationalistic translation aims, *trust* and *Accuracy*, still totally fulfil the public's needs towards the translation field. The implicit answer was that translation always needs to be linked to the social ongoing life activities to fulfil the society's needs from translation. Accordingly, the translation nationalistic aim under the Cultural-purpose turn is **Cross-Cultural Communication**.

When you functionally translate, you are trying to solve a very complicated cultural equation; before the cultural turn, the translator was left in a state of bewilderment; what type of translation should he adhere to: a source-oriented translation that preserves the source culture in the TT but may result in major translation loss or a target-oriented translation that takes into consideration the cultural constraints of the target culture and functionally translate the ST, i.e. faithfully transfer the message of the original. The functional approach ended up this argumentation about defining the translation function (i.e., the function of the TT in the TL) as a decisive aspect that determines which type of translation to use. Gentzler (2001) highlights this idea when he asserts that the 80's and 90's encompassed an important "theoretical development in translation theory" which involves:

1. A shift from source-oriented theories to target-oriented theories, and
2. A shift to include cultural factors as well as linguistic elements in the translation training models. (p.70)

A translation example that highlights such distinguished shift in translation theories and models, under the *cultural-purpose* turn, is seen in the implementation of *target-oriented* translation approaches rather than *source-oriented* translation approaches in translating cultural-bound fixed expressions. Consider for instance, the Arabic fixed expression "البقاء لله" – an Arabic fixed expression used for offering condolences; if this expression is translated into English by using a source-oriented translation method like *Literalism*, i.e. a word-for-word translation method that highly preserves the syntactic structure of the ST introduced by Robinson (1997), it would produce a translation like 'God is the survival' (my translation). Such source-oriented translation is a faithful one yet produces an "Alien feel" in the TT, as it is a "painfully evident" translation (Robinson, 1997, p.10). Besides, it results in a highly noticed translation loss due to the cultural constraints of the target language. Such word-for-word translation results in the loss of the cultural function of the fixed expression as an expression used for condolences and introduces an alien expression to the target reader. On the contrary, using a target-oriented translation method like *Adaptation*, i.e. a translation method introduced by Robinson (1997) that aims for finding an equivalent fixed expression in the TL that has the same function of the expression in the SL, would produce a reasonable target-oriented English translation like 'My Condolences', 'May his/her

soul rest in peace, or *'Sorry for your loss'* (my translation). Such target-oriented translation instances perfectly fit into the target language as it is well-recognized by the target readers and has the same function of the Arabic fixed expression but in a different syntactic form that suits the nature of the TL.

According to Pym (2010), The points of strength that distinguishes the Cultural-Purpose turn from the Linguistic-Equivalence turn are summed up as follows:

1. It recognizes that the translator works in a professional situation, with complex obligations to people as well as to texts.
2. It frees the translator from theories that would try to formulate linguistic rules governing every decision.
3. It forces us to see translation as involving many factors, rather than as work on just one text.
4. It can address ethical issues in terms of free choice. (p.55)

In conclusion, functional theories and models under the Cultural-purpose turn altogether formulated the complete picture of the translation discipline as a unique interaction between cultures and influentially implanted the **cross-cultural communication** **petal** as a significant nationalistic translation aim at that period.

5. The Interdisciplinarity Turn [Stylistic approach to translation]

The injection of ideas and paradigms from a basket of disciplines (discourse analysis, cultural, colonial, postcolonial, gender, conflict studies, etc.) into the exploration of translation and translating has contributed a great deal to the enlargement of the discipline, including the manners in which it is deployed to investigate a plethora of areas. (Faiq,2021, p.17)

By the beginning of the Millennium, interdisciplinarity in translation studies is brought to the fore (Cf. Wilss (1999), Baker (2000), Boase-Beier (2002), Herbrechter (2002)). Once the link between communication and translation proved its thriving efficiency in the translation field during the epoch of the cultural-purpose turn, translation studies start to accept interdisciplinary linguistic approaches to enter the translation medium. Unlike the preceding translation turns, this turn does not have one departure point or translation concept that gathers a set of theories underneath. It rather encompasses a variety of translation themes either taken from preceding translation paradigms or new translation approaches that have not been tackled before. Interdisciplinarity in translation highly participates in making variant cultural and communicative values globally conversant to all nations. the implementation of various disciplines and sub-discipline within the folds of translation studies and the translation profession as such remarkably participated in giving the translation field a rather dynamic influential sense worldwide. What is clearly noticed throughout the history of translation starting from the 50's and till the 90's is that the fear of engaging translation in various fields gradually disappeared; translation is no more limited to translating the *Bible*, literature, and history. As such, translation entered nearly every aspect in life: advertising, politics, social matters, culture and history, medicine, engineering, etc. With translation entering every aspect in our life, translators start to seek perfectionism in their final product. The translation aim is no more limited to preserving the ST's message or the function of the ST in the TL, it is rather widened to take into consideration the stylistic aspect of both the SL and the TL. From a translation viewpoint, stylistic is the linguistic study of the style of language. Since the style of language controls the translator's stylistic choices in the TT, a big deal of translation studies under the three translation turns discussed above approach the style of language from a source-oriented viewpoint through analyzing the author's stylistic choices which helps the translator to detect the most appropriate translation equivalences in the TT. Stylistic features are already addressed earlier in most translation theories under the step of ST's text analysis like in Nida

(1964), Catford (1965), Nord (1991). However, it was addressed on a smaller scale; importance was only given to translation problems of non-equivalent stylistic features at word and sentence level, like collocations phrasal verbs and idiomatic expressions, ignoring the importance of restoring the form, effect, and the overall organization of the stylistic features of the ST in the TT. Others adopt a comparative approach that subtly compare the author's stylistic choices to the translator's stylistic choices to see whether the translator's stylistic choices were adequate or not as in Vinay and Darbelnet (1958/1995), Newmark (1977) and Baker (1992); however, these studies are still source-oriented and look at style from a limited perspective either at word level or at sentence level.

By the rearousal of the stylistic approaches to translation in the millennium, stylistic translation studies began to take a noticed divergent turn. Translation studies addressing style start to be target-oriented through investigating the translator's stylistic choices in the TT and evaluate it. Studies that make a stylistic analysis to translated texts are not numerous yet significant and open new perspectives to other translation scholars. Millan-Varela (2004), Thomson (2004), and Malmkjaer (2004) are all target-oriented translation studies that investigate the translator's stylistic choices in the TT. Malmkjaer (2004), for instance, investigates the style of the target text with the purpose of aiding scholars to reconstruct the translator's faulty stylistic choices (p.14). Based on Leech's (1969) definition of Stylistics where he defines it as 'the study of the use language in Literature' (p.1), Malmkjaer (2004) claims that, in case of translation studies, conducting a typical stylistic analysis than only focuses on investigating stylistic patterns that reflects the overall meaning of the original text is not enough; doing the typical stylisticians' work won't serve well in translation studies context. Thus, she introduces a methodology called *Translational Stylistics* that investigates style in translation context, i.e., in both ST and TT. But before introducing the work criteria of *Translational Stylistics*, Malmkjaer (2004) sheds light on a set of distinctions on the orientation of stylistic analysis handled in translation studies that adopts a stylistic approach to clarify the difference between the standard stylistic analysis and the translational stylistic analysis. She differentiates between three types of stylistic analysis conducted in translation studies:

Reader-oriented stylistics analysis, Writer-oriented stylistics analysis and Text-oriented translation analysis.

Text-oriented stylistic studies approach style from a textual point of view; such studies analyze the textual stylistic features without highlighting the writer's motivations for his/her stylistic choices or the effect of specific stylistic choices on the reader. As for studies that involves a reader-oriented stylistic analysis are mainly concerned with answering the question of how certain stylistic features of a text affect the readers' mind. Reader-oriented stylistic analysis traces the stylistic features that embarks on certain emotions and values on the reader's mind; the analyst in this kind of studies takes up the role of the reader to sense the effect of the stylistic features on the reading mind and extract the ideological values implied in the way certain stylistic features are employed. For instance, the excessive use of repetition of a certain topic directs the readers' mind to its unusual importance. Semino and Culpeper (2002)'s *Cognitive Stylistic* volume is full of reader-oriented stylistic studies that aim at 'explaining how interpretations are arrived at, rather than proposing new interpretations of texts' (p. x). Both Werth (1999) and Toolan (1998)'s books are considered as essential reference books that manifests basic concepts about stylistic analysis in general and different types of stylistic analysis in specific. In short, reader-oriented stylistic studies seek to answers *how* the readers are affected by the textual stylistic features not *why* the text is formulated in certain stylistic way. Furthermore, reader-oriented studies that addresses style of translated texts are mainly concerned with investigating the effect of the translator's style on the TT readers, as the translator's stylistic choices are usually different from the writer's choices due to the language constraints.

On the other hand, writer-oriented stylistic studies are concerned with answering the question of "why a writer may have chosen to shape the text in a particular way to make it mean in the way that it does" (Malamkajear, 2004, p. 13). Studies of that kind analyse style with the purpose of highlighting the writer's motivations for his/her stylistic selections. Subsequently, writer-

oriented stylistic studies analyze style with the aim of highlighting the writer's motivations and reader-oriented stylistic studies investigates style with the aim of elucidating the effect of style on the reader. (pp.13-15, my emphasis)

Based on these distinctions, Malmkjaer (2004) concludes that the standard stylistic analysis is conducted with the purpose of highlighting stylistic patterns that clearly participates in showing the total meaning of the text, whether implied or overtly stated; whereas the translational stylistic analysis is held with the aim of highlighting stylistic patterns that reflect the relationship between the translated text (TT) and the original text (ST) (pp.19,20). Translational Stylistics can thus be defined as a stylistic translation quality assessment methodology which evaluates translations within a stylistic framework; a framework that allows assessing the translated stylistic patterns through comparing them to their original counterparts in the source text to see whether the translator succeeded in reflecting the effect of the source text style sensed by the original reader in the translation (TT) or not. Moving on nearly the same translational stylistic concept, Thomson (2004) explores literary texts for style constructions that represents ethnicity and investigates how the ethnic identity of the ST can be affected or may be lost in translation.

It is thus worth highlighting that, under the interdisciplinary turn, translation studies that investigate style dominated the translation research floor and shifted the researchers' attention to the significance of stylistic analysis in tackling various translation problems. On the translational level, investigation of style of both the ST and the TT in a descriptive comparative mode clarifies a great deal of linguistic aspects that help translators to overcome lots of anticipated translation pitfalls on the stylistic level like ST's cultural specific stylistic structures, implied pragmatic messages hidden within the folds of the ST's stylistic structures, visibility of the translator's voice in some stylistic structures of the TT, the author's stylistic choices and the translator's stylistic choices,...etc.

Translation scholars, [cf. Boase-Beier (2004,2006,2011), Malmkjaer (2004); Ghazala (1994,1999,2011); Almana (2013,2016); Farghal and Almana (2015)], then, start to direct their attention to exploring translation from a wider stylistic viewpoint and even more annotating the how to skillfully transfer the form, meaning and effect of the ST's stylistic features into the TT taking into consideration the stylistic norms of the target language. Speaking of the effect of Style on the TT readers, Boase-Beier (2006), adopting a stylistic approach to translation, urges translators to investigate two essential stylistic aspects: the intended meaning of the author's stylistic choices and the effect of the author's stylistic choices on the readers (p.5); by identifying these two aspects the translator would be able to preserve the intended meaning of the ST's stylistic choices in the TT. Consider the following hypothetical Arabic- English example that highlights the importance of preserving the stylistic form of *Foregrounding* to preserve its effect in the TT:

ST:

الحل الجذري لمشكلة القلق يكمن في تجنب التفكير الزائد في المستقبل.

TT1:

Anxiety can be solved by avoiding thinking of the future. (my translation)

TT2:

The ultimate solution for Anxiety is to avert overthinking future. (my translation)

is deliberately foregrounded at the beginning of the sentence to assert "الحل الجذري لمشكلة القلق" In the Arabic ST, that there is a guaranteed solution for Anxiety and create an emotional soothing effect on the readers' side. Furthermore, foregrounding the solution over the problem gives the reader a boost to continue reading with interest to find the ultimate solution that the foregrounded structure promises to propose. Thus, the effect created by the foregrounded form in the ST should be transferred to the TT. In TT1, the semantic meaning of the sentence is preserved, but the syntactic order of the sentence is changed and in turn changes the position of the foregrounded form. Such syntactical amendment results in the loss of the effect intended

from Foregrounding. Thus, the second translation (TT2) is the most adequate translation as it preserves both the semantic meaning and the effect of the foregrounded form through preserving the syntactic sequence of the words which by default preserves the ST's style in the TT.

Abudul Qaher Al.Jurjani, a famous Arab linguist and semanticist, defines *Style* in a way that emphasizes the importance of *foregrounding* and *backgrounding* in preserving the syntactic sequence and choice of words as a means of preserving the ST's stylistic effect in the TT. He defines style as "a type of syntactic sequence and the choices of word order of foregrounding and backgrounding, using definite or non-definite articles, etc" (as cited in Ghazala, 2011, p.30). Al Jurjani focuses on the syntactic composition of style; on the other hand, Boase-Beier (2004) focuses on the cognitive perception of style on the TT readers. She argues that it is not easy for the translator to recreate the ST's 'mind style' in the TT; however, a TT can have a similar cognitive stylistic effect of the ST once the translator mimics 'the reading experience in allowing access to a similar cognitive state to that of the original and thus creating similar effects" (p.282).

Nevertheless, under the interdisciplinarity turn, translation scholars shed the light on the direct proportionality of style to the TT readership experience; A variety of approaches are adapted in the translation processes only for the sake of perfectly reforming the ST style in the TT according to the TL stylistic norms to produce the same enjoyable reading experience for the TT reader as it is with the ST reader. Scarifying the stylistic format for the sake of preserving the meaning or the message of the ST is no more the only accessible solution for the stylistic translation problems; it rather became the translator's final resort due to the availability of more credible solutions for the stylistic translation problems proposed along the dense history of translation studies. Another Cognitive rendering for style in translation is found in Ghazala's (2011) book entitled '*Cognitive Stylistics and the Translator*' in which he comprehensively presents the various types of stylistics under two main categories: classical stylistics and contemporary stylistics. In addition, he discusses the relevance of style to translation through conducting a comparative stylistic analysis between selected Arabic stylistic forms and their English translations to show intended meanings and hidden ideologies.

Owing to the excessive attention given to style and stylistic aspects in translation studies during the past twenty years, the *Style* translation petal is successfully implanted in the translation society as a nationalistic translation aim.

6. Translation Studies Quadrant Petal Map [TSQPM]

After reviewing the influential streams of translation studies represented in the varied translation Turns, it is worth noting that every translation turn seeks to fill a specific gap in translation restricted to a specific text type, in a particular time and under specific conditions. Hence, there will be always a gap to be filled in translation studies as translation, in general, is always subject to fundamental changes due to the various constraints imposed on it: time constraints, cultural, social, and environmental constraints. The close investigation of the chronological turns in the history of translation studies interestingly revealed that every turn added a significant translation scope to the translation field, mainly based on the needs of the translation market within the period of every translational turn.

In the early translation epoch, starting from the 16th century and till the 19th century, the nationalistic translation aim that translators and translation scholars was trying to fulfill and implement in the society is *Trust*; their main aim is to change the crowd's negative opinion about the translation as a field and build a trust bridge between translators and society as people at that time see translation as a negative intrusion into their cultural and social roots. Starting from the 16th century till the 18th century, highly faithful accuracy in translation is clearly seen in the translations of both the old and new Testament from Latin to Greek, from Latin to German and from Latin to English; the translators' accurate religious translations captured the public's attention

to the importance of translation in spreading all divine religions; Alexander Pope (1715), John Wiseley (1755) and George Campbell (1789) all produced remarkable translations of the New Testament. Furthermore, as a means of sustain the established global attention and contentment towards the translation field, translators start to indulge into translating literary works that attracted the public's attention at that time. The English classics got the lion's share of the public interest in the 17th century and the lion's share of the translator's interest too; translators translated the English classics into more than one language: German, French, Spanish ...etc. for example, the remarkable translation of the *Pindar's Odes* by Abraham Cowley (1656) and Herder's and Schlegel's German translations of Shakespeare's work (Nida, 1964, pp16,17). The translators' main concern at that period was to produce an accurate translation with the effect and spirit of the original. Accordingly, they perfectly implanted the **Trust** petal in the translation society.

Then comes the twentieth century which encompassed two significant turns in translation: The Linguistic-Equivalence turn and the Cultural-Purpose turn. Under the Linguistic-Equivalence turn, translators and translation scholars focus on producing accurate translations to support the 'Trust' translation petal implemented in the earlier translation ages. The nationalistic translation aim of this turn is 'Accuracy', but 'accuracy' accomplished with a mode of communication not in a word for word translation mode. Equivalence was the dominating theme of that turn; translation scholars were racing to introduce various types of equivalences that covers a wide range of translation problems. Translation scholars like Vinay and Darbelnet (1985/1995), Nida (1964) and Catford (1965) all introduced various equivalence criteria that massively helped in solving lots of translation problems; owing to their significant translation theories, models, and procedures, the **Accuracy** translation petal is successfully implanted in the translation society.

Thereafter, in the late 90's, a global cultural motive lured in the horizon of the translation society; a significant twist in the nationalistic translation scope appears under the 'Cultural-Purpose' turn; the translation scope under this turn changed to be a more culturally communicative scope on the hands of Bassnett and Lefevere (1992) who introduced the cultural translation turn. Newmark (1977, 1988), Vermeer (1989/2000), Basil and Hatim (1990, 1997), Baker (1992, 1993) all participate in spreading the notion of functional translation. Translating based on the purpose of the ST, in a cultural communicative mode. By the work of translators and translation scholars under this turn, Global public knowledge was made accessible to the whole world; translation literary entered every aspect in like: politics, advertising, Tourism, Arts ...etc. By the end of the Millennium, Translation as field became on the top of the heap, as it is globally recognized as an essential route of universal communication. Accordingly, the **Cross-Cultural Communication** petal is successfully implanted in the Global translation society.

As for the interdisciplinarity turn, it is seen as the final touch which beautifies the translation field's painting. The major translation scope of this turn is the reformation of style. After the successful implantation of *Trust*, *Accuracy* and *Cross-Cultural Communication* petals through the three preceding translation turns, translators and translation scholars start to seek ultimate perfection in the final translation product (TT) through giving importance to style. In any translation process, there are three essential translation factors that should be given attention: meaning, message (whether implied or clearly stated) and style, but the degree of importance of each factor differs according to the text type of the ST. For instance, in an informative text, attention is priorly given to meaning and message over style; on the other hand, in a literary text (a poem, a novel or a short story), attention is equally distributed on meaning, message and style as any negligence in preserving one of the three factors in the TT would negatively affect the quality of the final translation outcome. Under the Interdisciplinary turn, emphasis is equally given to meaning, message and style under in nearly all text types, exceptions go to medical and legal text type which mostly have standardized stylistic forms. Stylistic Translation studies conducted by Boase-Beier (2004, 2006, 2011), Malmkjaer (2004), Thomson (2004) and others highly participated in shifting the translator's attention to an important fact about Style which is its

significant effect in creating an enjoyable reading experience. Hence, preserving the Style of the ST as much as possible either through maintaining or reforming the ST's textual stylistic features as much as the stylistic norms of the TL allows would create an enjoyable reading experience for the TT reader. Thanks to the emphasis given to style in translation studies over the past two decades, the *Style* translation petal is successfully implanted in the translation society as a major nationalistic translation aim. By and Large, the four major nationalistic translation aims (i.e. translation petals); namely *Trust*, *Accuracy*, *Cross-Cultural Communication* and *Style* together formulated the remarkable global status of Translation studies as an effective academic field. The current study, thus, introduces a map entitled the *Translation Studies Quadrant Petal Map (TSQPM)* that manifests the nationalistic translation aim of the four translation turns investigated above and the significant translation studies, theories, and models under each turn. The *TSQPM* contains two diagrams: a basic diagram that illustrates the various nationalistic translation aims across the four translation turns, referred to as the four translation petals and a complementary diagram that manifests the influential translation studies, theories, and models that highly participated in fulfilling the various nationalistic translation aims under each intellectual translation turn. The Translation Studies Quadrant Petal Map is visualized as a four-petal flower; the flower is the Translation studies field, and the petals represent the translation scopes implanted under the four significant translation epochs (i.e., turns) that shaped the success of the translation field academically and practically. The *TSQPM* is illustrated as follows:

1. The TSQPM Diagram

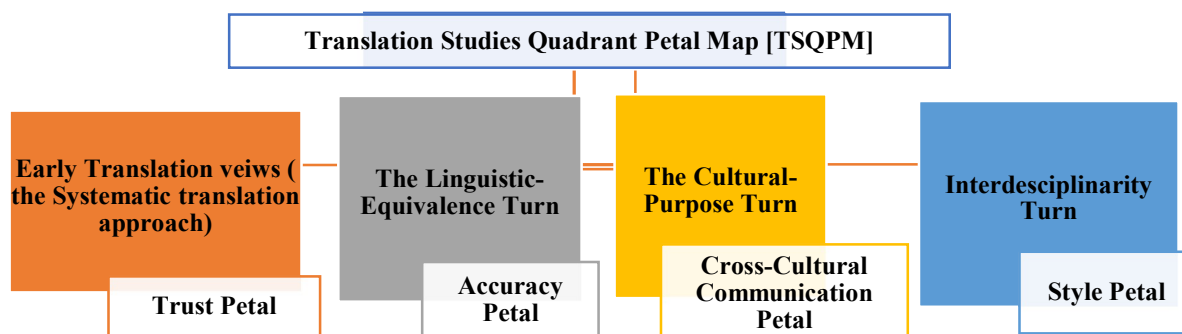


Fig.1: Translation Studies Quadrant Petal Map (TSQPM)'s Basic diagram

2. The Complementary TSQPM Diagram

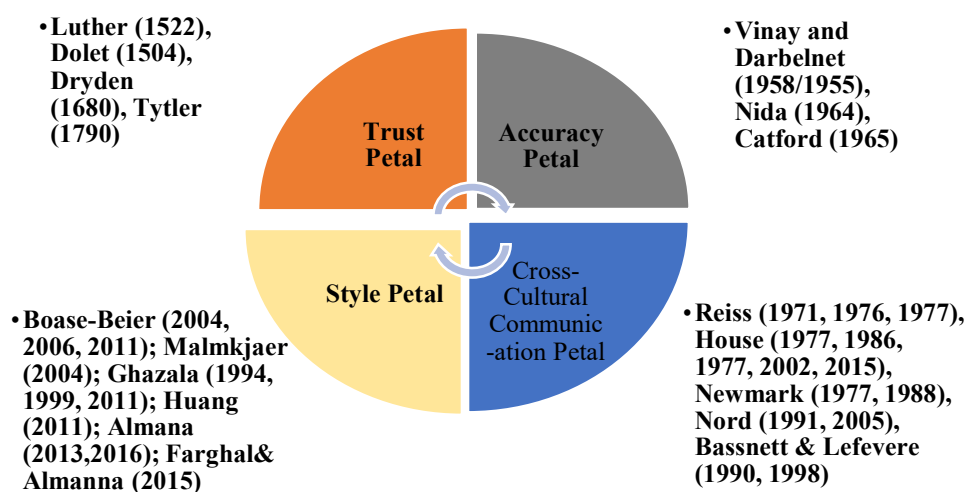


Fig .2: Translation Studies Quadrant Petal Map (TSQPM)’s Complementary diagram

Concluding Remarks

The question arises now is how the proposed Translation Studies Quadrant Petal Map [TSQPM] can be of a practical benefit to translators, i.e., how can translators use it. In the translation market, translators are of various backgrounds: some translators are translators and linguists at the same time, others are translators with academic translation background and others are translators by practice with no academic background whether linguistically or translationally. The TSPM is designed to guide translators of various backgrounds to the adequate theoretical translation groundwork, i.e., translation theories, that can aid them in solving the translation problems they face during their work in the translation market.

There is no doubt that the main aim from studying and investigating various translation theories across the history of translation studies is to benefit from the scholars’ contributions in the TS field and see how it positively affected the translating process. Establishing a link between theory and practice is the core aim of most translation studies; theories are mainly conducted for the purpose of facilitating the translation process and solving current translation problems at the time of conducting the theory. Thus, the significance of studies that reviewing the history of TS either by investigating its turning points, significance theories and approaches or lies in the important information it provides that help translators once applied practically, within the range of the translation market, would improve the translation quality in general.

Hence, the conventional categorization of Translation Studies provided by the current study and the manifestation of the translation nationalistic aims of the four introduced translation turns consequently provide translators with a precise elaboration on the established links between theory and practice in translation. Any translation task raises a number of translation problems; solving them by solely using the translator’s instinct will not produce a professional outcome (TT). Applying one or more wisely chosen translation theory in the translation process would definitely make a noticed distinction in the quality of the final translation outcome (TT). Based on the typical translation features of the ST in hand (i.e. text type, target reader/audience, purpose/function, the translation problem), the translator can use the TSQP map to guide himself/herself to the translation turn where he/she can find a solution for the raised translation problem in one the previously introduced translation studies under that

specific turn. For instance, if the translator is facing a translation problem on the equivalence level and the core translation scope of his/her task is achieving accuracy, the TSQP map would guide him/her to the translation theories under the Linguistic-Equivalence turn that can be of a great assistance in his/her translation task.

Furthermore, the close investigation of the chronological turns in the history of translation studies interestingly revealed that every turn added a significant translation scope to the translation field each translation turn is linked to society through a translation ethical knot that, in a way or another, improves the public's viewpoint towards the translation field. It is observed that the nationalistic translation aim of each translation turn proportionally changes with respect to the translation requisites required by the society.

Presenting the significant translation theories and models under four intellectual turns in a precise mind map diagram form facilitates the translation scholars' typical searching process helps the translators in finding the applicable translation method, procedure or strategy that would help them in fulfilling their challenging translation tasks. It is a time saver map that saves a lot of time previously wasted in haphazardly searching for translation models, procedures, and strategies via any internet-based search engine like Google and which usually proposes ill-considered results. In conclusion, the current study succeeded in covertly revealing the connection between the translation theories and the translation requirement coveted by the society namely—trust, accuracy, cross-cultural communication, and style through tracing the development course of translation studies across four translation turns.

As for the limitations of this study, it is summed up as follows:

1. After reviewing the influential streams of translation studies represented in the varied translation turns, it is worth noting that every translation turn seeks to fill a specific gap in translation restricted to a specific text type, in a particular time and under specific conditions. Hence, there will always be a gap to be filled in translation studies as translation, in general, is always subject to fundamental changes due to the various constraints imposed on it—time constraints, cultural constraints, social constraints, and environmental constraints.
2. Clearly, there is still much work to be done to establish practical linkage routes between theory and practices through applying various translation theories and models on translation corpus that represents a public interest either nationally or internationally. However, getting information about the various translation theories, models, and procedures through studies that reviews the history of translation guides translation scholars and translators to new uninvestigated disciplines which translation can participate in highlighting and sharing it with the whole globe.

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