

INVESTIGATING TRANSLATION COMPETENCE OF IRAQI EFL STUDENTS IN CONVEYING CULTURAL EXPRESSIONS INTO ARABIC

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ABSTRACT: *Translation studies has given more attention to translation competence in recent time to figure out what a translator needs to possess in order to come up with a professional and accurate translation. The present study aims at investigating translation competence with a view to measure Iraqi EFL Learners' translation competence. A test has been administered to the Iraqi EFL learners to translate a text, which is full with cultural expressions, from English into Arabic. Five translations have been selected and analysed. Finally, some of the findings have been reached among these is that EFL learners possess an appropriate linguistic competence, but they lack a key component, namely the cultural competence component.*

KEYWORDS: Translation, Competence, Culture-Bound Expressions.

INTRODUCTION

Translation is the replacement of an original text with another text by taking into consideration the cultural aspect of both texts. "Translation mediates between languages, societies, and literatures, and it is through translations that linguistic and cultural barriers may be overcome. By its nature, translation provides access to something that already exists and therefore it is always a secondary communication." (House, 2009: 3).

In the twenty-first century, it is unanimously approved among scholars in TS that translation is "a complex activity involving expertise in a number of areas and skills. In order to fulfil their task, translators need to have knowledge of what is required, they need to have skills. They need to be competent to perform the task" (Schäffner and Adab, 2000: viii).

Theoretical Underpinning

Definitions of Translation Competence

Many scholars have presented a definition of translation competence from their own perspective;

Faber (1998) states that "Translation Competence as a concept can be comprehended in terms of knowledge essential to render well." (Hatim & Mason 1990: 32f; and Beeby 1996: 91 as cited in Faber, 1998: 9).

Motamadi (2008: 227) defines translation competence as "The ability to render text into the target language correctly in terms of language, subject matter and idiomatic style, having regard to the text function of both the source text and the target text."

For Process in the Acquisition of Translation Competence and Evaluation (PACTE), translation competence can be defined as "The underlying system of knowledge and skills needed to be able to translate." (2000: 100).

The European Master's program in Translation (EMT) expert group defines translation competence as "The combination of aptitudes, knowledge, behaviour and know-how necessary to carry out a given [translation] task under given conditions." (EMT, 2009: 3)

The National Accreditation Authority for Translators and Interpreters (NAATI) defines translation competence as "The ability to apply translation knowledge and skills to achieve intended result." (NAATI, 2015: 4).

Development of Translation Competence

Göpferich (2013) has conducted a longitudinal study in which she investigated "the development of translation products and processes of 12 students of translation over the 3-year period of their bachelor's program using think-aloudⁱ, keystroke loggingⁱⁱ and screen recordingⁱⁱⁱ as its main methods of data collection and compared their products and processes to those of 10 professional translators with at least 10 years of professional experience in translation and/or interpreting." (Ehrensberger-Dow, Göpferich and O'Brien, 2015: 67). Her main conclusion is that "the student participants' competence development over the first two-thirds of their bachelor's program did not follow a linear path with regard to the translation-specific variables; there seemed to be stagnation in the development of their translation competence." (ibid: 74-75).

For Göpferich, translation routine activation competence, tools and research competences and strategic competence were supposed to be the specific sub-competencies that makes the highly efficient translators distinct from ones without any training of translation (Ehrensberger-Dow, Göpferich and O'Brien, 2015: 68).

So if someone possesses such kinds of competences, it means that he has already received academic training in translation field.

- **Tools and research competence** "comprise the ability to use translation-specific conventional and electronic tools." (ibid.).

So it is about utilizing certain electronic tools such as electronic dictionaries. Even there are electronic encyclopaedias and concordances.

- **Translation routine activation competence** comprise "the knowledge and the abilities to recall and apply certain— mostly language-pair-specific – (standard) transfer operations (or shift)." (ibid.).

This means that if a translator has encountered a linguistic gap between two given texts, he is going to activate his translation competence to bridge the linguistic gap lexically. For instance, in English-to-Arabic translation, a student of translation who has studied grammar of both languages: once s/he faced the problem of dual number during the translation process, s/he is going to utilize from what he has already studied and activate it in his translation so as to overcome the problem.

- **Strategic competence** controls "the employment of sub-competencies mentioned above." (ibid.).

This competence dominates over the other competences.

So when a translator renders a text, s/he is going to activate communicative competence, translation competence, and strategic competence. All these competences are going to be activated at the same time in translating the same text. Moreover, some scholars have drawn distinction between sub-competences for the sake of studying them.

There are challenges for the investigation of translation competence in the dynamic system theory paradigm. One of the challenges is that "the sub-competencies are highly sensitive to changes and have measurable effects on translation performance as a whole." (Ehrensberger-Dow, et al., 2015: 65).

This is true in that we have competences that are subject to change like the linguistic competence. Such competence is sensitive to changes due to the fact that translators will get more accuracy in grammar with the passage of time. His/her linguistic competence will be changed for the better state.

"Translation competence changes through interaction with their environment and through self-organization." (Ehrensberger-Dow, et al., 2015: 66).

The more the translator renders texts, the more s/he will improve his or her translation competence and will do some sort of self-organization for his translation. The translator is going to self-organize his translation products by making less grammatical and spelling mistakes and avoid literalness. Moreover, translation competence changes through interaction. This change is noticed in community interpreting in that a team of translators are going to interpret in such an environment that will give rise to developing their ability in translation by taking into account the cultural dimension in his/her translation.

Göpferich used various measures that were used for strategic behaviour and for translation routine behaviour as well.

One measure of strategic behaviour was that

"Participants proceeded in a manner which showed that they were aware of the criteria that a specific target-text (TT) section has to achieve in order for it to be an adequate correspondent for the respective ST unit. Proceeding in a strategic manner in this sense can thus be considered as the reverse of guessing, a behaviour to which participants frequently resort when they are not aware of the criteria to be fulfilled by an adequate TT version." (Ehrensberger-Dow, et al., 2015: 68).

Definitely, the participants will sometimes use guessing. Such situations happen when the translator is given a text and in that text there is an idiom which he is not aware of, s/he will use guessing and sometimes use literalness, or paraphrasing. These are the problem solving processes.

Göpferich states that if steps with criteria are controlled and the outcomes of the problem-solving process were correct, the process was categorized as *strategic*. If steps with non-criteria are controlled, such as guessing, relying on the first equivalent presented in a dictionary, etc., and the outcome was not correct, the process was categorized as *non-strategic* (ibid: 69).

This is true that if the translator, on the one hand, finds a solution for the problem and used a certain strategy in translating the idiom whether paraphrasing, omission, using an idiom of similar meaning and form, this means that the translator has a high-level strategic competence. If the translator, on the other hand, resorts to guessing and his/her guessing is not correct, this would be classified as non-strategic.

A second measure of strategic competence was "the participants' ability to transform between a routine mode of translation and cognitively more demanding mode of translation. It is hard for novices to be creative due to the cognitive resources they have available which are required for routine activities (e.g. finding matches for words they are not familiar with or constructions which have no formal equivalents in the target language)" (Ehrensberger-Dow, et al., 2015: 69).

The third measure of strategic behaviour was the distribution of cognitively demanding decisions in relation to cognitively less demanding or routine decisions, as investigated by Prassl (ibid.). Surely, translation by its nature includes a number of decision-making processes.

Dichotomies Distinction

Translation Competence and Translation Expertise

Professors of translation have been especially concerned with translation competence as a concept due to the absolute fact that a precise definition of translation competence is indisputably central to successful translation teaching.

Now it is important to realize how the concept of translation competence is connected with translation expertise and with the multiple possible translation performance models.

Translation Expertise Studies as an area of research deals with what happens *after* graduation from translation school. According to the perspective of expertise studies, it assumes that skills can be enhanced throughout a career, but also assumes that improvement is not unavoidable and needs a specific type of intentional effort (Riccardi, 2008: 154).

A key point to be mentioned here is that Translation Competence and Translation Expertise cannot be synonymous (*or* used interchangeably) unless we suppose that all translators graduating from programmes of translator training are capable of showing Ericsson's 'consistently superior performance' (Ericsson and Charness 1997: 6 as cited in Riccardi, 2008: 154).

Translation Competence and Translation Proficiency

Translation can be split into "general, specialist and literary translation. Furthermore, it argues that legal translation as a specialist or technical translation shares many things in common with other types of translation but also has its own characteristics. Therefore, characterizing legal translation competence and proficiency presupposes the description of general translation competence and proficiency." (Cao, 2007: 39).

Translation Competence refers to "the knowledge that is essential to the translation act". Translation Proficiency is defined as "the ability to mobilise translation competence to perform translation tasks in context for intercultural and interlingual communication purposes. This definition combines both competence and the ability to activate that competence in the

translation act. It also takes into consideration the communicative nature of a translation act in intercultural and interlingual contexts." (ibid.).

Translator Competence and Translator Training

Recently, the possible and nature components of a translation competence have become a key focus of attention in translation studies just like that idea of *communicative competence* which has made a significant discussion and research in second-language education (Kiraly, 1995: 13-14).

In translation studies, there is an evident considerable debate which shows the significance of distinguishing between the competencies involved in translation. This debate actually revolves around whether the capability to render is innate or learned.

Newmark (1988: 7) believes that translation is a craft. This implicitly means that translation according to him is an activity that involves special skills. The idea of 'natural translation' on the other hand is presented by Harris (1975), meaning 'any translation done in everyday circumstances by bilingual people who have no special training for it' (ibid: 97).

Harris and other researchers, including Toury, claim that the ability to translate is innate. They believe that translation competence begins to appear automatically with the beginning of second-language learning and this subsequently leads to say that all learners of second-language are incipient translators. From this perspective, there is no vital difference between the translation behaviour of professional translators, translator trainees, and second-language learners (Kiraly, 1995: 15).

It is believed by the researcher that translation competence is not innate but it is acquired and resulted from the continuous practice of translation because through learning stages of translation, the translator will acquire essential knowledge about the theoretical aspects of translation. This knowledge will *automatically* be activated and thus the problems will *automatically* be solved in case there is an ongoing practicing by translation. Therefore, acquiring knowledge and practicing translation are the cornerstone for possessing the knack in translation.

Bilingual Competence and Translation Competence

For Bilingual Competence and Translation Competence, Presas (2000: 19) states that any process of teaching includes three-fold elements: the skills or knowledge to be gained, the learners receiving these skills or this knowledge, and the teacher who will direct the learners in the process of learning.

Special interest has been paid, over the years, to the way in which students learn, to the problems that they encounter when they learn a particular foreign language and to the solutions to overcome these problems (ibid.).

According to Crystal (2008: 53), bilingual means "a person who can speak two languages. Definitions of bilingualism mirror assumptions about the degree of proficiency people must achieve before they qualify as bilingual."

Presas (2000: 20) presents the definition of Weinreich (1968), a well-known scholar in the study of bilingualism, as "*The practice of alternately using two languages will be called bilingualism and the persons involved Bilinguals.*"

Presas, with regard to bilingualism is a preliminary stage to the development of translation competence, presented a general affirmation that "The translator must achieve *sufficient* mastery of his or her working languages." (2000: 21).

Models of Translation Competence

Researches on translation competence have recently mainly seen the spread of multi-component models.

Models for Competence Research Purposes

Multi-component translation competence models in certain cases are also suggested for research purposes. The researchers who suggest these models are also translation professors. Thus, these competence models are not meant for curricular or course design (at least not for a direct use) but to work as the conceptual basis for more research into the acquisition and development of translation competence.

Process in the Acquisition of Translation Competence and Evaluation (PACTE) designed their first model: "*The 1998 Model of Translation Competence: A Holistic Model*" (2003: 48);

- **Language sub-competence in two languages:** it is defined as "the underlying system of knowledge and abilities necessary for linguistic communication in both languages." (ibid.).
- **Extra-linguistic sub-competence:** it is defined as "implicit or explicit knowledge about the world in general and specific areas of knowledge: knowledge about translation; bicultural knowledge; encyclopaedic knowledge and subject knowledge in specific areas." (ibid.).
- **Instrumental/professional sub-competence:** it was defined as "the knowledge and abilities associated with the practice of professional translation: knowledge and use of all kinds of documentation sources; knowledge and use of new technologies; knowledge of the work market and the profession (prices, types of briefs, etc.)." (ibid.).
- **Psycho-physiological sub-competence:** it is defined as the capability to "use psychomotor, cognitive and attitudinal resources". (ibid.).
- **Transfer sub-competence:** it is the main competence that incorporates all of the others. It is defined as the capability to finish the process of transfer from the ST to the TT, namely, to comprehend the ST and re-write it in the TL by taking into consideration translation purpose and the receptor's characteristics. (ibid.).
- **Strategic sub-competence:** it includes "all the individual procedures, conscious and unconscious, verbal and non-verbal, used to solve the problems encountered during the translation process. This sub-competence plays an essential role in relation to all the others, because it is used to detect problems, take decisions, and make up for errors or weaknesses in the other sub-competencies." (ibid.).

Later on, these sub-competences of the 1998 translation competence model have been redefined and their functions have been adjusted by PACTE group.

In the ultimate revised version of the PACTE model, translation competence consists of five sub-competences: "*Bilingual, Extralinguistic, Knowledge of Translation, Instrumental and Strategic*" and activates "*a chain of psychophysiological components*" (PACTE, 2003: 58).

Göpferich (2009: 21) proposes her own translation competence model for a longitudinal research project Translation Competence which aims to examine translation competence development.

Göpferich's Translation Competence Model is to a great extent similar to the model of PACTE group, despite there are amended terminology in certain cases.

Göpferich (2009: 21-23) distinguishes between the following sub-competences:

- Communicative Competence in at least two languages
- Domain Competence
- Tools and Research Competence
- Translation Routine Activation Competence
- Psychomotor Competence
- Strategic Competence

Culture-bound Expressions

Culture-bound expressions are found in a given ST which might be rooted in the SC of that text, and consequently it would give rise to difficulty in understanding the meaning. It includes: idioms, proverbs and culture-bound words which are in need of cultural awareness on the part of the translator in order to conduct the translation process accurately and smoothly. The Iraqi EFL learners usually face that authentic difficulty of translating the cultural sense of these expressions.

Idioms

An idiom is "a group of words whose meaning is different from the meaning of the individual words." (OALD, 2015: 756). This is the simple definition of idiom. For example, the idiom '*Let the cat out of the bag*' means to tell a secret by mistake (ibid.).

Translation of Idioms

Despite there are difficulties in translating idioms, there are certain strategies to get around such potential difficulties. Baker (1992: 71-78) shows four problem-solving strategies.

1. Using an idiom of similar meaning and form
2. Using an idiom of similar meaning but dissimilar form
3. Translation by paraphrase
4. Translation by omission

Proverbs

A proverb is normally defined "a short sentence usually known by many people, stating something commonly experienced or giving advice." (CIDE, 1995 as cited in Sadiq, 2008: 51).

Translation of Proverbs: Problems and Solutions

Ghazala (2008: 138-144) discussed the problem of translating English proverbs into Arabic by dividing it into three groups: absolute equivalence, similar equivalence, and different equivalence.

1. Absolute Equivalence, for instance:

"Necessity is the mother of invention"

"الحاجة ام الاختراع"

"No smoke without fire"

"لا دخان من دون نار"

Such proverbs are not hard to be rendered by the students. It can be translated directly (ibid.).

2. Similar Equivalence, for instance:

"Charity begins at home"

"الاقربون اولى بالمعروف"

(Literal) "الصدقة تبدأ في البيت"

In the above-mentioned proverb, the first translation is the similar equivalence which seems natural to the receptor, *whereas* the second one is translationese and may sound odd to TT readers and it is not preferable.

3. Different Equivalence, for instance:

"When in Rome, do as the romans do"

"دارهم ما دمت في دارهم"

(Literal) "اذا كنت في روما فافعل كما يفعل أهلها"

Such proverbs like the above-mentioned are the greatest in number in both languages. Moreover, it is the most difficult to render because these proverbs do not have direct, literal relation to their equivalents in Arabic (ibid: 143).

In translating such proverbs, the translator should try to look for the cultural equivalence to a given proverb otherwise it will not be understood by TT readers.

Evaluating Students' translation Products

This section is meant to evaluate the translation products of EFL Learners to measure their translation competence in rendering certain culture-bound expressions. Five translations of the given ST have been selected to measure the students' linguistic, strategic and cultural

competence. These translations are not haphazardly selected but rather it is chosen on the basis of the diversity factor of the translated culture-bound expressions.

Source Text

If you are not rolling in money, then you can save £100,000 or more in case you are prepared to ignore a busy road or the pub next door, says Mary Wilson. It is said that "One man's meat is another man's poison", and this is certainly true with property. A house next door to a pub might be heaven to someone who fancies being able to have a drink and not worry about getting home, but to others it could be bad. The same goes for being next to a railway or tube line. For my money, "Enough is as good as feast" is also applicable in this case.

Target Text 1

تقول ماري ويلسون ان لم تكن ثريا فيمكنك ان تدخر مئة الف باوند او اكثر في حال كنت مستعدا ان تتجاهل الطرق المزدحمة و الحانة بجانب منزلك يُقال أن "مصائب قوم عند قوم فوائد" حيث ان منزلا يقع بجوار حانة قد يكون اشبه بالجنة لشخص يتمنى ان يستمتع بتناول الشراب دون ان يقلق بشأن العودة للمنزل ولكن للبعض قد يكون هذا سيئا لهم و ينطبق هذا الشيء ايضا على سكك الحديد او قطار الانفاق و بالنسبة لي فان مقولة "القناعة كنز لا يُفنى" ينطبق عليها الحال هنا.

The student translated the text carefully and accurately. He/she has solved the problems encountered during the translation process, for instance: the first problem is that of the opaque idiom "*Be 'rolling in money'*", here the student did not translate it literally and says *التداول في المال* but rather tried to find its meaning by saying *ان لم تكن ثريا* which is a good translation. The second opaque idiom is "*For my money*" which does not mean *لأموالي* but rather it means *برأيي* or *بالنسبة لي* as the student translated it.

As for the proverbs, the student renders "*One man's meat is another man's poison*" into *مصائب*. "مصائب قوم عند قوم فوائد" So the student reached the functional equivalent and did not translate it literally. Additionally, the other proverb which is "*Enough is as good as feast*" is translated into *"القناعة كنز لا يُفنى"* which is an adequate translation of the student.

In reading the abovementioned TT in isolation from ST, it is evident that the student has presented a high-level of naturalness since the TT makes sense, having natural and well-formed expressions and conveying the spirit and manner of the ST. As far as word order is concerned, the student has started with the verb *"تقول ماري ويلسون ..."* which is very preferable to start with in Arabic. Moreover, the student has not committed spelling mistakes. Unlike his/her peers, the student achieved a high-level of accuracy in choosing the cultural Arabic equivalents.

According to Bakers' strategies (1992: 71-78) for the translation of idioms, the student has employed the first strategy in rendering the two idioms mentioned in the extract, namely using an idiom of similar meaning and form. Furthermore, if we check the solutions of Ghazala (2008: 138-144) to translate proverbs, we will find that the student has presented different equivalents of proverbs which is a good strategy and applicable to such kinds of proverbs.

Concerning translation competence, the student has a very high-level of *strategic competence* in that he/she has completely found solutions to the problems faced in translation, this is the first component. The second component is *linguistic competence*: Here, the student also has a very high-level of linguistic competence unlike his/her peers. The third component is that of *cultural competence*: it is crystal clear that the student possesses a high cultural competence since he/she has found the cultural equivalents in the translation.

Target Text 2

اذ لم تكن مبذر للمال، حينها يمكنك ادخار 100000 او اكثر في حالة انك قررت ان تتجاهل طريق مزدحم او المطب جنب الباب، ذكرت ماري ويلسون. انه قد قيل "يلتقي الرجال سم الرجال الاخرين" و هذا بالتاكيد صحيح. المطب لمنزل قرب الباب ربما يكون جنة لشخص مقدرته المالية شراء شراب و ليس القلق بشأن الحصول على منزل لكن للاخرين قد يكون سيء. المثل يتجه ليكون قرب طريق سريع او انبوبة اختبار. لاجل مالي فان "الكفاية جيدة مثل الشبع" هو ايضا مشترك في هذه القضية.

The student has committed a number of mistakes. He/she rendered the culture-bound expression, "*Be 'rolling in money*" into "اذا لم تكن مبذر للمال" which is an incorrect rendition by guessing. Moreover, the student has chosen an incorrect Arabic lexical items, like the word "المطب" as an equivalent to the word "*Pub*". Grammatically speaking, the student has not followed the word order VSO.

Furthermore, the student has rendered the first proverb "*One man's meat is another man's poison*" into "يلتقي الرجال سم الرجال الاخرين". He/she resorted to literal translation in rendering this proverb. In fact, literal translation sometimes does but not with such kinds of proverbs that entail an appropriate knowledge on both SC and TC. In addition, the novice rendered the word "*meat*" into "يلتقي" as "*meet*" since these two words are homophones having the same pronunciation /mi:t/ but with different spelling and meaning.

The student has not translated the word "*Property*". Additionally, he/she rendered "*getting home*" into "الحصول على منزل" which is a very literal and incorrect translation since "*getting home*" means "*To arrive at home*". Another mistake has been committed by the student in rendering the sentence "*The same goes for being next to a railway or tube line*". The sentence is translated into Arabic as انبوبة اختبار او انبوبة اختبار. The words "tube line" and "railway" have been mistakenly rendered into Arabic. Therefore, this translation seems not good.

As for the other culture-bound expression, namely "*For my money*" which is an opaque idiom has been literally rendered by the student into Arabic as "لاجل مالي" which is a wrong translation.

Concerning the second proverb "*Enough is as good as feast*", it has been translated as "الكفاية جيدة مثل الشبع" which is an incorrect translation and TT readers will not be able to understand it. This actualizes that the student lacks an essential component of TCm, namely "*cultural competence*".

As far as naturalness is concerned, this translation does not seem natural to TT readers since certain Arabic lexical items are inaccurate and the fixed expressions are ill-formed and not acceptable.

To pinpoint the strategies adopted by the student in rendering the culture-bound expressions, we need to first see the strategies of Baker (1992: 71-78) for rendering idioms; the student has employed the strategy of paraphrasing in rendering the first idiom, namely "*Be 'rolling in money*" and he/she has not followed any strategy for the second idiom, i.e. "*For my money*" since he/she has resorted to literalness. As for the solutions presented by Ghazala (2008: 138-144) to render proverbs, the student has presented incorrect solutions namely, an absolute equivalence for the first proverb and different equivalence for the second one.

It is evident that the student has a very low-level of *strategic competence* since he/she has not found solutions to the problems faced during the translation process. Moreover, he/she also has a low-level of *cultural competence* and a high-level of *linguistic competence*.

Target Text 3

إذا كنت لا تجمع المال، تستطيع جمع 100000 يورو أو أكثر من كلفة لتظهر مشغول أو بعد الباب قالت ماري ويسلون. إذا قالت ذلك (موقف رجل واحد يعادل أكثر من رجل واحد) و ذلك مؤخرا أصبح صحيحا. البيت بعد الباب يكون ثقيلًا لبعض الأشخاص الذين يشربون و الذين لا يقلقون على العودة إلى منازلهم. و لكن البعض الآخر سيصبحون سيئين جدا و سيشغلون الآخرين بأشع الطرق. لأجل المال و شخص آخر بالتكلفة.

Here the student failed to render the culture-bound expressions. This is clear in the first opaque idiom mentioned in the text that the student has rendered "*Be not rolling in money*" into "إذا كنت لا تجمع المال". This is in fact an evident attempt of guessing on the part of the student. The other idiom which is "*For my money*" has been translated literally as "لأجل المال" which is incorrect.

As for the two proverbs mentioned in the extract. The first one "*One man's meat is another man's poison*" has been translated into "موقف رجل واحد يعادل أكثر من رجل واحد". This translation of proverb is not correct and it does not convey the accurate meaning. Concerning the other proverb, it has not been translated by the student which implicitly means that the student failed to render it.

The student has not handled any strategy for translating idioms since he/she has resorted to guessing and literalness. Furthermore, if we see the solutions of Ghazala (2008: 138-144) to render proverbs, we will find the student in handling the first proverb has presented an incorrect different equivalent. As for the second proverb, the student has failed to translate it.

Regarding translation competence, the student has a *non-strategic competence* since he/she has resorted to both guessing and literal translation as well. The second component is *linguistic competence*: Here, the student also has a high-level of linguistic competence. The third component is that of *cultural competence*: it is obvious the student has a low-level of *cultural competence* since he/she has not reached the Arabic cultural-equivalents in translation.

Target Text 4

ان لم تكن تعبت و تبذر في الاموال فإنه بإمكانك توفير مائة الف يورو أو أكثر في حال أنك تجاهلت التحضير لرحلة مزدحمة أو مشغولة تقول ماري ويسلون. يقال بان (لحم امرء واحد هو موقف رجل واحد) و انها الحقيقة بالتأكيد بلاشك مع الخصوصية و بإمكانية ان الباب المجاور للبيت قد يكون له بالجنة المثالية التي يتمكن لاحد في الحصول على مشروب دافئ عند الوصول الى المنزل و لكن بالنسبة لآخرين قد يكون سيئ و ممل اما بالنسبة لي (القدر الكافي هو الجيد لي الذي يمكنني من خلاله العيش).

Grammatically speaking, the student has not started with the verb which is preferable to start with in Arabic. A lot of mistakes have been committed like the wrong translation of currency into "يورو". The student has rendered "*To have a drink*" into "الحصول على مشروب" which is not accurate. Furthermore, the word "*property*" has been wrongly rendered into "الخصوصية".

If we look at the targeted culture-bound expressions (i.e. both proverbs and idioms) mentioned in ST, we will find that the student has wrongly translated the opaque idiom "*Be 'rolling in money*" into Arabic as "ان لم تكن تعبت و تبذر في الاموال". It is evident that the student has resorted to some sort of guessing in rendering this idiom. The other opaque idiom which is "*For my*

"money" has been rendered into Arabic as بالنسبة لي. The student has approximately reached the meaning of this idiom to the extent that he/she did not say "لأموالي" which is a literal translation.

Concerning the proverbs, the student has failed to give the Arabic cultural-equivalents. He/she has rendered the proverb "One's man's meat is another man's poison" into "لحم امرء واحد هو" "موقف رجل واحد" which is a literal translation. The other proverb which is "Enough is as good as feast" has been mistakenly paraphrased into Arabic as "القدر الكافي هو الجيد لي الذي يمكنني من خلاله العيش"

As for strategies, the student has employed the strategy of paraphrasing in rendering the first idiom, namely "Be 'rolling in money" and he/she has followed the strategy of using an idiom of similar meaning and form for the translation of the second idiom, i.e. "For my money". As for the solutions given by Ghazala (2008: 138-144) to translate proverbs, the student has presented incorrect solutions namely, an absolute equivalence for the first proverb and different equivalence by paraphrasing for the second proverb.

Regarding translation competence, the student has a moderate-level of *strategic competence* since he/she has resorted to guessing and literalness in translating some of the idioms. The second component is *linguistic competence*: Here, the student has a high-level of linguistic competence. The third component is that of *cultural competence*: it is clear that the student has a low-level of cultural competence since he/she did not reach the Arabic cultural-equivalents in translation.

Target Text 5

تقول ماري ويلسون ان لم تكن مسرفا بالمال فيمكنك توفير 100000 جنيه استرليني او اكثر في حالة كونك مُستعدا لتجاهل الطرق المشغولة او الحانة قُرب الباب. يُقال ان "لحم رجل واحد هو سُم رجل آخر" و هذا تقريبا صحيح بالملكية منزل قرب الباب للحانة قد يكون جنة لشخص تكون اهواءه قادرة على الشرب و ليس قلق بشأن الحصول على المنزل ولكن لأخرين قد يكون سيئا. نفس الشيء سيكون قريبا لسكة حديد او خط انابيب. و لمالي "الاكتفاء رائعا كالعيد" و كذلك متقبل في هذه الحالة.

Generally, and irrespective of culture-bound expressions, this translation is better than the previous ones in terms of cohesion. Furthermore, certain Arabic lexical items are not accurate and this is evident in the rendition of "getting home" into "الحصول على المنزل" which is literal.

The student has mistakenly rendered the culture-bound expressions mentioned in the ST. The student has wrongly rendered the first idiom "Be not 'rolling in money" into "ان لم تكن مسرفا" "بالمال" which is not accurate in meaning. Furthermore, the second idiom namely, "For my money" has been translated by using translationese into "لمالي".

As far as proverbs are concerned, the student has translated the proverb "One man's meat is another man's poison" into "لحم رجل واحد هو سُم رجل اخر" which sounds awkward to TT readers and it does not show high-level of acceptance on the part of the readers. Regarding the other proverb "Enough is as good as feast", it has been rendered by the student with some sort of paraphrasing into "الاكتفاء رائعا كالعيد" which is a good attempt to keep away from using the literal translation but still this paraphrasing is not accurate.

As far as naturalness is concerned, this translation does not seem natural to TT readers. This is obvious in the translation of both culture-bound expressions since the student has not presented a natural and easy form of the fixed expressions.

Regarding the strategies adopted to render culture-bound expressions, it is clear that the student has not followed any strategy of Baker (1992: 71-78) for the translation of idioms since he/she has activated the guessing with the first idiom and used literal translation with the second one. Concerning the proverbs, no solution has been presented for the first proverb and incorrect different equivalents have been used for the second proverb.

For translation competence, the student has non-strategic competence, low-level of cultural competence and high-level of linguistic competence.

METHODOLOGY

A test has been administered to measure the Iraqi EFL students' productive knowledge of the topic under investigation. Accordingly, subjects' responses to the test constitute the data of the present work. The data are analysed in terms of grammar, naturalness, lexical accuracy, strategies adopted by the Iraqi EFL student, and more importantly translation competence of three key components, i.e. (Linguistic competence, Strategic competence, and Cultural competence).

Moreover, this study is of some importance in translation field because it will make a clear-cut distinction between the culturally competent and incompetent students as far as translation competence is concerned. Moreover, textbook writers of translation syllabi can benefit from the findings of the present work by paying special attention to expressions, or idioms, etc. which are tied to a speech community culture.

DISCUSSION OF RESULTS

Generally, there is tendency toward using paraphrasing strategy on the part of the Iraqi EFL learners to handle the proverbs. Moreover, there is a big trend toward using literal translation which is an incorrect strategy that sometimes distorts the sense of the culture-bound expressions. The possible reasons behind such inaccurate translation products of the culture-bound expressions is that the Iraqi EFL learner might not be familiar with the strategies of dealing with idioms and proverbs. Therefore, the learner will resorts to a flawless strategy which is that of literalness. Concerning the idioms, some of the EFL learners have employed guessing to translate the opaque idioms. Their guessing has been built on the linguistic context of the text.

CONCLUSIONS

The present study has come up with the following findings:

1. Translation competence as a concept is just like the concept of "*The Word*" and "*The Sentence*" in linguistics. It is still not agreed upon in that every scholar tried to define it from his/her angle to fulfil his/her needs.
2. Iraqi EFL students possess an appropriate linguistic competence, *but* they lack an essential component of translation competence, namely the cultural competence.

3. There is huge tendency to literal translation and sometimes guessing in handling the culture-bound expressions mentioned in the ST. This means that the Iraqi EFL students have a low-level of strategic competence.
4. A clear distinction has been made between the Iraqi EFL student who is competent and the one who is not. This is seen in the translations of the first two TTs that one has a deep knowledge about the working cultures and one lack such knowledge.

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Text: <https://www.telegraph.co.uk/finance/property/3353267/Shut-your-eyes-and-think-of-the-price.html>

ⁱ *Think-aloud* is a strategy used for asking the students to say out loud what they are thinking about when reading and solving problems, or responding to questions posed by teachers.

ⁱⁱ *Keystroke logging* is a term used to refer to the computer logging of the keyboard activity performed by the translator during a written translation task.

ⁱⁱⁱ *Screen Recording* is a program used for recording and creating a time log of all the keystrokes, revisions, and editions (including changes, deletions, and additions), keyboard shortcuts and mouse clicks made during the process of typing a text. The main advantage is to capture any screen activity.