

Basic Issues in Translator Training with Special Reference to Arab Universities¹

Mohammed Farghal
Kuwait University

Abstract: *The paper will address the status quo of student translator training programs in the Arab world by looking at the practical and theoretical dimensions of translation studies as an emerging discipline. It aims to offer a set of principles and guidelines whose presence seems indispensable. First, an introductory word is said about nature of human communication, nature of translation, translation programs, translation equivalence, and context in translation. Second, an important distinction is drawn between a theory of translating and a theory of translation. While a theory of translating is essentially the output of professional experience in translation activity, any possible theory of translation is the outcome of academic training in translation studies. Thus, the former is subconscious, intuitive and naturally acquired, whereas the latter is conscious, informed and formally learned. Third, it is argued that translation activity should always be informed by a principle of relevance – the decision to render a segment (or an aspect of it) or not depends entirely on whether that segment is relevant in any given context. The skopos of any translation situation should always inform relevance-related decisions. Fourth, translation should be viewed as an act of communication, which is governed by considerations of comprehensibility and readability, rather than an act of prescription, which is informed by dogmatic and obsolete views about correctness. Fifth, translation activity is argued to involve three stages: the pre-translating, the translating and the re-translating stages. Finally, a pedagogical exercise that involves translation criticism is furnished.*

1. Nature of Human Communication

In its essence, translation is an act of interlingual communication which involves the use of language, whether it be in the spoken form (interpreting) or written form (translating). Explaining the nature of human communication, which is the raw material for translation activity, therefore, is a prerequisite for embarking on any pedagogical endeavor relating to translation. The production and reception of language (be it spoken or written) is a dynamic, interactive process whereby explicit as well as implicit propositions are smoothly produced and received. The propositional content, or simply meaning, in human discourse embodies two main functions: the affective (phatic) function and the referential (informational) function at varying degrees, with a discernable dominance of one over the other in various discourses. This functional and fluid division of labor, so to speak, captures the usually intertwined interactional and transactional functions of human communication in its entirety (Brown and Yule 1983).

The expression of propositions in discourse by language users embraces two distinct, though complementary, principles: the Open Principle (OP) and the Idiom Principle (IP) (Sinclair 1991). The OP emphasizes the productive (generative) nature of human communication, which enables language users to produce and comprehend novel propositions by utilizing a finite set of rules whose functionalization rests on already learned vocabulary items. By contrast, the IP stresses the parroted (memorized) component of human communication which enables language users to fall back on a huge amount of multiword units (canonically including collocational, idiomatic, proverbial, and formulaic expressions, among others) to produce and receive previously encountered (parts of) propositions. In this way, meaning in interlingual communication evolves out of constructing meaning via grammaticalizing (the OP) or parroting meaning by calling up multi-word units (the IP) based on the presence of a Source Text (ST). By way of illustration, the propositional content of *Cats love dozing under palm trees* may turn out to be a novel one (being the product of the OP) and can readily translate into an Arabic utterance that may involve a novel proposition, viz. *تحب القطط النوم تحت أشجار النخيل* [like the-cats the-sleeping under trees the-palm]. By contrast, the familiar English proverb *Birds of a feather flock together* (being the product of the IP) can readily be translated into a familiarly corresponding one in Arabic, viz. *إن الطيور على أشكالها تقع* [verily the-birds on shapes-their fall]. The translator's awareness of the grammaticalized vs. idiomatized expression of meaning constitutes the foundation stone in translation activity as an act of human communication

1.1 Nature of Translation

The senses of the transitive verb 'to translate' embodies three different, though relevant and related, acts, viz. (1) express the sense of (a word, sentence, speech, book) in another language, (2) express (an idea, book, etc.) in another, esp. simpler form, and (3) interpret the significance of; infer as (The Concise Oxford Dictionary, Ninth Edition). Examining these senses, one can immediately see that the first sense is restricted to interlingual communication, i.e. it involves the use of more than one language, while the second is confined to intralingual communication which may involve explaining, paraphrasing, etc. As for the third sense, one can argue that it is relevant to both intra- and interlingual communication. In this way, the language user (whether he is functioning within one language or mediating between two languages) can perform an interpretative act.

Actually, the three senses above capture much of the insight and pith of the debate and theorizing voiced by different scholars working in the discipline of translation studies. The relatively recent move from 'translation equivalence' (Nida 1964; Catford 1965; Newmark 1981; House 1981) to 'translation resemblance' (Gust 1996), and later to '*skopos*' (Schäffner 2003, 1998; Hönig 1998; Vermeer 2000) represents a steady shift from the first sense to the third sense in the partial dictionary entry above. To see the contrast more clearly, let us quote from Newmark (1982) and Schäffner (1998). In the words of Newmark,

the translator's task is "to render the original as objectively as he can, rigorously suppressing his own natural feelings ..." (1982:389). By contrast, Schäffner views the translator as a TT [Target Text] author who is freed from the "limitations and restrictions imposed by a narrowly defined concept of loyalty to the source text alone" (1998:238). It should be clear that the 'limitations and restrictions' are embodied in definition (1), while the 'freedom' is embraced by definition (3) above.

At a more theoretical level, transforming *Meaning* from one *Form* to another involves a cognitive and a linguistic process. The cognitive process in intralingual communication consists in generating and processing *ideas* (cognitive structures) and, subsequently, transforming them into words and utterances (i.e. a linguistic code). While ideas enjoy a high degree of constancy, the linguistic code is fluid and variable. Thus, the same idea can be clad differently in terms of language expression by adopting variegated styles. In interlingual communication, the cognitive aspect is mainly pertinent to processing and interpreting ideas rather than generating them (i.e. it is a matter of text comprehension and interpretation). However, the linguistic code remains fluid and variable, thus enabling the mediator (i.e. the translator) to offer translations that differ in language expression (i.e. form) but essentially relay the same content. At face value, therefore, the *content* enjoys a high degree of constancy, while the *form* shows a high degree of variability (Farghal 2003).

1.2 Nature of Translation Equivalence

The existing translation models selectively focus on different asymmetries in translation equivalence: Cultural (Casagrande 1954), Situational or Sociolinguistic (Vinay and Darbelnet 1958), Dynamic or Psycholinguistic (Nida 1964), Formal or Grammatical (Catford 1965), Semiotic (Jäger 1975), Textual (Van Dijk 1972; Beaugrande de 1980; Beaugrande de and Dressler 1981), Functional (Waard de and Nida 1986), and Ideational (Farghal 1994). Farghal (1994) argues that these notions of equivalence can be generally reduced to a trichotomy involving formal vs. functional vs. ideational equivalence. One should note that the term *equivalence* is employed by way of metaphor as 'total translation' at all levels is impossible; hence the suggestion to replace 'translation equivalence' with 'translation resemblance' in translation studies' literature (Gust 1996). In this book, however, we will maintain the use of 'equivalence' as a convenient term.

To observe the equivalence trichotomy in action, let us see how translators may potentially approach the following concocted mini English text 'We shouldn't blame Jane for failing one of her courses – even Homer sometimes nods'. In an attempt to capture the cultural background of the proverbial expression in the SL text, the translator may deem formal equivalence relevant by offering the following Arabic translation *ينبغي ألا نلوم جين على إخفاقها في أحد مقرراتها الدراسية، فحتى هومر (الشاعر الإغريقي الشهير) معرض للإخفاق في بعض الأحيان* [should not blame (we) Jane on failure-her in one courses-her studying, even Homer (the-poet the-Greek famous) are-exposed to-failure in some times].

Though unlikely in most contexts, one may imagine some situations where translators may, for different reasons, give priority to formal equivalence. To give two authentic examples, witness how M. Pichthall (1980) and Shakir (1983) formally render the Quranic verse فنظر نظرة في النجوم [then-looked (he) a-look in the-stars] as ‘And he glanced a glance at the stars’ and ‘Then he looked at the stars, looking up once’. One may wonder why the two translators opted for such renderings when more functional ones such as ‘Then he cast a glance at the stars’ or ‘Then he took a look at the stars’ are available. Apparently, driven by the authority and sanctity of the text, they considered formal equivalence a first priority.

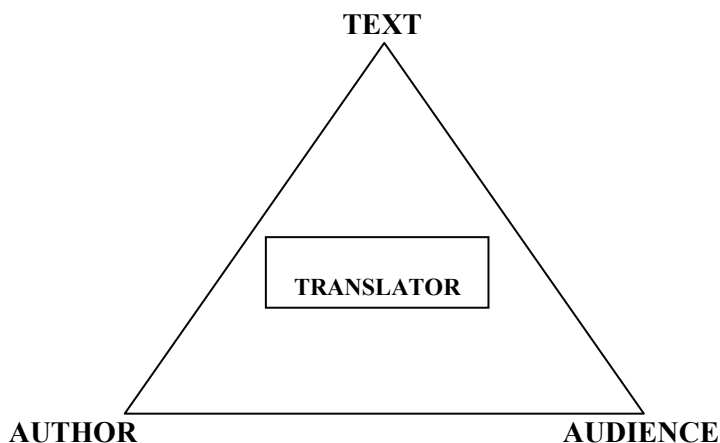
By contrast, functional equivalence follows the norms of the Target Language (TL) linguistic and cultural norms without staking the communicative import of the SL text. In this way, our first illustrative example will receive the following Arabic translation ينبغي ألا نلوم جين على إخفاقها في أحد مقرراتها الدراسية، فلكل جواد كيوه [should not blame(we) Jane on failure-her in one courses-her studying, for-every horse a-fall]. Despite the different allusions, the English and the Arabic proverbial expressions in the Source Language (SL) and TL text exactly perform the same communicative function; hence we can here speak of functional rather than formal equivalence. It should be noted that formal and functional equivalence may sometimes coincide, giving rise to optimal equivalence when lexical selection of world features and imagery embrace the same logic in the language pair in question. By way of illustration, the English proverb ‘Man proposes and God disposes’ and the Arabic proverb العبد في التفكير و الرب في التدبير [the-worshipper in thinking and the-Lord in disposing] bear a high degree of formal and functional equivalence simultaneously.

Finally, we have ideational equivalence which translators often resort to when formal equivalence is unworkable (or not a priority) and functional equivalence is inaccessible (i.e. the translator is not aware of it). To go back to our first illustrative example, ideational equivalence would focus on the idea of the SL text independently of the *form* or *function*, thus giving us an Arabic rendering such as ينبغي ألا نلوم جين على إخفاقها في أحد مقرراتها الدراسية، فكلنا معرضون للفشل في بعض الأحيان [should not blame(we) Jane on failure-her in one courses-her studying, for-all-us are-exposed to-failure in some times]. One should note that the translator grammaticalizes meaning by employing the OP in formal and ideational equivalence, whereas he idiomatizes meaning by falling back on the IP in functional equivalence. Needless to say, the OP and IP operate hand in hand and constitute the foundation of human communication (see Section 1.0 above).

1.3 Context in Translation

Context plays a key role in the process of translating because it is the signpost that guides the translator in choosing one type of equivalence rather than another. In fact, translation equivalence is a correlative of context although one may discuss it from a theoretical perspective in isolation of context (Section 1.2 above). One can speak of two types of context: macro- vs. micro-context in

translation activity. At the macro-level, context can be analyzed into four contextual factors: text, audience, author and translator. These contextual factors may be diagrammatically represented in an equilateral triangle with the first three occupying the three angles and the fourth located in the center, as is shown below:



The reason for placing the translator in the center of the triangle is to show the dynamic role he plays by having direct access, from equidistance, to the three contextual factors at the angles. This dynamic role of the translator would be blurred if a square rather than a triangle were chosen to show the interaction among the contextual factors. In this way, the type of equivalence opted for by the translator depends on the weight that he assigns to each of the three contextual factors. Informed by the authoritative nature of the SL text, for example, a legal or religious text usually calls for formal rather than functional or ideational equivalence. However, if the translator deems his audience more relevant to his translation than the text itself, he may do away with hard-going formal features in favor of straightforward communicative messages, i.e. he'll adopt a communicative translation (which is audience-oriented) rather than a semantic translation (which is text-oriented in this case) (for more details, see Newmark 1988). In some cases, the translator may decide to pay more attention to the author's peculiar stylistic features, in order to bring out the uniqueness of his subjects, e.g. the fiery language of the celebrity Palestinian poet Mahmoud Darwish as opposed to the delicate language of the celebrity Syrian poet Nizar Qabbani.

One should note that the translator in our model of the contextual factors above is viewed as a free agent, which is generally true in self-initiated translations. However, there are many cases where the translator is commissioned to engage in translation activity by a certain agent, be it a publisher, a political body or a commercial company. In such situations, the translator operates within constraints superimposed on him by an external agent.

If, for example, he translates for a daily newspaper or a TV channel, he is expected to observe the policy or ideological stance of that media body. Thus, the interaction between the translator and the other three contextual factors in our triangle can be more institution- than translator-informed.

At the micro-level, context in translation activity can be broken down into linguistic context (co-text) and physical and/or psychological context. The linguistic context usually plays a key role in determining what a word means independently of physical and/or psychological context. One should note that *homonymy* (semantically unrelated multiple senses of a word) and *polysemy* (semantically related multiple senses of a word) are all-pervasive phenomena in both English and Arabic and they can be mainly worked out in intralingual and interlingual communication in terms of co-text (i.e. surrounding text). To give an oft-cited example of homonymy, the lexeme *bank* بنك in the sentences *John deposited his savings in the bank yesterday* أودع جون مدخراته في البنك أمس [deposited john savings-his in the-bank yesterday] and *The children played on the bank of the river yesterday* لعب الأطفال على ضفة النهر أمس [played the-children on bank the-river] can be interpreted in light of the surrounding words. Within the co-text of *depositing* and *savings*, the word *bank* can be interpreted only as a financial institution, while it can be understood solely as referring to an area of ground alongside a river within the surrounding words *children*, *playing* and *river*. However, when the homonymous *bank* above tolerates ambiguity in an utterance such as *I'll wait for you by the bank* سأنتظرك بجانب البنك/الضفة [will-wait-you beside the-bank (the financial institution)/the-bank (of the river)], the presumed problem is readily resolved by consulting the immediate or distant physical context, i.e., whether there exists a financial institution or a river in the relevant physical surrounding in the outside world.

The word *bank* can also be productively polysemous by extending the primary sense linking depositing money to storing any x-material for future use, viz. the familiar expressions *blood bank* بنك الدم [bank the-blood], *data bank* بنك المعلومات [bank the-data], and *test bank* بنك الامتحانات [bank the-tests]. One could imagine the existence of a *kidney bank* بنك الكلى [bank the-kidneys] in the future, as there already exists what they call a *sperm bank* بنك الحيوانات المنوية [bank the-animals semen]. All these multiple senses take the primary sense of *bank* (financial institution) as a point of departure for the figurative use. Given the co-text in these examples, the competent translator should readily exclude the other primary sense of *bank* (of a river).

Word ambiguity, which is usually resolved by taking the co-text into consideration, may constitute a problem for students but not practicing translators. Student translator trainers should alert their trainees to the fact that words between English and Arabic have multiple senses whose relevance in a particular text is overwhelmingly determined by their linguistic and physical and/or psychological contexts. To observe how word ambiguity can be problematic to college student translators, witness the rendition of *Much lies behind those words* as أكاذيب كثيرة خلف هذه الكلمات [lies a lot behind these words] and *Bush fires ranging around the Australian capital Canberra have killed three*

people and destroyed hundreds of suburban homes as غضب الرئيس بوش بشأن المصيبة التي وقعت في العاصمة الأسترالية كانبيرا التي راح ضحاياها ثلاثة أشخاص ودمرت فيها مئات المنازل الواقعة بضواحيها [got angry the-president Bush about the-plight which happened in the-capital the-Australian Canberra which went victims three people and destroyed in-it hundreds the-homes the-situated in-suburbs-its]. One should note that the fatal mistakes committed by the student translators in these two examples are caused by their insensitivity to word ambiguity, namely the ambiguity of the lexemes *lies* and *bush/Bush* (for more details, see Georges and Farghal 2005).

In some cases, the linguistic context may conflict with the physical and/or psychological context. Witness how we interpret the shop sign [FALL BABY SALE] as advertising clothes for babies rather than the selling of babies themselves. In so far as the linguistic context is concerned, it supports the interpretation that the shop is announcing a sale where babies can be purchased. However, given the physical context (i.e. the marketplace) where various consumer commodities are put on sale and the psychological context (our experiential/world knowledge) which does not accommodate the sale of babies, we are forced to interpret the sign in terms of the producer's intentions rather than according to what it linguistically says. Thus, when a conflict occurs between the linguistic context and the physical and/or psychological context, it is always resolved in favour of the latter. The competent translator will render the above shop sign into تنزيلات الخريف على ملابس الرضع [sales the-fall on clothes the-babies], in which the lexeme 'clothes', which is suppressed in the English text, is brought to the surface in the Arabic text. One should note that Arabic opts for explicitness here in order to avoid a breakdown in communication. Hatim (1997) argues that Arabic discourse is largely explicative, whereas English discourse is mostly implicative (However, see a critique of this in Faghal 2000). Apparently, the amount of weight accorded to the linguistic context vs. the physical and/or psychological context in any given text may differ between English and Arabic.

1.4 Translation Programs

Translation programs at the undergraduate and postgraduate levels have become a common feature of Arab universities and academic institutes. This recent development is due to the increasing demand for translation practitioners on the job market. Most of these institutions were caught off-guard in terms of the availability of competent translation trainers. As a result, the task of translation teaching was assigned to bilingual academics who specialize in literature and/or linguistics.

One can find translation trainers who neither have a sufficient theoretical background in Translation Studies (TS), nor interest or motivation to familiarize themselves with TS as an adequately established sub-discipline of applied linguistics. These academics believe that their formal training in literature and/or linguistics is self-sufficient for teaching translation, which is, to them, a by-product of such training. It is sad that translation training in such

contexts and with such attitudes does not go beyond anecdotal expositions. For instance, one may cite the common belief that translation activity is nothing more than using a bilingual dictionary effectively. To draw on one interesting incident, the chairperson of an English department where an MA translation program is run once assertively banned the use of dictionaries by students sitting for the Comprehensive Examination. He was wondering what would be left of the test if the examinees were allowed to use dictionaries.

In addition to the serious lack of competent translation trainers, many of the students admitted to translation programs do not possess adequate language competence in the foreign language (predominantly English), let alone competence in their first language (Arabic). This bitter reality turns most translation courses at Arab universities into language rather translation courses proper. While it is true that translation activity is a sophisticated linguistic exercise that can sharpen one's language skills in the foreign as well as the native language, adequate language proficiency in the relevant language pair is an indispensable requirement. This requirement cannot be taken for granted based on possession of high school and/or university certification relevant to language skills in the language pair. Based on my personal experience, many translation students (both undergraduates and postgraduates) do not demonstrate adequate English language competence that can live up to the taxing requisites of translation activity. Still worse, some even lack such language competence in their native language (Arabic). One should note that translation activity presents constraints and complications that may not occur in intralingual communication. For example, the high degree of flexibility and freedom available to a student when he writes in English or Arabic is tremendously reduced when engaging in translation between the two languages, due to the formal and semantic bond/contract emerging between the original and the translation-to-be. Consequently, translation programs should base their selection of entrants on entrance examinations that gauge translational competence in the language pair rather than decisions that refer to language proficiency and/or certification alone.

1.5 Theory of Translating vs. Theory of Translation

To many skeptics, the need for translation theory/theories in translation training is far from being clear. The familiar argument is that, until recently, most competent translation practitioners had never received any type of formal or academic instruction in TS. While such a polemic is generally valid, it does not negate the presence of theory in translation activity, at least at the psychocognitive level. In other words, the competent practitioner who has not engaged in any kind of formal training progressively develops a set of translation strategies that are subconsciously activated when translating. For example, when encountering a proverbial or an idiomatic expression, he first looks for a corresponding expression in the TL. Only after failing to access one will he opt for rendering sense independently of phraseology.

Most importantly, therefore, we should draw a key distinction between a theory of translating and a theory of translation. First, a theory of translating is

essentially subconscious; it consists of a set of practical principles and guidelines which are intuitively implemented in translation practice by practitioners on the market. By contrast, a theory of translation is conscious; it consists of a set of theoretical or abstract principles and guidelines which are formally learned and consciously applied by translators. Second, while a theory of translating is naturally acquired through extensive translation activity wherein the set of principles and guidelines reaches a high degree of automatization in finished translators, a theory of translation is formally learned through exposure to or instruction in TS wherein theoretical claims are tested against naturally occurring or concocted translational data. Thus, a theory of translating is subconscious, intuitive and naturally acquired, whereas a theory of translation is conscious, informed and formally acquired. To give an example, House's (1977, 2000) important distinction between a *covert* and an *overt* translation is part of a theory of translation, while the formally uninformed practitioner's intuition that a translation may be reader-oriented or text-oriented is the output of a theory of translating.

To make the distinction more down-to-earth, an analogy can be drawn between *language* competence (Chomsky 1964; Hymes 1972; Canale 1983) and *translation* competence (PACTE, 2000). Native speakers of human languages gradually develop sufficient competence in their languages which enables them to use language effectively prior to engaging in any form of formal training. Similarly, translation practitioners gradually develop sufficient translational competence through extensive translation activity. In both cases, a theory of x-ing (that is, communicating and translating respectively) is subconsciously developed. A native speaker can readily judge the linguistic and social well-formedness of sentences and utterances in various contexts. Similarly, a translation practitioner can readily judge the contextual fitness and naturalness of translations. The intuitive knowledge developed by both native speakers and translators through natural exposure to communicating and translating respectively is subject to further refinement and systematization by formal training and instruction, e.g. language, linguistics and translation classes. Hence, a native speaker who has access to formal instruction in language and/or linguistics will develop, in addition to his subconscious theory of communicating, a conscious theory of communication. Similarly, a translation practitioner who has access to formal instruction in TS will develop, in addition to his subconscious theory of translating, a conscious theory of translation.

One should note that asking generalists in linguistics and/or literature to teach translation courses is similar, based on our analogy above, to asking a layman native speaker to teach language courses. I am quite certain that most, if not all, of those specializing in language and/or literature would object strongly to the assignment in the latter case, but only very few would question the assignment in the former case. This unfortunate attitude may be attributed to the common view that translation competence alone (i.e. a theory of translating) is all that is needed for the teaching of translation courses, whereas, rightly in this case, language competence alone (i.e. a theory of communicating) is far from

being sufficient for teaching language courses. Consequently, scholars working within TS should struggle hard to convince other fellow scholars that a theory of translation is indispensable and that it is not even enough to be a finished translator, let alone an amateur one, when it comes to giving formal instruction in translation classes. Only then will translation courses build their own legitimate reality.

Furthermore, theory/theories of translation alone cannot produce competent translators because an adequate translation competence ought to be taken as a point of departure for formal instruction in TS. The role of translation theory is intended to refine and sharpen the already existing level of translating theory by bringing to consciousness a set of strategies and principles in practicing and/or prospective translators. In this case, the practicing/prospective translator is expected to work with many theoretical options whose practical application manifests itself in a translational decision, which is, in the presence of a theory of translation, both practically and theoretically motivated. In this way, translation theory aims to perfect translation competence rather than create it. In fact, translation theory without translation competence (i.e. practical experience) may be described as blank, while translation competence without translation theory may be described as blind. The importance of translation theory/theories here may be likened to the importance of a latent course of study in mechanical engineering for a practicing mechanic whose entire career derives from his practical experience in different garages. There is no doubt that our friend will be a better mechanic, despite the fact that it is only a matter of 'Better late than never'.

1.6 Translation as a Question of Relevance

The notion of relevance is introduced as a major parameter of human communication (Grice 1975; Sperber and Wilson 1981; Gust 1996, and Farghal 2004, among others). Translation, being a form of communication, can be convincingly argued to be a question of relevance. This means that what is supposed to be relayed from the SL into the TL is what is contextually relevant. The general implication here is that a textual and/or discursive segment which is relevant in one context may not be relevant in another. By way of illustration, the phraseology 'the Custodian of the two Holy Mosques' in reference to the Saudi monarch is essentially relevant to the discourse employed by Radio Riyadh, whereas it is completely irrelevant in a BBC news bulletin, where 'King Abdullah of Saudi Arabia' or just 'the Saudi king/monarch' will be most appropriate.

Most frequently, the question of relevance arises in the context of choosing between *form* and *function* in the process of translating. It is the translator's job to decide whether both form and function are relevant or only one of them is relevant in any given translational situation. Translational questions relating to form and function are assessed and resolved in light of contextual factors (see Section 1.3 above). To deem one contextual factor more relevant than the others will show in translational options. For example, the

Arabic cognate accusative is a textual feature of Arabic whose formal relevance when translating into English is very low (e.g. compare ‘We discussed the plan in a detailed discussion’ with ‘We discussed the plan in great detail’). Nonetheless, considering the cognate accusative a relevant feature, many translators of the Holy Quran relay this feature formally into English. M. Pickthall offers ‘Therefore we grasped them with the grasp of the mighty, the powerful’ and M. Khan and T. Hillali give ‘We seized them with a seizure of the all mighty, all capable to carry out what He will’ as renditions of the Quranic verse (القمر ٥٤:٤٢) فأخذهم اخذ عزيز مقتدر [then-seized(he)-them seizing mighty powerful]. Clearly, the authoritativeness and sanctity of the text in question has motivated these translators to consider the Arabic cognate accusative as formally relevant, despite its failing to achieve a good degree of naturalness in English.

Sometimes, the question of relevance is guided by the norms of naturalness in the TL, i.e. what is relevant is what sounds natural and acceptable. This means that the audience assumes special importance in terms of relevance. By way of illustration, P. Stewart (1981) considers the mention of ‘the Prophet’ in the Arabic welcoming formula أهلاً، أهلاً، زارنا النبي [welcome welcome visited-us the-Prophet] in his translation (Children of Gebelawi) of Najeeb Mahfouz’s (1959) *Awlad Haritna* irrelevant and, consequently, renders it as ‘Welcome! This is a great honor’. Had Stewart deemed the Arabic metaphor in this formula relevant, i.e. by translating it into ‘Welcome! The Prophet visited us’ instead of the rendition above, he would have twisted the implication of intimacy and sincerity in Arabic to that of sarcasm in English, in addition to the low degree of processability of his translation by English native speakers. So, again relevance presents itself as a robust maxim in translation practice.

In some cases, the translator’s preoccupation with SL cultural considerations may blur interlingual communication. This occurs when the translator is bent on adopting SL phraseologies at the expense of TL naturalness. Situations of this kind may give rise to communication breakdowns because the discrepancy in relevance between the SL and TL is too great to be worked out on the basis of universal principles. To cite an illustrative example, witness how P. Theroux’s (1987) translation of the Arabic proverb العين بصيرة و اليد قصيرة [the-eye seeing and the-hand short] in Abdurrahman Munif’s novel *mudin-l-malH: taqaasim al-layl wa-n-nahaar* ‘Cities of salt: Variations on Day and Night’ into ‘The eye sees far but the hand is short’ and ‘Sight is long but our hand is short’. Regardless of any role that the context may play in improvising a potential interpretation of the English renditions above, one may be able to argue that, at best, these renditions are hard-going and, at worst, incomprehensible by native English speakers. By contrast, considering relevance in light of TL norms would lead to renditions like ‘The reach falls short of the desires’ or ‘The spirit is willing but the flesh is weak’. In this case, the Arabic metaphor is rightly considered an irrelevant formal feature.

Finally, the issue of relevance should be related to lexical and referential voids between languages (Rabin 1958; Ivir 1977; and Dagut 1981). In order to deal with translation voids properly, the translator should decide the relevance of

gaps in terms of incidental/casual mention versus planned/instrumental mention. While the former does not affect the discourse of the text in question, the latter does so to a great extent. On the one hand, the Arabic religious term *الزكاة* [the-*zakat*] may incidentally occur in a work of fiction where the technical details of this term are completely irrelevant. Consequently, the translator may relevantly opt for an English cultural substitute (Larson 1982), e.g. ‘charity’ or ‘almsgiving’ in translation. On the other hand, the same term may occur in a religious text where the exact technical details of the term (e.g. the fact that *الزكاة* [the-*zakat*] is compulsory and is strictly quantified in Islam) are relevant. In this case, one should have recourse to other translation strategies (e.g. descriptive translation, transliteration, footnoting, lexical creation, etc.) to bring out relevant details because cultural approximation falters (for more details about translation strategies, see Ivir 1991).

1.7 Translation as an Act of Communication

Many specialists (or pseudo-specialists) in translation studies and neighboring areas often raise the issue of ‘un-/intranslatability and assertively make it a central point in their discussions and expositions. They claim repeatedly that untranslatability is a major, if not a fatal drawback in translation practice and, subsequently, employ it as an escape-hatch to avoid serious scrutiny and analysis. Their argument usually overlooks the fact that total communication, whether it belongs to intralingual or interlingual communication, is a mere desideratum. Thus, when one attempts communicating a spoken or a written message in his own language, he performs the task a varying degrees of success and/or failure. This being the case, the deficit is expected to be greater in translation because it is ‘second-hand’ rather than ‘firsthand’ communication. This inherent quality of both forms of communication should be taken for granted and should never dominate polemics in translation circles.

Translation, therefore, ought to be viewed as an act of communicating in its own right. The translator should never lose sight of the fact that he is communicating a message from one language into another. The success of a translation depends entirely on how meaningful and communicative it is in the TL. In many cases, translations establish their own usefulness and acceptability independently of the originals. In point of fact, real-life situations involve either the original or the translation, but rarely both. The search for the original and the translation at the same time is predominantly an academic and/or scholarly matter.

Even when translation activity is dealt with academically, the translation critic should always bear in mind that translating is not a static but rather a dynamic act of communicating. In this way, priorities in translation practice are supposed to differ from one context to another depending on the *skopos* of any given translation (Vermeer 2000 and Schäffner 2003). Most importantly, one should remember that an SL text is potentially capable of receiving more than one workable translation. The differences between the TL versions and the SL text may range from linguistic to interpretative features. Comparing translations

of the same text with one another should be communication-oriented, that is, the translation critic ought to be aware of the questions of priority and relevance when pitting one translation against another. In the final analysis, it is not a matter of rejecting one translation in favor of another but rather a matter of explaining why translators may have different options in a variety of contexts that are diachronically and synchronically juxtaposed. In this regard, an important distinction is drawn between a translation *mistake* and a translation *error* (Pym 1992). A translation mistake may be viewed as a translational decision that cannot be borne out in terms of priority and relevance, whereas a translation error may be regarded as a communicatively motivated translational option, despite the availability of another/other option(s) that may fare better than the one opted for. In other words, translation mistakes operate within the dichotomy of right or wrong, while translation errors maneuver within a multiplicity of potential versions.

A final point in the context of translating as act of communication pertains specifically to practical training in English into Arabic translation.. The fact that many Arab translator trainers still think of Arabic in prescriptive terms gives rise to dogmatic arguments regarding lexis and phraseology in Arabic translations (TL texts). Such arguments often ignore the reality that language is a living organism which changes over time and that translation is an act of communication where the linguistic code functions as a mere carrier of content in translation. Empty arguments over whether translators can use expressions such as *الجليد* [play(he) a- role, high quality, build bridges from confidence, under arms, break the-ice] and a plethora of other expressions do not get us anywhere. Such expressions have become part of the linguistic repertoire of all educated Arabic speakers (for more on this, see Darwish 2005, who is an example *par excellence* of this category of prescriptionists). It goes without saying that when languages come in contact, they impact one another tremendously in terms of lexis and phraseology, with a bias in the direction of more influential languages, such as English these days). To cite another interesting incident in this respect, I was struck to hear from some students that their translation teacher insisted on having *دار الخيالة* [house the-images] (which sounds funny and is hardly used, and even hardly known, by the most educated Arabic speaker) as the only equivalent to 'cinema'. One could be creative enough to imagine how an Arabic native speaker would economically tell his interlocutor that 'he had a flat tire/he had a puncture' in standard Arabic without employing the English borrowing *بنشر* or a highly localized vernacular Arabic term. It should be made clear to students of translation that borrowing is a legitimate and natural word formation process in human languages, Arabic being no exception. This important process manifests itself in two forms: *loan* words, e.g. *ديمقراطية*, *فيزياء*, *برلمان*, *كمبيوتر*, *راديو* [democracy, radio, computer, parliament, physics], etc. and *loan* translations, e.g. *مذبذب*, *ناطحة سحاب*, *الحرب الباردة*, *انقلاب أبيض* [radio, computer, skyscraper, the cold war, white coup], and so on. Both categories of borrowings have become an indispensable component of the Arabic translator's linguistic

repertoire which cannot be simply erased by dictates that are completely based on illusions. In point of fact, the sophistry associated with such matters does more harm than good, if any, to translator training which, in the final analysis, aims to drive home the fact that translating is communicating.

1.8 Translation as a Multi-stage Process

It is not uncommon for some teachers and many students to think of translation as a one-stage-process which starts with translating the first segment of a text, be it a word, a phrase, a sentence, or a paragraph and ends with rendering the last segment. In this way, translation is viewed as a mechanical exercise involving the transfer of meaning between two languages in small, successive doses. The lack of dynamism in this orientation may result in many translational mishaps such as disconnectedness, unnaturalness, and, at worst, communication breakdowns, among other things. To overcome problems like these, translation activity needs to be regarded as a multi-stage process encompassing three integrated phases: pre-translating, translating, and re-translating.

The pre-translating stage is preparatory before pen is put to paper to translate proper. It aims to secure a good understanding of the SL text, be it a news report, an editorial, a legal document, a poem, a novel, or any other type of text and tune oneself with the atmosphere of the text in order to establish a linguistic and cognitive rapport with the discourse in question. This phase is oriented toward translation rather than an ordinary reading situation. Therefore, the translator is required to provide meticulous interlinear notes which are meant to facilitate his work at the second stage. This exploratory mission ranges between moderately easy tasks, e.g. the comprehension of a news report to highly challenging ones, e.g. the unravelling of symbolism in a poem. During this stage, the translator should be forming, abandoning, and re-forming translational hypotheses along the way. For instance, a translational hypothesis relating to the title of a newspaper commentary may be re-formed or even abandoned after reading the first paragraph. Witness how the Kuwaiti newspaper commentary title الواد طالع لابوه [the-boy take-after father-his] (*Al-Watan* 2006) may initially lend itself to the translational hypothesis embracing the rendition 'Like father like son'. Only after reading the first paragraph will the translator abandon this hypothesis in favor of one that supports the polemic that the sons born to supposedly Kuwaiti fathers and non-Kuwaiti mothers may take after anyone but their presumed fathers. Thus, a rendition such as 'Like son like mother' or even 'Like son like neighbor' would be needed, in order to reflect the content of the commentary whose title ironically tells a different story. Similarly, a hypothesis relating to the translation of a symbolic title of a novel may undergo numerous reformulations along the way before a sound settlement is adopted. Whatever the case is, a good understanding of the SL text remains the first milestone of the translation process. Other things being equal, it can be argued that good comprehension begets good translation.

The second stage (the translating stage) constitutes the cornerstone in translation activity as it involves the re-encoding of the SL material by phrasing

out the ST's meaning/message in TL semiotic signs. At this stage, the translator engages in intensive decision making about form and content and, subsequently, the type of equivalence/resemblance settled for, a process which is always informed by contextual factors including. Thus, the notion of equivalence, which may be theoretically motivated (see Section 1.2 above), becomes a correlative of context. Needless to say, translation competence (transfer competence in particular), cultural competence and schematic competence play a pivotal role in producing a workable TL version during the execution of the multi-faceted task at this stage.

Lastly, we have the retranslating stage where the translator goes over the entire TL text in search of small corrections and refinements here and there. These may range from simple amendments relating to grammar and diction to more subtle ones pertaining to textuality and discourse. Regardless how competent the translator is (see Section 1.9 below), it can be argued that the retranslating stage is essential because it inevitably renders the translation a better one at, of course, varying degrees, depending on the quality of work at the second stage and the level of translation competence on the translator's part. The amendments made at this stage may be thought of as the final touches added to different human states of affair – touches which, though cosmetic in the main, may prove indispensable in the translation profession.

1.9 A Practical Exercise in Translation Criticism

Based on my own experience and remarks made by other colleagues as translation teachers at Arab universities (e.g. Yarmouk University/Jordan and Kuwait University/Kuwait), one of the rock hard problems in translator training is to teach students how to critique a translation academically. Most students do not go in their criticism beyond the attempt to find translation mistakes and merely state that they are wrong renditions, and subsequently suggest alternative renditions they believe to be correct. In many cases, they go too far by replacing workable renditions with erroneous ones and, in effect, frequently slip into fallacious reasoning, thus adding insult to injury in critiquing a translation where there is a likely bone of contention.

The following exercise is based on a text excerpted from Muneer Balabki's translation الشيخ و البحر *al-šayx wa-l-bahr* (1985:13-14) of E. Hemingway's novelette *The Old Man and the Sea* (1952:10). Our subject is a contemporary, celebrity Lebanese translator and lexicographer. His *Al-Mawrid* (English-Arabic bilingual dictionary) is probably the most used dictionary in the Arab world. The choice of the study text is intentional – it is meant to show that there are no taboos in translation criticism. Therefore, in the hands of a competent translation critic, any translation, regardless of the calibre of the translator, can be subjected to critical analysis, which constitutes the heart of the academic aspect of translation programs and the translator training therein.

To get the discussion started, following are the English original excerpt and its Arabic translation:

They picked up the gear from the boat. The old man carried the mast on his shoulder and the boy carried the wooden box with the coiled, hard-braided brown lines, the gaff and the harpoon with its shaft. The box with the baits was under the stern of the skiff along with the club that was used to subdue the big fish when they were brought alongside. No one would steal from the old man but it was better to take the sail and the heavy lines home as the dew was bad for them and, though he was quite sure no local people would steal from him, the old man thought that a gaff and a harpoon were needless temptations to leave in a boat. (*The Old Man and the Sea*, 1952:10).

و جمعا العدة من القارب. و حمل الشيخ السارية على كتفه، و حمل الغلام الصندوق الخشبي المنطوي على الخيوط السمراء الملتفة المضفورة ضفراً محكماً، و المحجن، و الحربون. و كان صندوق الطعام في مؤخرة القارب إلى جانب الهراوة التي تصطنع لإخضاع السمكات الضخام بعد صيدها و جذبها. إن أحداً لن يسلب الشيخ عدته. و مع ذلك فمن الخير أن يحمل الشراع و الخيوط الثقيلة إلى البيت ما دام الندى يؤذيها. و على الرغم من أن الشيخ كان على مثل اليقين من أن أحداً من أهل البلد لن يسرقه، فقد قال في ذات نفسه إن في ترك محجن و حربون في قعر قارب ما إغراء بالسرقة لا داعي له. (الشيخ و البحر، ١٣:١٩٨٥-١٤)

Examining the Arabic translation as a text in its own right, independently of the English original, the Arabic reader may question the odd collocation الخيوط السمراء (supposedly employed for the natural collocation الخيوط السوداء) and the use of the phrase 'be evil' من الشر (which is the opposite of 'be good' من الخير in Arabic) in a context and co-text that do not tolerate such a dichotomy, because what is being stated is a matter of preference (i.e. 'be better' من الأفضل) rather a matter of dichotomizing things in terms of *good* vs. *evil*. In addition, the reader may question the use of indefiniteness in the last sentence when referring to قارب in a context where Arabic would employ the definite article (i.e. القارب، الحربون، المحجن) to refer to entities that have already been introduced into the context. Fixing these *overt errors* (as opposed to *covert errors*) (Farghal and Al-Hamly 2004; Hickey 2003 and House 1977, 1997) would definitely render the text more readable. One should note that the competent reader who is not familiar with the original can readily discern overt errors because they run counter to his linguistic expectations/intuitions (be they grammatical, semantic or discursal).

By contrast, *covert errors* can only be detected by the competent translation critic (be he an expert or a student) when he juxtaposes the original with the translation. Examining the study text at hand for covert errors, one can discern many translation problems. For the sake of brevity, I will discuss only three illustrative covert errors, though a suggested translation that takes care of all the translation errors will be provided at the end of this section.

For a start, let us look at the translator's choice of the word غلام (which roughly corresponds to *manservant*) for the English word *boy* (which corresponds to *walad* or *sabiy* in Arabic). There are two fatal errors with this translation. First, the two words غلام and *boy* differ in terms of denotation, that is, one of the sense components of the Arabic word is [+ adult], whereas the English word includes [- adult] as a sense component. The second problem

relates to the fact that the Arabic word inalienably connotes servitude, which is completely missing in the word *boy* as used by Hemingway. In fact, this covert error renders itself an overt one to a reader who is familiar with the English novelette where the relationship between *the old man* and *the boy* is a typical example of true friendship and cooperation rather than of servitude. Balabki's option here is hard to understand. Probably, he made this fatal error in the heat of looking for a big, formal word.

The second error involves a morpho-lexical mishap. Given the rendition of 'the box with the baits' as صندوق الطعام 'the box with the food', the reader would straightforwardly understand that the old man and the boy had a supply of food for themselves during their fishing expedition, which makes a lot of sense in such a situation. When examining the original, however, the translation critic is struck by the fact that the reference is to the specific lexeme *baits* طعم rather than the general lexeme *food* طعام. The two Arabic words are morphologically related, with طعم being generally a hyponym of طعام, but with more specific sense components, including [+ contrived] and [+ deceptive]. This covert error can be observed only when juxtaposing the translation with the original.

Let us now turn to our third illustrative covert error which relates to *epistemic modality* (the speaker's degree of (un)certainly towards states of affairs). The SL text describes the old man as being *quite sure* that no one would steal anything from him. However, the translator renders this optimal degree of certainty as مثل اليقين (which corresponds to *nearly/almost sure*) instead of the correct متأكداً/متيقناً تماماً (which corresponds to *quite sure/certain*). Thus, what is free of doubts in the original is projected as involving little amount of doubt in the translation. This modality mismatch (being a covert error) can be discovered only when we compare the translation with the original. To have a fuller picture of the kind of things that may be critiqued in the study sample, following is a suggested translation [my own]:

و جمعا العدة من القارب، حيث حمل الشيخ السارية على كتفه، و حمل الصبي الصندوق الخشبي المنطوي على الخيوط البنية الملتفة و المضفورة ضفراً محكماً و المحجن، و الحربون. و كان صندوق الطعم في مؤخرة القارب إلى جانب الهراوة التي تستخدم لإخضاع السمك الضخم بعد صيده و جذبه. و من غير المتوقع أن يعتدي احد على عدة الشيخ، و لكن من الأفضل أخذ الشراع و الخيوط الثقيلة إلى البيت ما دام الندى يؤذيها. و على الرغم من أن الشيخ كان متيقناً تماماً من أن أحداً من أهل البلد لن يسرق شيئاً من عدته، فقد قدر أن في ترك المحجن و الحربون في القارب إغراء بالسرقه لا داعي له.

1.10 Conclusion

This paper shows that the training of student translators should start with addressing the nature of the raw material of translation activity, i.e. language, by bringing out the fact that human communication is realized by operating two complementary principles: the OP and the IP. The twinning of these two principles forms the basis for the possibility of offering more than one good translation of the same SL text. This dynamic understanding of human communication lays the foundation stone for the realization of translation equivalence, which is, in practice, a correlative of contextual factors – the text, the audience, the author, and the translator as an active mediating agent.

It also shows that translator trainer programs at Arab universities still regard translation studies as derivative rather than a discipline in its own right. This erroneous belief has led to giving the assignment of teaching translation courses to generalists in linguistics and/or literature who have no interest in translation studies beyond being bilingual in Arabic and English. To remedy this serious problem, we should make sure that translator trainers possess an adequate knowledge of translation studies before they are entrusted with teaching translation courses. In particular, an important distinction is drawn between a theory translating and a theory of translation. While we explain how a theory of translation is necessary, such a theory is argued to functionalize and perfect translational competence rather than create it.

Equally important, it is argued that translation activity is essentially a question of relevance and priority. Thus, contextual factors are of paramount importance when it comes to deciding what is relevant and what is not. Regardless of differing translational decisions along the way, the fitness of a translation is gauged against a principle of communicativeness whereby translation is viewed as an act of communicating rather than an act of prescribing. Thus, translation mistakes, which are described in terms of right or wrong, are differentiated from translation errors, which are critically analyzed in terms of potential TL versions.

Next, it is shown that translation activity is a multi-stage rather than a one-stage process. While the translating stage constitutes the backbone of the process, the pre-translating and the re-translating stages are argued to be integral to the process if cohesion and coherence are to be catered to optimally in the translation. It is of utmost importance, therefore, to introduce this procedural parameter into student translator training.

Finally, a practical exercise in translation criticism is provided. The exercise shows that the competent (student) translation critic can engage in different levels of analysis and can attack various types of translation issues whether he deals with the translation independently of the original or when he juxtaposes both. The ability to critique a translation is argued to be an integral part of translator training programs.

References

- Beaugrande, R. de.** (1980). *Text, Discourse, and Process: Toward a Multidisciplinary Science of Texts*. Norwood, N.J.: Ablex.
- Beaugrande, R. de, and W.U. Dressler** (1981). *Introduction to Text Linguistics*. London: Longman.
- Canale, M.** (1983). From Communicative Competence to Communicative Pedagogy. In: J. Richards and R. Schmidt (eds.), *Language and Communication*. London: Longman, 2-27.

- Casagrande, J.** (1954). "The Ends of translation." *International Journal of American Linguistics*, vol. 20.
- Catford, J. C.** (1965). *A Linguistic theory of Translation: An essay in Applied Linguistics*. Oxford: Oxford University Press.
- Chomsky, N.** (1964). *Aspects of the Theory of Syntax*. Cambridge, Mass.: MIT Press.
- Dagut, M.** (1981). Semantic 'Voids' as a Problem in the Translation process. *Poetics Today* 2(4):61-71.
- Darwish, Ali.** (2005). English Verticality in "Square" Arabic Translation. *Translation Monitor* 2(1):1-17.
- de Waarde, Jan, and Eugene A. Nida.** (1986). *From One Language to Another: Functional Equivalence in Bible Translating*. Nashville: Nelson.
- Farghal, Mohammed.** (2000). Review of *Communication across Cultures: Translation Theory and Contrastive Text Linguistics* by Basil Hatim, 1997. *Language, Culture and Curriculum* 13(2):241-245.
- _____. (2004). 'Two Thirds of a Boy are his Uncle's': The Question of Relevance in Translation. *Across Languages and Cultures* 8(2):257-269.
- _____. (1994). Ideational Equivalence in Translation. In: Beaugrande, Robert, et al. (eds.), *Language, Discourse and Translation in the West and Middle East*. Amsterdam & Philadelphia: John Benjamins, 55-63.
- Grice, H.P.** (1975). 'Logic and conversation' In Cole, P. & Morgan, J. (eds.) *Syntax and Semantics*, Volume 3. New York: Academic Press.
- Gust, E. A.** (1996). Implicit Information in Literary Translation: A Schema-Theoretic Perspective. *Target* 8(2):239-256.
- _____. (1991). *Translation and Relevance: Cognition and Context*. Oxford: Blackwell.
- Hatim, B.** 1997. *Communication Across Cultures: Translation theory and contrastive text linguistics*. Exeter: University of Exeter Press.
- Hönig, H. G.** (1998). Positions, Power and Practice: Functionalist Approaches and Translation Quality Assessment. In: C. Schäffner (ed.), *Translation and Quality*. Philadelphia: Multilingual Matters, 6-34.
- House, J.** (1981). *A model for translation quality assessment*. 2.ed. (1.ed., 1977) Tübingen: Narr.
- House, J.** (2000). Linguistic Relativity and Translation. In: Puetz, Martin, Verspoor, Marjoljn (Eds.), *Explorations in Linguistic Relativity*. Amsterdam: Benjamins.
- Hymes, D.** (1972). Models of the Interaction of Language and Social Life. In: Gumperz, J. and D. Hymes, *Directions in Sociolinguistics*. New York: Holt, Rinehart & Winston, 35-71.
- Ivir, Vladimir.** (1977). Lexical Gaps: A Contrastive View. *Studia Romanica et Anglica Zagrabiensia* 43:167-176.
- _____. (1991). Procedures and Strategies for the Translation of Culture. *International Journal of Translation* 1&2:48-60.
- Jäger, G.** (1975) *Translation and Translationlinguistik* (Saale): Max Niemeyer.

- Newmark, Peter.** (1982). The Translation of Authoritative Statements *META* 27(4).
- Nida, Eugene.** (1964). *Toward a Science of Translating with Special Reference to Principles and Procedures in Bible Translating*. Leiden: E.J. Brill.
- PACTE Group.** (2000). Acquiring Translation Competence: Hypotheses and Methodological Problems of a research Project. In A. Beeby, et al. (eds.), *Investigating Translation*. Amsterdam: John Benjamins.
- Pym, Anthony.** (1992). *Translation and Text Transfer*. Frankfurt am Main: Peter Lang.
- Rabin, C.** (1958). The Linguistics of Translation. In: Smith, A. H. (ed.), *Aspects of Translation*. London: Secker & Warburg, 123-145.
- Schäffner, C.** (2003). Third Ways and New Centres: Ideological Unity or Difference? In: M. Calzada-Perez (ed.), *Apropos of Ideology* Manchester: St. Jerome, 23-42.
- Schäffner, C.** (1998). Skopos Theory. In: M. Baker (ed.), *Routledge Encyclopedia of Translation Studies*. London: Routledge, 235-238.
- Sperber, D. and D. Wilson.** (1986). *Relevance*. Oxford: Basil Blackwell.
- Stewart, Philip.** (1981). *Children of Geblawi* (Translation of Mahfouz's *awlaad Haaritna*). London: Heinemann.
- Theroux, Peter.** (1987). *Cities of Salt: Variations on Day and Night* (Translation of Abdurrahman munif's novel *mudni-l-malH: taqaasiim al-layl wa-n-nahaar*).
- Van Dijk, Teun A.** 1972. Some aspects of text grammars. The Hague: Mouton.
- Vermeer, H. J.** (2000). Skopos and Commission in Translational Action (A. Chesterman, Trans.). In L. Venuti (ed.), *The translation Studies Reader* London: Routledge, 221-232.
- Vinay, J.P. and J. Darbelnet** (1958). *Stylistique Comparée du Français et de l'Anglais*, Didier-Harrap.
- Waard de, Jan and Eugene Nida.** (1986). *From One Language to Another: Functional Equivalence in Bible Translating*. Nashville: Thomas Nelson Publishers.

¹ This work was supported by Kuwait University, Research Grant No. [AE01/08]