Micro-Textonymic Transformations & Recreation of Collocation In Translation

Dr. Yaser Ibrahim[*]

ABSTRACT

This piece of research endeavours to highlight the inevitability of the micro-textonymic transformations throughout the process of translation. The claim that translation necessitates transformation has been ascertained through rendering a few non/conventional micro-textonymic English collocational patterns into Arabic. However, though some translation theorists comprehend transformations as a remark of inescapable weakness, others maintain its prominence in successfully communicating the TL recipients, to the extent that there is no transation without transformation. Translator's skilfulness and expertise would closely monitor and manage such micro-textonymic transformations, being the decoder of the ST and re-encoder of the TT. Faithfulness in translation has been defined not in relation to extremely possible literalism and adherence to the ST, rather, it stands as a remark of how far do such micro-textonymic transformations help translators communicate the rhetoric of the ST, and guarantee acceptance and readability in the TL language and culture.

Keywords: Translation; Textonymic Transformation; Collocation, Shifts of Translation

[*]**Associate Professor, Department of English, Faculty of Arts and Humanities, University of Tishreen, Lattakia, Syria**

التحوّلات النّصية الدّقيقة وإعادة صياغة نظم الكلام في التّرجمة

الدكتور ياسر إبراهيم*

ملخّص

يحاول هذا البحث أن يسلّط الضّوء على حتمية التّحوّلات النّصية الدّقيقة خلال عملية الترجمة. فالإدّعاء القائل إنّ التّرجمة تستلزم التّحولات قد تمّ التّثبّت منه من خلال ترجمة بعض نماذج نظم الكلام النّصية الدّقيقة التقليدية وغير التّقليدية في اللغة الإنكليزية إلى اللغة العربية. ورغم أنّ بعض أصحاب النّظريات في التّرجمة فهم التّحوّلات على أنّها مؤشّر ضعفٍ لا مفرَّ منه، فإنّ البعض الآخر يتحقّق من أهمّيتها في مخاطبة المتلقّين في النّص الهدف بصورةٍ ناجعةٍ لدرجة القول إن لا ترجمةَ هناك دون تحوّل. ولسوف تساهم مهارة المترجم وخبرته في الإشراف والتّدبير المُلازِمَين للتّحوّلات النّصيّة الدّقيقة لهذه النّماذج، كون المترجم هو محلِّل رموز شيفرة النّص الأصلي ومركِّب رموز شيفرة النّص الهدف. لقد عُرِّفت الأمانة في التّرجمة ليس من خلال علاقتها بالحرفية المنشودة كثيراً والالتصاق التّام بالنص الأصليّ بقدر ما هي مؤشرٌ لمدى إسهام التّحوّلات النّصية الدّقيقة في مساعدة المترجمين على محاكاة المبتغى البلاغي للنّصّ الأصليّ، وضمان قبول المتلقّين له وإقبالهم على قراءته في لغة النّصّ الهدف وثقافته.

الكلمات المفتاحية: التّرجمة؛ التّحوّلات النّصيّة؛ نظم الكلام؛ تبدّلات الترجمة

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* أستاذ مساعد– قسم اللغة الإنكليزية وآدابها– كلية الآداب والعلوم الإنسانية– جامعة تشرين– اللاذقية– سورية.

1.   Introduction
1.1.   The Scope of this Study

If literalism means "absolute accuracy" to Nabokov (1992: 141) who (Ibid.: 127) admits that "The clumsiest literal translation is a thousand times more useful than the prettiest paraphrase", others, like Schopenhauer (1992: 32), propose "not every word in one language has an exact equivalent in another. Thus, not all concepts that are expressed through the words of one language are exactly the same as the ones that are expressed through the words of another…". Between these two contradictory extremes, the translator finds himself entrapped when he encounters the often insurmountable, or even untranslatable, problems. This is not to mention his enforced individual insightful idiosyncrasies. However, since all acts of translation begin with a thorough investigation of the reading process, Biguenet and Schulte (1989: ix) advocate, "translators, by necessity, read each word and sentence at least as carefully as the critic or the scholar. Even the smallest detail in a text… cannot be neglected".

As far as the fascinating intricacies of the translation process are concerned, this paper attempts, rather too pedantically, to highlight the micro-textonymic transformation underlying it together with investigating the allocated creative TL equivalents, especially collocation. Thus it cannot be claimed that it is opting for the traditional orientation of equivalence; rather, it is modern in essence since it focuses on the ST constituents (wording) and such ever-changing phenomena via translation process (see **Endnote** 01). Biguenet and Schulte (1989: viii) believe that "A translation can never equal the original… Translation can be called an act of 'transformation'… a process of choice and, consequently, never a finished process".

1.2.   Essentiality of Conducting This Research

The term *textonymy*, according to Neubert and Shreve (1992: 109), "refers to the range of word configurations exhibited in texts…. These… can include synonymy, hyponymy, metonymy, metaphor, antonymy, complementarity, converseness, homonymy, gradation, thematic progression, lexical fields, word families, and word systems (see **Endnote** 02). Textonymy refers specifically to the transformation of the *paradigmatic* semantic relations in the lexicon into actual *syntagmatic* patterns in the text". However, in our current research, the focus of attention will be on the micro-textonymic transformation of SL collocations, leaving the macro-textonymic transformation on text level into further research. Thus, here micro-textonymic transformation refers to the linguistic changes that collocational patterns exhibit during their rendition into the TL text.

This piece of research ascertains the essentiality of highlighting the micro-textonymic transformations due to many reasons. First, some parts of speech inevitably change through translation; Schopenhauer (1992: 35) advocates "it often happens that nouns in the text of one language can only be transplanted as verbs in another, or vice versa, and there are many other examples". Second, such micro-textonymic transformations do fall within the domain of the universals of translation (Braithwaite 1998: 288). Third, they confirm what all translators have consensus upon relating "unavoidable imperfection" in all translations (Nida 1975: 5; Biguenet and Schulte 1989: vii; Schopenhauer 1992: 32; (see also Endnote 03)). Fourth, "words", according to Biguenet and Schulte (1989: xi), "have the potential of expanding the boundaries of their lexical meanings and the dynamics of semantic possibilities through their specific contextual placement". Fifth, unequivocally during rendition and the processes of decoding and re-encoding (see Endnote 04), translators adopt techniques of inclusion and exclusion of word-meaning to achieve accuracy and naturalness (Bell 1993: 103). Sixth, concerning

problem-solving, Fawcett (1997: 6-7) sees "how a translation problem that cannot be solved at one point in the chain may be resolved by an appropriate choice at some other point". Thus, the paradigmatic (picking items out of our lexical bag) and the syntagmatic (stinging them together in a line) come together in the concept of collocation. What is mostly significant is that collocations are judged on a scale of acceptability more than that of right or wrong.

2.   Micro-Textonymic Transformation of Collocation

2.1.   **Micro-Textonymic Unit of Translation: Collocation**

Translation theoreticians have attempted to define what constitutes the unit of translation. Malmakjaer (1998: 286) proposes "the unit of translation used by language learners tends to be the single word, while experienced translators tend to isolate and translate units of meaning, normally realized in phrases, clauses or sentences". Others (see Nida 1975, Newmark 1988, Kenny 1998, and Baker 2001) believe that it is the smallest unit of SL which has an equivalent in TL. Due to the nature of translation that depends on word interrelationships, this piece of research considers the unit of translation from a collocational perspective. However, a collocation is "a textonymic unit, a synthetic complex whose meaning is more than the sum of the 'dictionary' meanings of its parts. Collocations are like chemical compounds whose constituent elements have combined to form a new substance with its own properties. Such chemical compounds may interact with other compounds to form more complex substances" (Neubert and Shreve 1992: 109).

Such SL components undergoing chemical interactions, when transferred into TL, might be characteristically both a dilemma and a challenge for the translator. "Not even on the level of individual words—either within the same language or from one language to another—" Biguenet and Schulte (Biguenet and Schulte (1989: xiii) ascertain "can exact equivalences be found. No two synonyms are quite the same, which makes room for a certain area of ambiguity within a language and therefore opens it up for genuine communication". So what kind of relationship is there between translation and transformation?

2.2.   **Translation Necessitates Transformation**

There are multifarious reasons for translators, such as Schulte and Biguenet (1992: 9), to ascertain that "at all times, translation involves an act of transformation". This is so to the extent that Biguenet and Schulte (1989: x) earlier propose "Without transformation there is no translation". They (Ibid.: ix) further their apparent view suggesting that all acts of translation begin with a thorough investigation of the reading process. Out of necessity, translators read each word and sentence at least as carefully as the critic or the scholar. Even the smallest detail in a text… cannot be neglected. In brief, to them, all acts of communication are acts of translation.

However, Newmark (1995: 213), defines translation:

a continual struggle to find appropriate collocations, a process of connecting up appropriate nouns with verbs and verbs with nouns, and, in the second instance, collocating appropriate adjectives to the nouns and adverbs or adverbial groups to the verbs; in the third instance, collocating appropriate connectives or conjunctions (the prepositions are already in the adverbial groups). If grammar is the bones of a text, collocations are the nerves, more subtle and multiple and specific in denoting meaning, and lexis is the flesh.

While translators seek to overcome linguistic and cultural incompatibilities, Fawcett (1997: 28) defines all types of translational transformations as "adequacy" which "covers cases where there is no one-to-one equivalence and no readily definable contextual correspondence in the form of a collocation". This might help us comprehend why Savory

(1968: 50) encapsulates his rules of translation in the form of contrasting pairs that include references to making additions or contractions and omissions; and why Tytler (1791: 16) focuses on maintaining all the ease of original composition in his key principles of translation. Collectively, the points of focus here are twofold: first, how wide is the field of collocations (see Endnote 05) when, more particularly in translation, they are transferred into the TL text? Second, how multifarious are the micro-textonymic transformations resulting from their transference? Our attempt to answer these two questions would be restricted to the two languages of English, as a source language, and Arabic, as a target language. In the following discussion, we are going to discuss the different cases during which the collocational patterns reveal different textonymic transformations.

3. Conventional Micro-Textonymic
Collocational Patterns

In our following analysis, the micro-textonymic collocational patterns have been entitled *conventional* because of their being fundamental constituents in the SL and TL, and also being recurrently as well as perennially used in daily communication. However, the Arabic equivalents are given as the most suitable and recurring TL equivalents for the Arab reader/recipient. Transformationally, the resulting TL equivalents grade differently on the scale of correspondence and equivalence. That is, they hierarchically range between complete and zero correspondence; bearing in mind what translation theorists have observed, such as Hatim and Mason (1993: 204) who propose "achieving appropriate collocations in the TL text has always been seen as one of the major problems a translator faces".

3.1. (Determiner plus) **Adjective plus Noun**

One quite common type of collocational patterns is *(determiner plus) adjective plus noun*, in which micro-textonymic transformation apparently takes the form of a change of the word order, and a change of the precedent determiner in the SL to a different entity in the TL equivalent. For example, SL *the black list* is rendered as القائمة السوداء, in which the SL attributive adjective *black* turns into the TL predicative adjective السوداء, and the definite article *the*, which qualifies the whole collocation in the SL, is replaced by the definite article الـ التعريف which qualifies each constituent in the TL equivalent. In contrast, the example *yellow pages* cannot be rendered correspondingly as الأوراق الصّفراء, which results in ambiguous and vague TL equivalent. Rather, it is best rendered as دليل هواتف الشّركات والمؤسّسات والمحال التّجارية ... i.e. (دليل الأوراق الصّفراء).

3.2. (Collocate plus) **Verb plus Collocate**

This collocational pattern presents the verb as the node. The node, i.e. the verb, attracts co-occurring words that precede it and constitute pre-verb collocates. It also attracts co-occurring words that follow it and constitute post-verb collocates. Either case of such collocational patterning subsumes numerous cases that necessitate translator's special attention.

3.2.1. **Collocate plus Verb (Pre-Verb Collocate)**

Three sub-collocational patterns have been observed here: *noun plus verb*, *pronoun plus verb* and *pronoun plus intensifier plus verb*.

◼ For a translator, the micro-textonymic transformation of the collocational pattern *noun plus verb* springs from the reality that collocates attract themselves differently in English and Arabic due to the inherent syntactic discrepancies. In the example *The two contracting parties signed…* وقّع كِلا الطّرفين المتعاقدين, SL verb *signed* follows the collocate parties, whereas in the TL, the verb وقّع precedes the noun الطرفين ; since Arabic usually prefers to start with the verb, though nowadays it is probable for Arabic sentence to start

with the noun due to its influence by the Western stylistics (For more information on the lexical and stylistic developments, see Clive Holes 1995, Chapter 8).

However, other examples like *The horse/mare neighs* يـ/تصهل الحصان/الفرس , *The horses/mares neigh* تصهل الأحصنة/الفرس , reveal recognizable dissimilarities of collocate-node syntactic agreement in English and Arabic when the preceding noun is masculine or feminine (whether animate or inanimate). Accordingly, the TL verb is either يصهل or تصهل due to the gender of the nominal subject.

● In the collocational pattern *pronoun plus verb*, the micro-textonymic transformations can be observed when rendering it as follows. In the example, *He compiled a dictionary* جمع قاموساً/معجماً, the SL pronoun *he* appears orthographically detached from the verb, whereas in the TL, it is hidden. However, in the example *She violates her oaths* حنثت بعهودها, the detached SL pronoun *she* is rendered as an attached feminine pronoun known by Arab grammarians as 'تاء التأنيث السّاكنة' [transliterated as *Ta'u Ta'neeth al-Saakinah*]. The Arabic TL equivalent pronouns in these two examples refer also to the third person *he/she*. But in the example, *I attended the lecture* حضرْتُ المحاضرة, the resulting attached TL equivalent pronoun would afford different syntactic implications if vocalized differently; thus, حضَرَتِ/حضَرَتْ i.e. *she attended*, and حضَرْتَ i.e. *you attended*, etc. Finally, the translator should consider the translation of the SL *dual* pronoun into Arabic as indicating masculinity or femininity in the example *Both rumours circulated* انتشرَ كِلا الخبرَين [masculine انتشرَت كلتا الشّائعتين: the change is apparent when it is masculine], or the SL *plural* feminine pronoun *All rumours...* انتشرتِ الشّائعاتُ جميعها [masculine انتشرَتِ الأخبارُ جميعُها: the change is much observable with the *dual*].

● The collocational pattern *pronoun plus intensifier plus verb* reveals, when translated into Arabic, that the pronoun retains its position as pre-verb but attached to the verb, whereas the intensifier changes its position into post-verb collocate as in *I greatly appreciate* أقدّرُ عالياً, *I entirely agree* أوافق كلّياً and *I completely forgot* نسيتُ تماماً. Another significant remark here is that the translator has the possibility to utilize the implementation of the absolute object, i.e. المفعول المطلق, in the TL which does not exist in the English language (*absolute* since it is not confined by time). So, translators do translate those SL examples into the TL as: نسيْتُ نسياً تامّاً and أوافق موافقةً كلّيةً, أقدّرُ تقديراً عالياً, although he has the possibility to render them as نسيْتُ تماماً/بشكلٍ and أوافقُ تماماً/بشكلٍ تامّ, أقدّرُ عالياً/بشكلٍ عالٍ "كلّياً" كلّيٍّ.

3.2.2. Verb plus Collocate (Post-Verb Collocate)

Verb plus collocate or *post-verb collocate* manifests another challenging collocational pattern for the translator as one more application of micro-textonymic transformation. A few cases emerge out of this pattern such as: *verb plus object*, *verb plus adjective or adverb* and *verb plus preposition*. It seems that Nida's (1975: 12) remark is essential for translators in that "semantic analysis begins with the morphemes and concludes with the discourse". This means, combinations of words in the language can be endocentric or exocentric. First, endocentric if the meaning of the whole can be determined by adding up the meanings of the parts; and exocentric if the meaning of the whole is not the meaning of the sum total of the parts (such as idioms and figurative expressions):

● The collocational pattern *verb plus object* reveals cases when the translator scrutinizes the object as direct or indirect. When it is a SL direct, it may attract similar objects in the TL. But when it is an indirect, the translator may provide a variety of TL equivalent indirect objects. Another significant remark here, for the translator, is whether the SL verb is transitive or intransitive and whether it will remain the same in the TL, as in the examples: *To alleviate his concerns* "يخفّف قلاقلَه"/يهدّئ من مخاوفِه, *Seize the initiative* يمسك

"ينجز زيارة"/يقوم *pay a visit*, يقوم بحملة/ يطلق حملة *Launch a campaign*, يمتلك المبادرة/زمام المبادرة بزيارة, and *Chair a conference* يترأس مؤتمراً. Other cases, the verb may attract a post-collocate adjective plus noun that changes its word order in the TL while maintaining its meaning as in *Pay a heavy price* يبدي يدفع ثمناً باهظاً/ باهظَ الثّمن, and *Display great valour* شجاعةً فائقةً/فائقَ الشّجاعة.

In translating such collocational patterns as *verb plus adjective or adverb* into Arabic, the translator may encounter some sort of semantic ambiguity that emanates from whether the post-verb collocate is an adjective or adverb. The translator's communicative competence would suffice to allocate the TL post-verb collocate and on what bases. Thus, in *Smell good/delicious/fresh/awful/ funny/strange* رائحتُهُ مستحسَنة/لذيذة/زاكية/مقيتة/"مضحكة"/غريبة, *work hard* يعمل بجدِّ, and *Smell strongly* يعطي رائحة قويّة, and *behave awkwardly* يتصرّف بخشونة, and *shine brightly* يسطع بإشراق, etc. It is not an apparent clue for translators that the SL words ending in the suffix –ly can simultaneously be classified adverb. Such cross-linguistic phenomenon has been elaborated by translation theorists, as is the case with Nida (1975: 27) who ascertains that "no two languages exhibit identical systems of organising symbols into meaningful expressions".

▪ One of the trickiest problems for the translator is the rendition of the collocational pattern *verb plus preposition*. The verb, in this case, may attract one or more prepositions leading to what is syntactically known as phrasal verbs. Translators as well as linguists admit the difficulties caused by English prepositions mainly for nonnative speakers of English, hence for translators of English into Arabic. In the following examples, two noticeable cases are elaborated: single-prepositional phrasal verb, and multi-prepositional phrasal verb. It is recommended that translators contextualize the phrasal verb (i.e. not to be translated literally) so that it help prophesy the need to attract a preposition, or to ignore it completely while preserving SL meaning intact, as in: *Burglars broke into the museum and stole eight priceless paintings* سطا السّارقون على المتحف وسرقوا ثمان لوحات قيّمة and *On hearing the funny joke everyone broke into laughter* انفجر الجميعُ ضحكاً لدى سماع النّكتة السّاخرة.

The independent relationship between collocates of the phrasal verb can be breakable as in *Bring the book back* in which *the book* separates the verb from the preposition. Or it can be unbreakable as in *The First World War broke out* in which the relationship between the verb and the preposition is very strong and often unbreakable. However, the verb can also attract more than one preposition and thus imposing greater difficulty on the process of transference: as in *go through with* يتابع معاً, *keep in with* يظلّ على علاقة ودّية مع, *make up for* يصحّح وضعاً/يعوّض عن, *put up with* "ينضوي على احتمال"/يحتمل أمراً, etc.

3.3. Noun (plus Collocate) plus Noun

The collocational pattern *noun plus noun* may be interrupted by a collocate so it takes the pattern *noun (plus collocate) plus noun*. The latter subsumes a few collocational formulae such as: *noun plus noun*, *count noun plus 'of' plus mass noun*, *part-whole collocation*, and *noun plus possessive 's' plus noun*. Such relations, however, contribute to and illustrate what is known as lexical cohesion. According to Baker (2001: 202), lexical cohesion "refers to the role played by the selection of vocabulary in organising relations within a text. A given lexical item cannot be said to have a cohesive function per se, but any lexical item can enter into a cohesive relation with other items in a text". This is so as we shall see in the following cases:

▪ The SL collocational pattern *noun plus noun* may have different TL patterns during translation. In the two examples *blood cells* خلايا الدّم, and *staff meeting* اجتماع الموظّفين, the TL equivalents take the pattern *noun plus noun*. In the example *press conference* مؤتمر صحفي, the TL equivalent takes the pattern *noun plus adjective*. However, in television

reports تقارير تلفزيونية or تقارير التلفزيون; that is, it is possible to have one of the two patterns as TL equivalents: *noun plus adjective* or *noun plus noun*.

◦ As it appears in the TL equivalents to this collocational pattern *count noun plus 'of' plus mass noun*, they can have the identical formula per se as in the examples *wisp of smoke* خيط من الدّخان, and *hunk of cheese* قطعة (كبيرة) من الجبن. TL equivalents to this collocational pattern can be too free to be compared to their SL pattern; the node and the collocate are parallelistic, and thus function as TL adverbial object (i.e. مفعول فيه), as in the examples *shoulder to shoulder* كتفاً إلى كتف, and *face to face* وجهاً لوجه.

◦ The kind of collocational pattern *part-whole collocation* presents another special semantic relationship between the node, i.e. the noun after the preposition 'of', and the collocate, i.e. the noun before the preposition 'of'. The former is referred to as one whole, whereas the latter as part of it. Thus in the examples *exaltation of larks* مجموعة/سرب من *flock of swifts* القبرات, *herd of buffaloes*قطيع من الجواميس, *flight of swallows* سرب من السّنونو, *pride of lions* جماعة من الأسود, and *wad of school of whales* قطيع من الحيتان, *pride of lions* جماعة من الأسود, and *wad of banknotes* حزمة (من) أوراق نقدية, the translator should be careful in selecting equivalents that denote سرب, قطيع, or جماعة , to avoid the semantic and lexical ambiguity.

◦ The collocational pattern *noun plus possessive 's' plus noun* manifests the micro-textonymic transformations in the sense that TL equivalents take the genitive relationship between the nodes and the collocates. The word order also has changes in a way that best suits the TL syntax, as in *king's palace* قصر الملك, *queen's heir* وريث الملكة and *prince's coronation* تتويج الأمير (حفل). However, it suffices to compare these TL equivalents with القصر الملكي, الوريث الملكي, and التتويج الأميري, to see the difference if the translator occasionally chooses the TL equivalent pattern *noun plus adjective*, as alternative TL equivalents in some contexts.

4. Non-Conventional Micro-Textonymic Collocational Patterns

So far, our discussion has comprehensively concentrated on the conventional micro-textonymic collocational patterns that have mainly included *adjective-collocates*, *verb-collocates* and *noun-collocates*; and are characteristically linguistic. However, what follows, here, handles the non-conventional micro-textonymic transformations that are scrutinizing the linguistic and cultural perspectives of the collocational patterns. Such patterns will encompass miscellaneous collocations and cases that contribute to cultural heterogeneity, aberrant collocations, loan collocates, neo-collocations, and lexical ambiguity.

Some translation theorists consider meaning at all levels; like Newmark (1996: 46) who postulates that the translator "has to clarify meaning at all stretches of the text, from text and paragraph to word and morpheme". Others consider the linguistic and cultural aspects of the text; Wilss (1996: 91) states "whenever attempts at straightforward direct transfer on the basis of one-to-one linguistic correspondences fail, the translator has to engage in reshaping (paraphrasing) operations to guarantee an optimal fit between ST and TT". Thus, the translator has no excuse to always of often opt for literal translation since, Wilss (1996: 91) confirms ""any language has the capability of rearranging lexical items in morphological or grammatical constructions in a specific interlingually non-substantial way. Two questions facing the translator almost constantly are, "How do you say this in the TL? And, "Why can this not be expressed in the TL in the form of a formal one-to-one correspondence?"".

4.1. Miscellaneous Collocability (Changeable Position)

Micro-textonymic units can occupy different positions, structurally speaking, in the ST, and thus dictate other dissimilar positions in the TL. The following examples present a reference to the different semantic functions of the collocate as a noun. However, *The police pursue the criminal* can be rendered as المجرمَ الشّرطة طاردتِ, المجرِمَ تطاردُ الشّرطة, or even المجرمُ نصبَ أعينِ الشّرطة. Each of these proposed TL equivalents introduce different positions of the collocates while the meaning is maintained intact, with the third equivalent representing the unique chance before the translator: the nominal clause in Arabic.

The phrase *University Accommodation Office* can be rendered as الجامعي السّكن مكتب, السّكن الجامعي, or elliptically مكتب سكن الجامعة. The noun/collocate *university* الجامعة functions as an adjective qualifying *accommodation office* مكتب السّكن, so is *accommodation* qualifying *office* مكتب. The elliptical form openly presents *university* الجامعة as an adjective الجامعي.

Finally, the micro-textonymic unit *eyeball* refers to the *double-noun compound* that can be rendered into Arabic as كرة العين (and *pupil* بؤبؤ). This will be clearly discussed when later handling the compound collocates. To wrap up, cross-linguistic differences among languages avail the chance before translators to re-order collocates impressively in the TL without sticking to the word order initially proposed by the writer of the ST. This is also a manifestation of what translation theorists have stressed in their principles of translation as having all the ease of original composition (See Tytler 1791: 16, for example).

4.2. Culturally Heterogeneous Micro-textonymic Units

The reality of nonequivalencies among words, according to Biguenet and Schulte (1989: xiv),

can be extended to situations in different cultures … A cultural situation – whether in the realm of social, ethical, educational, legal, or political realities – never finds its exact equivalent in another country … And in that sense, the translator's methodologies introduce the readers into the complexities of cultural thinking and expressions rather than reducing these complexities to a common denominator.

The micro-textonymic transformations taking place under the cultural heterogeneity may belong to one of the following domains: political and diplomatic collocates, social and educational collocates, economic and financial collocates and the religious collocates. One significant stipulation about this culturally-oriented issue of translation has been proposed by Wilss (1996: 90) who states "one can say that translation, as a specimen of socio-culturally determined linguistic behaviour, contains both culture-specific and culture-universal components, and that culture-specificity and cultural meaning may vary a good deal from one cultural community to the next". The resulting TL equivalents form the basis for debating issues encountered by translators such as adequacy and equivalence, and the multitude of cases and techniques of adjustment (see Ibrahim and Farhat 2012: 66).

▣ As far as the *political and diplomatic collocates* are concerned, micro-textonymic transformations seem to cause a translation hindrance due to their cultural specificity; thus being non-existent in the TL, they hinder translating process. In examples like *shadow cabinet*, *Green Party*, and *Hereditary Peers*, it does suffice to provide TL equivalents like حكومة الظّل, حزب الخضر/الحزب الأخضر, and طبقة الوَرَثة النّبلاء (or, طبقة النبلاء بالوراثة) on the run. Rather, the translator urgently needs seeking natual and acceptable TL equivalents. Thus, the *Longman Dictionary of Contemporary English* (1995: 1308) defines *shadow cabinet* as "the group of politicians in the British Parliament who would become ministers if their party was in government". Baalbaki and Baalbaki (1998: 842) render it as " :الوزارة الظّل

مجموعة من زعماء المعارضة البرلمانية المحتمل اشتراكهم في الوزارة الجديدة التي ينتظر أن تؤلَّف عندما يتولّى الحكم حكومة " ". Accordingly, for TL Arab recipients, allocating equivalents like " حزبُهم مقاليد الحكم الظّلّ" or "الوزارة الظّلّ" will overgeneralize its implication to mean *opposition parties* or *multi-party parliament.*

The same discussion applies to the *Green Party* الحزب الأخضر/حزب الخضر that requires some paraphrase in the TL as one of the opposition political parties in the British parliament. So is the case with *Hereditary Peers* , that also necessitates some sort of paraphrase like 'members of the British nobility who have the right to sit in *the House of Lords* (i.e. مجلس الأعيان/اللوردات في بريطانيا, according to Baalbaki and Baakbaki 1998: 437).

▪ Needless to say that the *social and educational* textonymic units are not as such less troublesome to the translator. The web of social and educational ties of each society often influences the collocability of the lexical items. In order to overcome problems of cross-cultural untranslatability, translators usually do their best to deliver the meaning to the TL recipients. While examples like *love child* ابن زنا/طفل الحبّ, and *gay/lesbian society* مجتمع المثليين are openly discussable and freely as well as acceptably practised in one society, they are taboos and prohibited in others.

To render the *television licence* رخصة التلفزيون into Arabic would urge translators to opt for the translation technique of paraphrase, thus *television licence* is وهي: رخصة التلفزيون عبارة عن وثيقة تجيز السماح باستقبال محطات التلفزة في بريطانيا لدى شرائك جهاز التلفزيون. It is cheaper for black and white TV, and more expensive for the coloured TV. However, for the elderly users, i.e. aged 75 and over, there is a discount. If the TV is not licensed, the user will be fined up to a £1,000. Such a sociocultural concept is not prevalent in the Arab world. Other examples of such relevant collocates may include the idea of boy-/girlfriend, greeting kisses, arranged marriage, national insurance number, housing benefit, jobseeker's allowance, etc. and would often impinge obligatory paraphrase in the TL to be clear.

▪ No doubt, the *economic and financial* micro-textonymic units are growing excessively due to the global changes economically and financially all over the world. Such SL collocations as *London Stock Exchange* سوق أسهم العملات في لندن, *the City* المنطقة *Customer's* التجارية في لندن, *Cash Machine* مصلحة/وزارة الضّرائب, *Inland Revenue* الصّرّاف الآلي, and *Internet Sales* مبيعات الانترنت, "الحساب المرن للزّبائن", *Flexible Account* would not be so strange to the TL recipients due to the global sales systems nowadays. The scale of the economic and financial examples is greater when it comes to technological advancements and manufacturing industries that almost on daily basis enriches the linguistic store of English as the international language and, as well, the language of commerce.

▪ The massive influx of persons choosing to stay in Europe has remarkably helped constitute minority communities, as is the case with the English culture nowadays. The multi-community British society has led to the emergence of a variety of religious communities: *the Christian*, *the Muslim*, *the Jewish*, *the Sikh*, *the Hindu*, *the Pagan*, etc., even the *non-religious Christianity* المسيحية اللادينية. Such religious diversity within one European society poses translation problems due to differences in religious points of view. Thus, the translator is before different *religious collocates*, and has to know about those doctrines and disclose competence in choosing TL equivalents to those components of the melting pot. As far as *pilgrimage*, *fasting* and *prayers* are concerned, English people know that *Muslim people go on pilgrimage to Mecca*, and Muslims know that *Christians go on pilgrimage to Palestine*. But it would "not" be odd for Arabs to hear of an English couple who have lived together for a while and got kids, and finally decide to get married! On the other hand, the Arabic religious culture-specific micro-textonymic units need, as well, paraphrase when selected by translators as TL equivalents, as is the case with the parables

نعاج داوود، سفينة نوح، نار موسى، صبر أيوب، إبراهيم الخليل، صحف إبراهيم وموسى ... الخ :of Prophets. Again, the translator will find himself in need to paraphrase the implications of عيد الفطر, ليلة النّصف من شعبان thus making them translatable and ليلة عيد الميلاد and Christmas Eve, attempting to create similar situations in the TL. The translator can transliterate them into the TL culture, paraphrase them and, as appropriate, elaborate on the context (religious context, for example) or genre that such collocations are belonging to. In this case, TL receptors read and understand them irrespective of existing cultural heterogeneity.

4.3. Aberrant collocations

Aberrant collocation is that which possesses a sense of abnormality or unusualness due to the bizarre, extraordinary or even strange co-occurrence of collocates. As far as the translator is concerned, the debate centres on whether he will retain the sense of the unusual in the TL equivalent, and whether, by doing this, the afforded TL equivalents will be understood and accepted by the recipients as natural and normal. Though it is possible to provide corresponding TL equivalents in the following examples, still the translator realizes how prominent it is to cherish the idea of annexing some parenthetical explanation immediately following its corresponding equivalent. Accordingly, to render *acid rain*, *black ice* and *summer rain* consecutively as مطر حامضي/أسيدي, "ثلج أسود", and مطر صيفيّ would be enough for the TL recipients to grasp fully the actual meaning intended in the ST.

The thing that motivates the translator to add some paraphrase to the TL مطر حامضي/أسيدي as 'when the sulphur and nitrogen oxide emissions from industries get dissolved in rain and make it so acid'. As for the TL ثلج أسود, the translator can add '*ice* is always thought of as being white. But when it snows for a while and gets thick on streets for example, cars run on it. As a result, the movement of the car-wheels on the road would blacken the ice thus change its usual and familiar white colour'. In the TL equivalent مطر صيفيّ, the degree of unusualness may vary according to the geographical location of the TL recipients. This is because the Arabic equivalent مطر صيفيّ would not be strange to people from Sudan and Gulf states because they are already familiar with the concept of *summer rain*. It rains in summer in their countries. Contrariwise, in other countries of the Arab world like Syria and Lebanon, it would seem somehow aberrant to rain in summer. In brief, translators concurrently attempt to answer questions like those proposed by Hatim and Mason (1993: 63) "are TL receivers as able to infer unexpressed content as SL receivers would be? To what extent can the translator compensate for any deficit on the part of the TL receiver?". That is, a translator's job is not to leave the SL uncanny (bizarre, strange, difficult to grasp) as such in the TL.

Add to the aberrant collocations, the TL equivalents to a few SL collocations can reveal utter incongruous phraseology; the thing that poses translation problems during their transference process. The *House of Commons* is rendered by Baalbaki and Baalbaki (1998: 437) as مجلس النّواب/ مجلس العموم, though the Longman Dictionary of Contemporary English (1995: 266, 694) refers twice to the *Parliament*. There is the *House of Lords* (UK) مجلس اللوردات البريطاني, the *House of Representatives* (US) مجلس النّواب الأمريكي, the *People's Assembly* (Syria) مجلس الشّعب, (Lebanon) مجلس النّواب (Libya) "الأمانة الشّعبية العامّة", (Gulf States) مجلس الشّورى, other countries denote it as مجلس الأمّة, etc. which is an indication to the lack of consensus among Arab countries to agree upon one single equivalent to *the Parliament* in English.

Other translation problems emerge during the rendition of some micro-textonymic units as in the following examples: *Secretary of the Treasury* , *Home Office*, *Mother's Day*, and the *soft currency* . First, the Arabic TL equivalent to *Secretary of the Treasury* is وزير

الخزانة/ المالية, in which وزير denote *Minister* which, in Britain, denotes a lower rank to *Secretary*. Second, the British *Home Office/Secretary* is rendered into Arabic as وزارة/وزير الدّاخلية; whereas in Arabic, وزارة/وزير الدّاخلية refers to *Ministry/Minister of the Interior/Internal Affairs*. Third, *Mother's Day* stands for عيد الأمّ, in which the collocate *Day* is rendered as *Festival* عيد, as in *Independence Day* عيد الإستقلال; or *Day of Judgment* يوم القيامة/الحساب. But the TL equivalent collocate *Day* is for zero collocations in the SL items of *Christmas* عيد الميلاد and *Easter* عيد الفصح. Finally, *soft currency* is rendered as العملة السقيمة, as opposed to *hard currency* العملة الصّعبة. According to *Longman Dictionary of Contemporary English* (1995: 1367) *soft currency* is "money of a particular country that may fall in value and is difficult to exchange for the money of a country that is economically stronger". Thus, Baalbaki and Baalbaki (1998: 875) render it as العملة السقيمة: عملة غير قابلة للتحويل إلى ذهب أو إلى أي من العملات القوية. In brief, the problem of utter different phraseology in the TL can be overcome when the translator grasps the full intended meaning of the SL collocation, and then seeks the appropriate TL equivalent, providing some illustrative expressions that are sometimes too necessary for TL recipients to understand the intended message.

4.4.   Loan Collocates & Neo-Collocates

In addition to what is mentioned under **4.2.** above as culturally heterogeneous micro-textonymic units, one micro-textonymic problem encounters the translator because the SL constituents are loan collocates or neo-collocates. The main difference between culturally heterogeneous micro-textonymic units and loan collocates and neo-collocates is that the former belong to the SL culture or can be culture specific items, whereas the latter have been calqued/borrowed from other cultures/languages or have been recently coined. Concerning loan collocates, translators may face non-English loan-collocates in written English or Arabic loan-collocates in written English (though the second type is included in the first, but the point here is that the second type offers words that are already borrowed from the TL, and now being re-translated into the TL). However, Fawcett (1997: 13) observes that "translation can have this effect of colonizing the target language with source language structures and culture". Still, the borrowing phenomenon among languages has undergone heated debate in that the borrowing language is unable to cope with the changes worldwide at all levels so it does borrow. Or, because the SL *per se* has already borrowed from other foreign languages so the SL item is already a loan collocate, as follows:

As far as *Non-English loan-collocates in Written English* are concerned, it transpires that English has borrowed and is still borrowing vocabularies from foreign languages. However, non-English loan-collocates may be the result of direct borrowing from another language, or may be from a language that itself has borrowed them from other languages. Cannon (1998: 21), in his article, discusses the English borrowing from the German, and states that the German has already borrowed from other languages such as the Japanese. The following examples show how English has borrowed from other languages and how these collocations have become in current use: *ad hoc committee* (Latin) لجنة خاصّة (أنشئت لغرض خاصٍّ), *de facto government* (Latin) حكومة أمر واقع/واقعية, *in loco parentis* (Latin) يقوم مقام الأهل, *inter alia* (Latin) من بين جملة الأشياء, and *cul-de-sac* (French) زقاق/طريق غير نافذ.

Needless to say that English language has been influenced by the Arabic language to the extent that translators would find full Arabic collocations borrowed in the English, and their task would be to back-translate them into Arabic. Although micro-textonymic transformations can be recognized, still these *Arabic loan-collocates* mostly retain their Arabic stylistic features as far as word order and parts of speech are concerned. Cannon

(1997: 184) realises that "Arabic is an international language that has supplied many household words to Italian, French, Spanish, Portuguese, Persian, Indian languages like Hindu and Urdu, English, Turkish, etc., often in phonological and semantic transfers little changed from the original during the residency, before the words came into English". More information on English borrowing from Arabic and vice versa, can be seen in Holes (1995: 248) who observes the "plentiful" absorption into Arabic of many foreign terms, as in the following examples which are direct borrowing form Arabic: *Baba ghanoush* (Cannon 1997: 173) بابا غنّوج, *el-Gamma'a el-Islamiya* (Cannon Ibid.: 173) الجماعةالإسلامية—it stands for حماس/*Hamas*, *Hezbollah guerrilla* (Cannon Ibid.: 182) عصابة حزب الله—it stands for *Party of God. Shitan rajim* (Cannon Ibid: 174), —literally it stands for شيطان رجيم; finally, *Mother of all battles* (Cannon Ibid.: 175), —it is a metaphor for 'major battle' أمّ المعارك.

◗ One apparently significant micro-textonymic transformation that quite often hinders the translator's performance is known as neo-collocation. According to Jakobson (1992: 147), neologism, as one linguistic phenomenon in translation, can be defined as:

All cognitive experience and its classification is conveyable in any existing language. Whenever there is deficiency, terminologies may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions. Thus in the newborn literary language of the Northeast Siberian Chukchees, "screw" is rendered as "rotating nail", "steel" as "hard iron", "tin" as "thin iron", "chalk" as "rotating soap", "watch" as "hammering heart".

As a matter of fact, Biguenet and Schulte (1989: xiii) are right in their argument that "the activity of the translator starts with the reality of the word on the page. It is common knowledge that no language has created enough words to express all the nuances of our emotional and intellectual existence. Some languages are richer than others in their word count;…". English language witnesses a strong tide of neologisms. These neologisms are born via numerous mechanisms. Yule (1997: 64-70) mentions nine main word-formation processes, whereas Newmark (1995: 140-159) enumerates as well as elaborates on twelve types of neologisms. However, new collocations or neo-collocations are those that have recently come into being, or those that have got new senses of the already existing ones, as in: *Internet crimes* جرائم الانترنت, *biological terrorism* الإرهاب البيولوجي, *drink dispenser* آلة إعداد المشروبات, *anti-globalization demonstrations* مظاهرات مناهضة للعولمة, *media fabrication* الفبركات الإعلامية, *demographic bomb* القنبلة الدّيموغرافية, *political aids* الإيدز السّياسي, *tsunami* تسونامي, etc. On a more extreme point of view, some Arabic circulating words and terms are noteworthy, especially among internet users since they are extremely in a hurry to pursue a special topic and continue their research. They use 'You can now تهكّر from *hacker*, تفبرك from *fabricate*, تشيّك from *check*, and تسيّف from *save*.

4.5. Lexically Ambiguous SL Homonymous/Polysemous Collocates

When the SL collocates create ambiguity, the translator is keen to render them as clearly and acceptably as possible. This, in fact, does not go without textonymic transformation due to the existing vagueness and the endeavour to get rid of it. Newmark (1995: 219) defines ambiguity "in the sense of a stretch of SL text, normally a word or a syntactic structure, having apparently more than one meaning, in or in spite of its context". He (Ibid.) introduces seven types of ambiguity: the grammatical, lexical, pragmatic, cultural, idiolectal, referential, and metaphorical. The lexical ambiguity, however, refers to the senses that words have that may be close or remote, etc.

When the SL collocate is a *homonym*, then it has quite separate meanings that come to have exactly the same form, as in *race* سباق (contest of speed), عرق بشري (ethnic group); *pupil* تلميذ (at school), بؤبؤ العين (in the eye). When the SL collocate is a polysemy, then it

may have a set of different meanings, as in *run* (رياضة) يجري (a person does), (الماء) ينساب (water does), and (الألوان) تندمج (colours do), etc. As is clear with these examples, the different meanings with homonymy are unrelated by extension, whereas with polysemy are related by extension. In translation, Skuce (1997: 155) states that "polysemy breeds ambiguity", and that "the idea that translation disambiguates is certainly not new", he (Ibid.: 164) adds; (See **Endnote 06**). The recommended translation procedure that would help disambiguate such homonymous or polysemous collocates would be to contextualize them; yet, transformation proves its being a natural phenomenon in translation via actual lexical modification of the SL collocates.

4.6.   Non-Lexical Micro-Textonymic Symbols: Punctuations

The reason for cross-linguistic micro-textonymic transformation, here, is not ascribed to the words of the ST. Rather, it is the punctuation of the ST. In addition to what Newmark (1988: 171-175) elaborates on punctuation through translation, it transpires that a couple of points would be of help to translators: (1) that the translator can translate a punctuation into a word or words or vice versa; and (2) the translator, depending on his competence and situations of text and demands of translation, can re-punctuate the text in a way that guarantees its naturalness and acceptability in the TL culture (see **Appendix 01**, and the provided example). Considering this, we notice that many a time a *comma* in the ST is rendered as واو العطف *and*, *semicolon* as another conjunction like ثُمّ, *question mark* as paraphrase like والتّساؤل الآن كما يبدو في النّص الأصلي, etc. Or, that the translator has omitted them altogether for the sake of adapting—and making domestic—the SL concept into the realm of TL text, via translating in words what has been expressed in the SL text in punctuations. Thus, it complies with the generic regulations of the TL text.

Depending on the translator's skillfulness, the punctuation of the ST may undergo entire or partial procedures of re-punctuating. This is so because of the specificities of structure, grammar and style of each language. Fawcett (1997: 27) mentions several translation techniques such as: equivalence, contextual correspondence, and all types of translational transformation. What matters here, as far as our research is concerned, is that Fawcett (Ibid.: 28) defines "all other translational transformations" as "adequacy" which "covers cases where there is no one-to-one equivalence and no readily definable contextual correspondence in the form of a collocation". In brief, the translator may apply some transformations to the TT as one means for compensation to any loss or nonequivalence at word level, or sometimes at concept level since the punctuation mark —*dash* can stand for *this means*, *that is*, etc. i.e. وهذا يعني.

4.7.   Untranslatability

There exist some instances when translators find it extremely critical to give the TL equivalents to SL collocations that seem, for one reason or another, untranslatable. "Due to the absence in the TL culture of a relevant situational feature for the SL text", these have been the words of Bassnett-McGuire (1980: 32) following Catford (1965: 101) trying to define untranslatability. In translation, untranslatability encompasses the two divisions: the linguistic and the cultural. Other translation scholars have debated the issue of culture-specific items in translation. Aixela (1996: 58) defines culture-specific items as "those textually actualised items whose function and connotations in a source text involve a translation problem in their transference to a target text". Translators would seek equivalence in the TL. Kenny (1998: 78) views this condition as having "nil equivalence" when there is "no TL expression for an SL expression". Others have attempted to

compensate for the loss of SL items via means aiming at re-creating similar effects in the TL.

The rare homogeneousness of the Arabic language qualifies it to meet and overcome the challenges of contemporary and awaiting multifarious changes worldwide. Stetkevych (1970: 12) argues "fortunately enough, Arabic, with its lexical wealth and its characteristic morphological flexibility as regards derivation, is –in theory at least– well equipped to meet the challenge in several promising ways". Like many linguists and translators who praise the ability of the Arabic language to cope with ever global changes being the language of *al-ishtiqaq*, Stetkevych (Ibid.: 4) enumerates some significant techniques as promising ways:

Arabic language and grammar were in a certain stage of development already, and the vital principle of *qiyas* which made possible derivation (*ishtiqaq*) and creation of compound forms (*naht*), as well as Arabization according to the spirit of the Arabic language (*ta'rib*), was already in force, permitting an effective creation of terminology capable of assimilating the *'ulum dakhilah*.

As an apparent evidence of the cross-linguistic and cross-cultural micro-textonymic transformation, the purists insist on necessity for all neologisms to obey the linguistic models or *qawlib* such as *fi'alah* for terms denoting profession like *sina'ah* (industry), *tiba'ah* (printing), *sifarah* (embassy), and the like. Still, what we see in the contemporary publications exceeds what translators can choose to abide by into sometimes calquing the vocabulary from the SL to the TL; (see **Endnote 07**)

5. **Faithfulness Through**
Micro-Textonymic Transformations

Faithfulness in translation, generally speaking, has acquired two obviously contradictory extremes. On the one hand, faithfulness in translation is understood to mean not to have almost any component of ST tampered with. Any embellishments committed by translators would certainly lead to destroying the ST. Proponents of this view have stressed and favoured keeping the spirit of the ST fully intact, like those working on the *religious text* and *legal text*.

On the other hand, faithfulness in translation implies, according to Shuttleworth and Cowie (1997: 57), undergoing textonymic transformations that are primordially aiming at keeping as far as possible the SL message intact. Proponents of this view see that shifts to ST are conducted for the sake of perfect execution of the contents of the ST. In the following discussion, three major points are underpinned: focus on ST ideas, focus on skopos, and focus on translator as reader and writer.

5.1. **Focus on SL Ideas Not on Micro-Components**

Though faithfulness in translation has always meant a strong resemblance to the ST, still it takes into consideration the degree of maintaining the ideas of the ST. This does outline the essence of almost all traditional theoretical approaches to translation theory, which in essence concentrate on equivalence. A bird's eye look at the principles of translation advocated by such theories, as Tytler's (1791) and Savory's (1968), would proclaim that the SL text and its components are to be fully respected and followed. However, Schulte and Biguenet (1992: 2) advocate, "Cicero proclaimed that he was translating ideas and their forms and was therefore less interested in a word-for-word rendering of the original-language text". Irrespective of whether translators are interested in rendering the SL word-for-word or sense-for-sense, such procedures do focus on the ST words and thus fall within the domain of traditional equivalence-based approaches.

5.2.   Focus on *Skopos*: Extensive Micro-Textonymic Transformations

The modern orientation of translation theoretical approaches have handled the ST with all its components as one of the elements that would help the translator to end up with an allegedly perfect TL. The shape of the TT is determined by the function or *skopos* that is intended to fulfil in the TL context (see Reiss and Vermeer 1991). Similarly, Schulte and Biguenet (1992: 2) consider "the act of translation a rigorous exploitation of the original in order to enhance the linguistic and aesthetic dimensions of their own language". Thus, the micro-textonymic transformations could be unimaginably noticed since the whole of the ST is viewed as an offer of information that would help communicate with the TL readers. Hatim & Mason (1993: 47) support this point by propounding that "if the text is to achieve its goal, significant modifications are called for. At the stage of revising the translation, in all probability a reviser would opt for deleting those parts of the text which violate situational appropriateness and modifying the order of presentation".

5.3.   Micro-Textonymic Reader and Macro-Textonymic Writer!!

But there is a difference between whether the translator is obliged or free to apply some micro-textonymic transformations during transference. When he is engaged in the translating process, he already operates within two domains: decoding the SL, i.e. he is a reader of the SL, and re-encoding the TL, i.e. he is the writer of the TL. Writing the TL implies the translator has the potential to communicate with the TL recipients convincingly and comprehensibly, since he knows the two languages and the two cultures. To achieve this, the translator is obliged to make changes morphologically, lexically, grammatically, and stylistically due to the existing incompatibilities among the language and culture of each text. Newmark (1996: 46) sees that "the translator does not have to be expert in the topic of the text, but the text must be understood and translated in the appropriate, peculiar, ordinary or technical language". Thus, Newmark (Ibid.: 57) confirms the view of his predecessors in that translation is always seen as "a translation neither as a copy nor as an interpretation but as complement or the completion of the original". In other words, through this completion of the original, the translator does his best to handle the issue of translation faithfulness and let the TL recipients accept his translation quite naturally and smoothly.

6.   Conclusion and Recommendations

In its two distinguishable forms: the conventional and the non-conventional, micro-textonymic transformations constitute the basic components for the macro-textonymic transformations. Collocational patters have been shortlisted to actually ascertain the linguistic and translational fact that words function more lucratively through interrelationships. Through translation, micro-textonymic transformations are quite often inescapable since all types of translation, as seen by Nida (1975: 27) involve "(1) loss of information, (2) addition of information, and/or (3) skewing of information".

However, in the same way it is claimed that one does not only learn words but acquires concepts, so it is certain that one does not only translate words but translates concepts. That is why transformations or modifications are inevitable in translation. To those who believe that in translating, one is transferring texts, not words nor meanings, it appears that unequivocally words are the starting point, as Newmark (1996: 56) once responds "I would say one is transferring all three, it depends on how you prefer to look at the process—at least all words in the SL have to be accounted for". Again, as Biguenet and Schulte (1989: xiv) state "the reality of nonequivalencies among words can be extended to situations in different cultures". As far as words of SL text are concerned, what is a natural collocation for one language user may be less so for another.

To wrap up, due to the significance of the micro-textonymic transformations in translation with their apparent types, micro-textonymic transformations may lay the foundations for future research mainly with a few salient remarks as: (a) the rhetorical purpose of the text that relates to the type of structure to preserve through translation and the structural modifications; (b) the purpose of translation that relates to the degree of translator's intervention, and (c) the global patterns of texts in different languages. Furthermore, for further research that may compare written translation with oral interpreting, mirco-textonymic transformations through interpreting would be largely influenced by extra-nonlinguistic factors that depend on the SL words but exceed the orthographic limitations to sounds and uses.

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7. Endnotes

1. According to equivalence-based theories of translation, equivalence has been claimed to define translation and translation to define equivalence (Newmark 1988: 132; Baker 2001: 20; Kenny 1998: 76, and Ibrahim and Farhat 2012: 57). However, modern approaches to translation shift the focus from equivalence to other issues of TT as quality of translation, creativity, adequacy, skopos, etc. (House 1977: 25 and 1998: 199; Schaffner 1998: 235; Cronin 1998: 91).

2. For more information on the definition of these terms, see **J. A. Cuddon**. *The Penguin Dictionary of Literary Terms and Literary Theory*. Great Britain: Penguin Books. 1976-1999.

3. According to Schulte and Biguenet (1992: 6), "Goethe defines three kinds of translations: the simple prosaic translation, the parodistic translation in which the translator tries to appropriate only the foreign content, and the translation in which the translator tries to make the translation identical with the original".

4. Nida and Taber (1969: 33) diagrammatically represent the process of translation as:

<div align="center">

A (Source   B (Receptor)

(Analysis)   (Restructuring)

X   (Transfer)   Y

</div>

However, Bassnett-McGuire (1980: 16) reiterates Nida and Taber's diagrammatic representation by analogically drawing a similar diagram:

<div align="center">

Source Language   Receptor Language
Text   Translation

Analysis   Restructuring

Transfer

</div>

It should be argued that, in order to succeed in this intermediate position where the invisible agents perform transformations at different levels, we have to scrutinize the double-faced task of translators. That is, we have to realize that translators play two roles at the same time: that of a reader and that of a writer.

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5.   There has been consensus among translation theoreticians and linguists on the definition of collocation, as *the frequent co-occurrence of lexical items that naturally share the characteristics of semantic and grammatical dependencies*. This definition, among other similar ones, is dependent to a large extent on J.R. Firth's (1969: 194-195) definition that can be summarized as follows: *one of the meanings of one word is its habitual collocation with an immediately preceding or following words*. Other following scholars have re-echoed this Firthean definition by stating that a word is known by the company it keeps.

6.   Skuce (1997: 155) postulates, "a word generally has several meanings, even in the dictionary. You have to consider the sentence in which it stands to decide which of those meanings it bears in the particular case, and very likely will see that it there has a shade of significance more refined than any given in the wordbook".

7.   Khatib (2000: 1000-1006) enlists many decisions issued by the Arabic Language Academy in Cairo, in which various guidelines are introduced for translators to follow and create or provide the TL equivalents to the SL foreign collocates.

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</div>

Appendix
Source Text (A)

<div align="center">

وسائل الإعلام اليوم

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يشهد العالم اليوم نوعا جديدا من الغزو هو الغزو التكنولوجي، والذي من أنشط أنواعه غزو وسائل الاعلام التي حولت العالم إلى قرية صغيرة حسب تعبير مارشال ماكلوهان، ففي هذه القرية الكونية محيت الحدود الجغرافية أو أصبحت المعلومة التي تتناقلها وسائل الاعلام وتتسابق في الحصول عليها من أقوى الأسلحة في العالم، فأصبح الآن على الدول كسب الحروب إعلاميا قبل محاولة خوضها على أرض الواقع وكل ذلك تسعى وسائل الإعلام لتطبيقه وفق آلية التراكم وترتيب الأولويات، حيث أنها تجعل من القضية التي تريد أن تسلط عليها الضوء محل إهتمامها بالدرجة الأولى، فتكثر من التطرق إليها وتنوع أنواع وأساليب تناولها إياها، لتجعل منها قضية رأي عام وتنصبها كرسي الصدارة والريادة لدى الجماهير، لتموت هذه القضية بعد تخلي وسائل الاعلام عنها ووضعها لها في أدراج الأرشيف وأحسن مثال على ذلك قضية منتظر الزيدي، فمن منا لا يزال يتذكره بعد نسيان وسائل الاعلام له. لكن ماهو ملاحظ الآن أن وسائل الاعلام هي التي تملي علينا طريقة العيش، وهي التي تضخم قضايا وتقزم أخرى بحسب رؤيتها الخاصة التي لا تخلو من خلفيات وأهداف تسعى للوصول إليها.

Source: *Tishreen*—Syrian Daily Newspaper; September 29, 2011; No. 11082; p. (05)

Target Text (B)

<u>Nowadays</u>, the world is witnessing a new kind of invasion<u>:</u> the technological invasion. <u>However</u>, one of its most active kinds is mass media which, according to Marshal MacLuhan, has changed the world into a small village. In this global village<u>,</u> the geographical frontiers have been annihilated, or the data that is circulating via mass media, which compete to have access to, has become one of the strongest weapons worldwide. <u>Hence</u>, it is a must for countries to win media wars before attempting to launch them really in the battlefield. This is all incessantly implemented by the mass media according to the technique of accumulation and hierarchically short-listing top priorities. <u>Then</u>, they put the case, that they aspire to highlight, in the basic focus of their attention. The mass media means change to be addict to mention the case using a spectrum of styles and methods to handle it, in order to make it the major issue for the public opinion, and allocating it abreast pioneering position for the audience. Soon after the mass media means abandon it, this case is declared annihilated and frost in the archive's drawers. A perfect example of

this is Muntazar al-Zaidi's case. Who among us does not remember him especially after mass media's negligence! However, what is observed today is the otherwise. Mass media means do dictate upon us the way of life; they do magnify some cases and dwarf others according to their private insight that does not look empty of backgrounds and tenets they aspire to attain.

Comment: Translation as Process & Product:

Comprehending the ST, analysis, and reformulating, i.e. translating it into TT: (mechanisms in the form of notes and comments since it is translated)

1. Repunctuation of the ST, since it is one sentence-paragraph.

2. Sometimes, punctuations marks are translated into words or vice versa: (الغزو هو) 'هو' (التكنولوجي can be rendered as colon (:)

3. Word order: rearranagement of SL words so that it suits the TT: e.g. ' تعبير حسب 'ماكلوهان مارشال

4. Adopting the reductionist technique as in 'الضوء عليها تسلط أن' which can be reduced to one single TT equivalent: (to highlight).

5. Rendition of figurative/idiomatic expressions: e.g. 'والريادة الصدارة كرسي وتنصبها ' as 'keep it abreat and pioneering'.

6. Connecting words: single, multi-word phrase, etc. (examples are many…as is underlined in the above two texts), compare and contrast the SL Arabic text to the TL English text.

7. Lexical cohesive devices can also be traced in the TT with apparent shifts…

8. TT as a macro-text is accepted in the TL culture because it meets the seven standard of textuality: …., i.e. nuances or micro-texts have been considerably catered for.

9. Etc.

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