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TRANSLATION STRATEGIES OF IDIOMS IN SHAKESPEARE'S HAMLET INTO ARABIC

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By

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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfillment of the requirement for the degree of Master of Arts

TRANSLATION STRATEGIES OF IDIOMS IN SHAKESPEARE'S *Hamlet* INTO ARABIC

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April 2019

Chairman : Associate Professor Sabariah Md Rashid, PhD
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The present study seeks to investigate the strategies of translating idioms in Shakespeare's *Hamlet* into Arabic. Specifically, it aims to achieve the following objectives: (1) to examine the translation strategies adopted by the Arab translator, Jabra, in rendering idioms in *Hamlet* into Arabic. (2) To identify the most widely adopted strategy signaling Jabra's orientation towards domestication or foreignization when rendering idioms in *Hamlet* into Arabic, and (3) to determine the extent to which Jabra has been able to preserve the communicative equivalence of the translated idioms on the Arab readers.

Data of the study comprise 89 English and translated idioms in Arabic, with 11 out of the total number of idioms occurring more than once in the original text of the play, extracted from *Hamlet* and the Arabic translation of the play. The study employed a qualitative analytical descriptive approach. Baker's (2011) model on the strategies of translating idioms was utilized for the analysis of idioms in the Target Text (TT). In addition, Newmark's model to preserve the communicative equivalence (1988) was used to determine Jabra's success or failure in preserving the communicative equivalence of the translated idioms on the Arab readers.

The findings of the study indicate that four out of six of Baker's strategies were adopted by Jabra when rendering the idioms into Arabic. The most frequent strategy used in the translation of idioms is paraphrasing and the least frequent is the literal strategy which is not under Baker's model. The tendency towards the adoption of these strategies has characterized the Jabra's behaviour as orienting towards domestication rather than foreignization, thus bringing the spirit of the source text (ST) closer to the Arab recipients.

As for communicative equivalence of the rendered idioms in the Arabic translation, the findings show that Jabra was successful in preserving the effect of the translated idioms on the Arab recipients for the majority of instances, which mainly depict the atmosphere of the play intact. However, in some instances, the communicative equivalence was not preserved, likely due to the cultural differences between English and Arabic. In such cases, the eloquence and poetic sense intended in the source text are lost.

These findings suggest that translating idioms require high competency in the source and target languages because of the socio-linguistic and cultural differences which might hinder the transference of such trops into the TL. This competency would facilitate the translator's task in grasping the connotative meanings of the idioms which are complicated in nature and thus, finding the most suitable equivalent counterparts in the target language in order to retain the embedded meaning of the SL idioms.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Master Sastera

STRATEGI PENTERJEMAHAN IDIOM DALAM DRAMA *Hamlet* KARYA SHAKESPEARE KE BAHASA ARAB

Oleh

HAWRAA ADIL NEAMAH

April 2019

Pengerusi : **Profesor Madya Sabariah Md Rashid, PhD**
Fakulti : **Bahasa Moden dan Komunikasi**

Kajian ini meneliti strategi penterjemahan idiom dalam karya Shakespeare berjudul. Hamlet daripada bahasa Inggeris ke bahasa Arab. Secara khususnya, kajian ini bertujuan mencapai objektif yang berikut: (1) meninjau strategi terjemahan yang digunakan oleh penterjemah Arab, Jabra, dalam menterjemahkan idiom bahasa Inggeris dalam Hamlet ke bahasa Arab; (2) mengenal pasti strategi paling banyak digunakan yang menunjukkan orientasi Jabra ke arah pendomestikan (*domestication*) dan pengasingan (*foreignization*) apabila menterjemahkan idiom dalam Hamlet ke bahasa Arab; dan (3) menentukan sejauh mana Jabra berupaya mengekalkan persamaan komunikatif bagi idiom yang diterjemahkan untuk pembaca Arab. Data kajian ini mencakup 89 idiom bahasa Inggeris dan terjemahannya dalam bahasa Arab, dengan 11 daripada jumlah keseluruhan idiom berulang lebih daripada sekali dalam teks asal drama, dipetik daripada versi asal Hamlet dalam bahasa Inggeris dan padanannya dalam terjemahan drama tersebut dalam bahasa Arab. Kajian ini menerapkan pendekatan kualitatif yang bersifat analitikal deskriptif. Model Baker (2011) bagi strategi penterjemahan idiom digunakan untuk menganalisis idiom dalam teks sasaran (TT). Di samping itu, model Newmark bagi memelihara persamaan komunikatif (1988) digunakan untuk menentukan sejauh mana kejayaan atau kegagalan Jabra dalam memelihara persamaan komunikatif idiom yang diterjemahkan bagi pembaca Arab.

Dapatan kajian menunjukkan bahawa empat daripada enam strategi Baker telah digunakan oleh Jabra dalam menterjemahkan idiom ke bahasa Arab. Strategi yang paling kerap digunakan dalam penterjemahan idiom ialah parafrasa dan yang paling tidak kerap ialah strategi literal yang tidak terdapat dalam model Baker. Kecenderungan ke arah penggunaan strategi-strategi ini telah mencirikan tingkah laku penterjemah sebagai berorientasikan pendomestikan dan bukannya pengasingan, sekali gus membawakan mesej teks sumber (ST) lebih dekat dengan

khalayak Arab. Berkaitan dengan persamaan komunikatif bagi idiom yang disampaikan dalam terjemahan bahasa Arab, dapatan menunjukkan bahawa Jabra berjaya dalam memelihara kesan idiom yang diterjemahkan tersebut bagi khalayak pembaca Arab dalam kebanyakan kejadian sekali gus menggambarkan persekitaran drama dengan jayanya. Walau bagaimanapun, dalam sesetengah kejadian, persamaan komunikatif ini tidak dapat dipelihara berkemungkinan disebabkan oleh perbezaan budaya antara bahasa Inggeris dengan bahasa Arab. Oleh yang demikian, kelancaran dan unsur keindahan yang dihasratkan dalam teks sumber telah mengalami kehilangan.

Dapatan kajian menunjukkan bahawa penterjemahan idiom memerlukan kecekapan yang tinggi dalam bahasa sumber dan sasaran kerana perbezaan sosiolinguistik dan budaya yang mungkin menghalang pemindahan mesej sedemikian ke dalam bahasa sasaran. Kecekapan ini akan membantu penterjemah dalam memahami makna konotatif idiom yang sememangnya rumit secara semula jadi, sekali gus mendapatkan padanan setara yang sesuai dalam bahasa sasaran bagi mengekalkan makna yang terdapat dalam idiom bahasa sumber (SL).

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This thesis was submitted to the Senate of the Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Master of Arts. The members of the Supervisory Committee were as follows:

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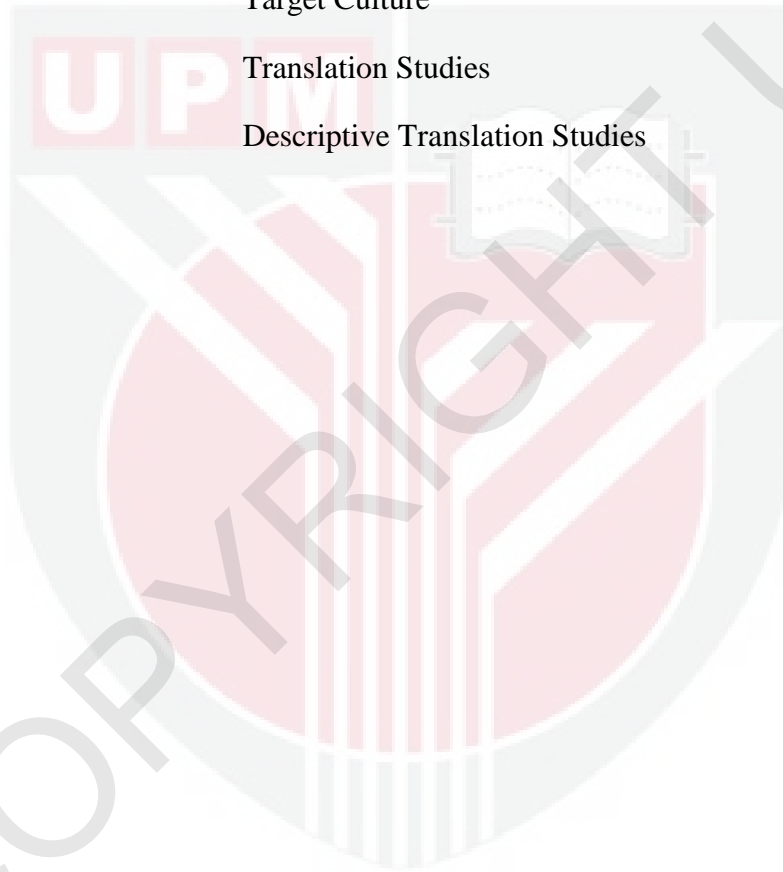
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LIST OF ABBREVIATIONS

ST	Source Text
TT	Target Text
SL	Source Language
TL	Target Language
SC	Source Culture
TC	Target Culture
TSs	Translation Studies
DTSs	Descriptive Translation Studies

KEY TO SYMBOLS USED IN THE TRANSLITERATION SYSTEM
(Adopted from Dewan Bahasa dan Pustaka (2008).

A. Consonants

Arabic Letters	Roman Letters	Arabic Letters	Roman Letters
ا	-	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	و	w
س	s	ﻩ	h
ش	sh	ء	ʾ
ص	ṣ	ي	y
ض	ḍ	ة	ah*

*Transliterated as 'at' in the context of a combination of two words.

B. Vowels

Short		Long		Diphthong	
ا	a	ا	ã	أي	ay
ي	i	ي	ĩ	أو	aw
و	u	و	ŭ		

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CHAPTER 1

INTRODUCTION

This chapter presents the fundamental aspects of the study. It discusses the background to the study, statement of the problem, rationale for choosing idioms as the corpus of the study. The objectives and research questions of the study are then specified, followed by the scope and significance of the study, the theoretical framework and conceptual framework that underlies the study. Further, it provides the definition of terms as used in the study. The last section concerns the structure of the thesis.

1.1   Background to the Study

There is no doubt that translation is a challenging task; it is a technical procedure that requires awareness and proficiency of the translator since s\he is mediating between two different cultures and linguistic systems. For instance, Al-shawi and Mahadi (2012) state that culture plays a prominent and significant role in the course of translation. Thus, if a translator is not linguistically competent in the involved languages and lacks awareness of the target culture (hereafter referred to as TC), s\he will not be able to provide an effective translation. This stems from the fact that linguistic and cultural differences may represent an obstacle that hinders the transference of meaning from the source language (hereafter referred to as SL) to the target language (hereafter referred to as TL). In general, there is consensus among translation scholars that cultural problems are the most difficult to overcome in the process of translation (Nida 1964). In this regard, the lack of cross-cultural awareness on the part of the translator could cause a real problem in the translation process. This is especially true for the translator of figurative language, which requires a deeper understanding of cultural aspects concerning traditions, customs, beliefs and religious aspects in order to provide acceptable renditions in the TL. The acceptability of renditions done on figurative language is conditioned by adherence to active norms in the TC. These norms represent regulatory mechanisms that determine what is acceptable or rejected in the TC. The degree of approval of the translation performance of a translator, and by the same token his/her success, depends on his/her degree of observing these norms (Toury, 1995). Hence, translators usually internalize these norms throughout a long socialization process so as to observe them in any translation decision taking processes. This is a necessary step as the target text (hereafter referred to as TT) recipients have formulated expectancy norms of what they conceive as appropriate in their culture, which translators should keenly observe in the interlingual/intercultural transference processes (Chestermen, 1997).

However, on the basis of observing either cultural norms in the TC or those in the source text (hereafter referred to as ST), the translation behavior of translators can either be characterized as being TT oriented or ST oriented. In other words, if the translator seeks to keep the spirit and other distinctive features of the ST, s/he is described as adopting foreignization; an orientation that attempts to bring the target

recipients close to the ST. On the other hand, if the translator observes only cultural convention and expectancy norms of the recipients, his/her performance is characterized as adopting domestication; an orientation which attempts to bring the ST close to the target recipients (Venuti, 1995). Nevertheless, each of these orientations has its own demerits. For instance, if the translator adopts domestication in order to facilitate the comprehension of the target recipients of the ST, s/he will remove all nuances and otherness distinctive features which the ST's author wanted to convey to the recipients. As a result, the ultimate goal of translation, namely bridging the gaps between cultures, will be at stake.

From a linguistic point of view, translation represents one of the various aspects of using language as a communicative act, yet it is considered the most problematic, particularly, for translators. This is true as the most salient definitions of translation is the process of transferring ideas from one language into another. On this basis, some scholars construe the process of translation as implying the search for equivalence in the TL to replace ideas in the SL. Nida and Taber (1974), for instance, maintain that translation is the reproducing procedure of the SL message in terms of meaning and style to the closest natural equivalence of the TL. In addition, from a purely linguistic perspective, Catford (1965) defines the translation as the replacement process of textual material by equivalent textual material from one language into another. In other words, translation is the process of converting words, sentences, and texts from one language into another with conveying the same messages and ideas of the original or SL to the receptor language or TL. However, Catford takes a pure linguistic perspective which underestimates the impact of the cultural gaps or the role of context in determining the meaning of lexemes in the ST when translated into TT.

The concept of equivalence is a key parameter in translation, which helps establish our approach to translation. This concept centers around the processes interacting between the original and translated texts. However, this equivalence is sometimes difficult to achieve since words are not always possible to be interpreted depending only on their literal meaning. This problem is further compounded by the linguistic mismatches between the languages involved as well as the cultural differences.

In this regard, Meryem (2010) mentions that language as a system of communication has literal and figurative meaning, which are different from each other. The literal meaning can be understood directly as the conceptual or referential meaning of words, i.e., the relation between the word and what it refers to in the real world. As for the figurative meaning, it has an imaginative description or special effect which is not easy to be understood from its components. Within the figurative use of language, several words come under the heading of certain tropes such as personification, hyperbole, metaphor, alliteration, simile, onomatopoeia and idioms. These tropes relate mainly to the metaphorical use of language than to the conceptual meaning of lexemes. However, they all share the characteristic of communicating notions beyond the referential use of language. Furthermore, each of these tropes has its own distinctive features in terms of its structure or the function it expresses in language usage. Idioms, for instance, being a language specific trope have the characteristic of

being structured and phrased in a peculiar way to convey meanings. Hence, they represent a problem in interlingual and intercultural communication and pose a great deal of challenge in translation. (Eze, 2015; Juma'a, 2014; Shojaei, 2012; Meryem, 2010).

It is undeniable that each language has its own idioms, which are important in signalling ideas indirectly in daily human interactions. The use of idioms reflects the linguistic experience of particular speech communities and the culture of that community. Corresponding to the expression of various human experiences, there are numerous number of idioms which cover different domains of life, occurring commonly in all languages (Jabbari, 2016; Ali Zarei and Rahimi, 2014; Sadeghpour, 2012; Shojaei, 2012).

Semantically, idioms are used in everyday language figuratively in great extent. Thus, they are non-literal expressions and almost frozen, which convey unpredictable meanings out of their individual segments; this makes idioms definitely difficult to grasp. Besides, syntactically idioms do not typically follow conventional rules of English language almost all the times. They are created, recognized and used by all natives of a specific society. In addition, using idioms spontaneously and suitably is more or less an indication of an advanced linguistic competence (Juma'a, 2014; Howwar, 2013; Khosravi and Khatib, 2012; Adelnia and Dastjerdi, 2011; Mustonen, 2010; Meryem, 2010; Strakšien, 2009).

The unique nature and the semantic and syntactic complexity of idioms make their translation a hurdle for a translator, especially when the translation is between two linguistically and culturally different languages such as English and Arabic. Such discrepancies between English and Arabic create a gap that pose some problems in translation (Bahumaid, 2017; Sheikh, 2014; Dweik and Suleiman, 2013; al-shawi and Mahadi, 2012; Homeidi, 2004).Undoubtedly, such discrepancies jeopardize the task of the translator mediating between these two languages. S\he will find difficulties in opting for the translation strategy that can achieve a compromise between maintaining fidelity to the spirit of the ST and achieving acceptability via meeting the expectations of the target recipients. In light of the aforementioned differences between English and Arabic and difficulties in translation, the current study focuses on the translation strategies of idioms in *Hamlet* into Arabic.

1.2   Why Idioms

The rationale behind carrying out a study on the interlingual and intercultural transference of idioms stems from their unique characteristics. According to Baker (2011), idioms "are frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components." What this definition implies is the fact that idioms are almost fixed with regard to two respects; the inflexibility of their patterning and vagueness of their meanings. Furthermore, idioms play a prominent and significant role in

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communication in all languages, and they are considered as the mirror of culture by all nations (Ali Zarei and Rahimi, 2014; Al-Saidi, 2013; Salim and Mehawesh, 2013; Khosravi and Khatib, 2012; Motallebzadeh and Tousi, 2011).

In addition, idioms come in different types and express different functions. Such functions are expressed in a concise manner, but comprise figurative meanings which are very influential. In this light, idioms represent a translation crisis and care should be taken in the interlingual communication act to preserve the intended meanings and functions of idioms used in both the ST and TT.

1.3   Why *Hamlet*

What characterizes the play Hamlet, is the wide use of figures of speech in the depiction of events and conflicts amongst different characters in the play, which makes the play metaphorical to a certain extent. These tropes of language are suitable for conveying the speaker's intentions, transferring the messages and ideas in various circumstances, situations, occurrences, and so on. The use of idioms in the play has a significant role in the creation of interpersonal meanings, as well as the construction of coherent texts, and stylistic effects. Moreover, they have contributed making the speech more attractive, magnificent, richer and highly idiomatic to achieve many purposes such as giving an advice, criticizing, apologizing, expressing wisdom, manifestation opinions, including sense of humour, and showing regret. In the dialogue of this play, idioms have a prominent role in communicating specific and precise meanings. In this light, this play is deemed appropriate for the study.

As a source of idioms, Hamlet is considered the most outstanding play by the most famous playwright in the world and the longest play ever written by Shakespeare. It consists of five acts and twenty scenes and 30,557 lines. In fact, the lines spoken by Hamlet himself are more than those spoken by any other Shakespearean character, (1,530). As a melodramatic play, Hamlet has been classified among the most influential and powerful tragedies in the English literature (Akhter, Abdullah, and Muhammad, 2015; Joshi, 2015; Günenç, 2015; Chakousari and Kakroudi, 2014; Shamsaeefard, Fumani, and Nemati, 2013; Alsaif, 2012; Barahman, 2011; Sun, 2010).Thus, it provides a robust source of data for the analysis of translation strategies of idioms.

Another reason pertaining to the selection of this play as the corpus of this study is the fact that *Hamlet* has been translated into many languages in the world (Barahman, 2011; Sun, 2010; Mohanty 2010; Horri, 2003). For instance, there are many Arabic translations of the play by many well-known Arab translators, such as Mutran (2013); Abdel Maqsoud (2009); Kiwan (2008); Jabra (1979).

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1.4   Why Jabra Ibrahim Jabra's Translation (جبرا ابراهيم جبرا)

Jabra Ibrahim Jabra, a well-known Arabic translator, was born in (1920 - 1994) in Bethlehem at the time of the British Mandate. He studied in Jerusalem and later at Cambridge University and settled in Iraq following the events of (1948), i.e., the occupation of Palestine. He is a remarkable figure in the Arab world literature and translation, and he is versatile in both Arabic and English, which makes his translation prominent. Furthermore, he is a poet, novelist, painter, lecturer, translator and literary critic (Al-Thebyan, Al-Shalabi, Salameh, and Al-Omari, 2011).

However, Jabra Ibrahim Jabra has been regarded the best translator to Shakespeare's works among all Arab translators, His translated works include *Othello*, *King Lear*, *Macbeth*, selection of 40 of *The Sonnets*, and *Coriolanus* not only *Hamlet*, the selected corpus for this study. Besides, he has also translated some English works into Arabic, including James Frazer's *The Golden Bough* and some of the works of T. S. Eliot. He has also produced around 70 books consisting of novels and translated material. His own works have been translated into more than twelve languages. The translation of *Hamlet* by Jabra was published for the first time in 1960 by the Arab institution for studies and has become an outstanding piece of work in the Arab world since there (Abood and Khalaf, 2018; Hussein and Abdullah, 2015).The fifth edition of the published translated play, which is available in the Arab market was chosen for this study. It was published by al-mu'assasat al-'arabiyah li al-dirāsāt wa al-nasyr in (1979). This version consists of 214 pages.

1.5   Statement of the Problem

Idioms are peculiar and unique in nature and are metaphorical elements in language, which convey meanings that are generally difficult to understand, and tend to pose a global problem in their interlingual/intercultural transference. The problems a translator faces when rendering such metaphorical elements can better be approached if the translator is both linguistically and culturally competent in the languages involved.

In relation to this, Baker (2011) argues that the main problems that arise in the interlingual\intercultural transference of idioms are related to two main areas: the ability to recognize the idioms and how to accurately interpret them. This stance is also supported by Nida and Taber (1974) who claim that usually translators are not adequately sensitive to the unique nature of idioms which leads to weakening the translation figurative force. Thus, this results in the non-attainment of semantic equivalence of the rendered idioms. On this basis, the inability of achieving functional equivalence when translating idioms lies in the failure on the part of the translator in adopting suitable strategies to achieve this equivalence.

This notion of achieving functional equivalence when addressing idioms has attracted the attention of scholars worldwide. Taking this perspective into account, a number of scholars (Eze, 2015; Juma'a, 2014; Shojaei, 2012; Meryem, 2010) have examined the difficulties and problems that the translators and the students of translation face when translating idioms and attempted to find ways for treating such problems. As for the problems highlighted in these studies, they include the lack of suitable equivalents in the TL that idioms may have similar counterparts but with different meanings in the TC, an idiom may be used in both its literal and figurative meaning at the same time, and the role the context in determining the meaning of idioms. The problems highlighted include, the incapacity to understand the pragmatic implications, and semantic and cognitive meanings of idioms and the gap existing between the two involved cultures, i.e., lack of awareness of the cultural differences between the two languages. The strategies these authors recommend to handle idioms in the interlingual transference processes include the use of idiom of similar meaning and form, the use of idiom of similar meaning but different form, paraphrase and omission.

When it comes to achieving functional equivalence in the translation of idioms, several scholars have attempted to identify the strategies adopted to achieve functional equivalence in translating idioms in English corpora into their respective languages. For instance, Motallebzadeh and Tousi (2011) investigated the strategies Persian translator adopted to achieve functional equivalence when translating idioms in Mark Twain's The Adventures of Huckleberry Finn. They discovered that the translator used three different strategies, which are idiom to idiom, idiom to non-idiom, and non-idiom to idiom. In addition, in a study on the strategies of translating idioms from English into Finnish in the novel of Donna Tartt's *The Secret History*. Mustonen (2010) found that the non-idiom strategy was the most prominent one used by the translator. Similar studies on translation strategies have also been investigated by other scholars (for example, Lafta 2015; Khosravi and Khatib, 2012; Novianti, 2012; Strakšiene, 2009). However, these studies highlighted paraphrasing as the main strategy adopted in rendering idioms in the selected corpora into their respective languages without focusing on the effect of this translation strategy on maintaining the communicative equivalence intended through the use of idioms in the ST.

On a different stance, other studies have taken a cultural perspective to investigate the cultural mismatches in the process of translating idioms from English into their respective languages and vice-versa (Howwar, 2013; Al-Shawi and Mahadi, 2012; Ahmadi and Ketabi, 2011). The findings of these studies have indicated that the translation of culture specific idioms usually depends on the context of situation and that the translation of each idiom requires a special strategy that helps communicate its intended function to the recipients. On this basis, literal translation should be excluded because this may create an awkward and unnatural translation. More importantly, the translator should also be bicultural and not only bilingual to be fully aware of lexical diversities in order to deal with those idioms that do not have direct equivalents in the TL.

However, reviewing the literature shows that the attention of scholars was focused on the rendition of specific figures of speech in Shakespeare's *Hamlet* into different languages such as metaphor, similes, word play, and culture specific items (Chakousari and Kakroudi, 2014; Sullivan and Bandín, 2014; Shamsaeefard, et al., 2013; Jafari and Nia, 2012; Barahman, 2011; Sun, 2010). Further, the studies carried out in the Arab World on the translation of *Hamlet* into Arabic focused only on other tropes including culture specific items, explicit and implicit meanings, riddles and Metaphor (Abood and Khalaf, 2018; Alrasheedi, 2016; Hussein and Abdullah, 2015; Sahsah,2011; Shunnaq and Athamneh,2009). To date, however, little attention has been directed towards examining the strategies adopted in rendering idioms in Shakespeare's *Hamlet* into Arabic. On the other hand, several studies in the literature have been used Newmark's modal (1988) in different genres and corpora to achieve a communicative equivalence such as (Svarvell, 2015; Liu, 2015; Miaomiao, 2014; Shakernia, 2013; Wang, 2011). Moreover, the literature shows that only few Arab researchers have focused on the translator's success or failure in preserving the communicative effect of idioms on the recipients. For instance, Lafta (2015) studied the application of Nida's functional equivalence on the translation of idioms in Orwel's Animal Farms adopting Nida's (1964) functional equivalence. However, Lafta (2015) focused on functional equivalence which is a little bit different from Newmark's (1988) communicative equivalence. Moreover, she addressed the translation of idioms in a novel which is, a genre different from the genre of the play.

In light of this, the present study attempts to fill this gap in the English\Arabic literary translation by carrying out a corpus based analytical study to identify the strategies adopted in the translation of idioms in this famous play *Hamlet* into Arabic by a well-known Arab translator, Jabra Ibrahim Jabra. Moreover, the study aims to identify the most widely adopted strategy signalling Jabra's orientation towards domestication or foreignization when rendering idioms in *Hamlet* into Arabic. In addition, the study focuses on whether the communicative equivalence of idioms intended in the ST was transferred to the Arab recipients or not.

1.6 Objectives of the study

This study has the following objectives:

1. To examine the translation strategies adopted by Jabra in rendering English idioms in *Hamlet* into Arabic.
2. To identify the most widely adopted strategy signaling Jabra's translation orientation (domestication or foreignization) when rendering idioms in *Hamlet* into Arabic.
3. To determine the extent to which Jabra has been able to preserve the communicative equivalence of the translated idioms on the Arab readers.

1.7   Research Questions

Based on the objectives of the study, the following research questions are formulated:

1- What are the translation strategies adopted by Jabra in rendering English idioms in *Hamlet* into Arabic?
2- What is the most widely adopted strategy signaling Jabra's orientation when rendering idioms in *Hamlet* into Arabic?
3- To what extent has Jabra been able to preserve the communicative equivalence of the translated idioms on the Arab readers?

1.8   Scope of the Study

This study focuses on the strategies of translation of only one trope of speech, namely, idioms. It excludes others, such as metaphor, simile, riddles, clichés, collocations, hyperboles in Shakespeare's *Hamlet*. It also focuses on the translator's strategies of translating idioms in Shakespeare's *Hamlet* into Arabic and the extent the Arab translator has preserved the communicative equivalence of the translated idioms on the Arab readers. This study includes only one Arabic translation of *Hamlet*, namely, the translation by Jabra.

1.9   Significance of the Study

The study addresses the problems of translating culture specific items, namely, idioms in a literary work by a well-known playwright in the world. The findings of the study would shed light on the way English idioms in this play are handled in the process of transference into Arabic within a literary context. Hence, the study is of significance to students of translation as it would draw their attention to the significant role of literary tropes such as idioms, which need to be transferred in the TT to achieve a similar effect on the target recipients as intended by the ST. More importantly, the study would create awareness amongst students of translation in the Arab world of the strategies adopted in this transference process. In addition, this study is among the few studies conducted on the translation of Hamlet in the Arab World. Thus, the study is significant as it attempts to fill the gap in the literature regarding this perspective.

1.10   Theoretical Framework

Although various models have been formulated addressing the strategies of idioms interlingual transference, Baker's theory (2011) for strategies of translating idioms is used. These are six strategies including: (using an idiom of similar meaning and form, using an idiom of similar meaning but dissimilar form, borrowing the source language idiom, translation by paraphrase, translation by omission of a play on idiom, and translation by omission of entire idiom).

Further, the second theory is related to the communicative equivalence intended by the ST's author on the original recipients which should be maintained in the TT on the target recipients. Unless, this effect is achieved, fidelity to the ST is hampered. To that end, Newmark's (1988) theory is utilized which postulates that (the communicative equivalence indicates achieving an effect of the TT on the target recipients similar to the effect of the ST on the source recipients to maintain a channel of communication between the target recipients and the ST.) The above discussion provides a brief account of the two theories which underlie the study. Further elaboration of the two theories will be explained in chapter two. These theories are shown in the following diagram 1.1
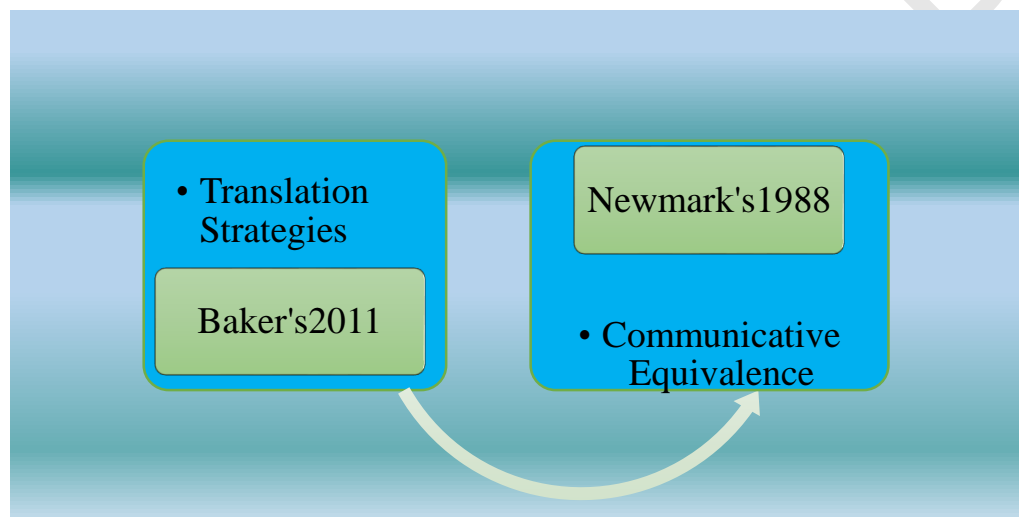
Figure 1.1 : Theoretical Framework

As figure 1.1 shows, the translation strategies will be as formulated by Baker's (2011) and regarding communicative equivalence Newmark's (1988) model will be adopted.

1.11   Definition of Terms

In the following the definition of terms related to the topic of this study is provided:

1- *Translation Strategy* refers to a probable conscious approach, plan or technique which can be adapted to solve problems of the translation process between two languages (Lörscher, 1991).
2- *Idioms* are frozen patterns of language which allow little or no variation in terms of form and often carry meanings which cannot be deduced from their individual components (Baker, 2011).
3- *Communicative equivalence* Refers to achieve an effect of the TT on the target recipients similar to the effect of the ST on the source recipients to maintain a channel of communication between the target recipients and the ST (Newmark, 1988).

1.12   Structure of the thesis

This dissertation is divided into five chapters. This introduction chapter is followed by the literature review chapter which provides details of the major related literature of previous scholarly work about the translation equivalence concept and its basic classifications, the translation studies (hereafter referred to as TSs), the norms in the translation have also highlighted. After that, the definitions, characteristics, and classifications of idioms from various perspectives to ease recognize them from other speech devices. This is followed by the strategies for translating idioms and how these strategies can solve the problems of translation these tropes as this is the main focus in this study. Then, how the idioms and its translation process related to cultural implications are discussed. This chapter ends with the literary translation, the characteristics that distinguish it from other types of translation, the challenges of translation such texts, and the loss and gain which happened regularly during the translation process to these texts are also presented.

Chapter three presents the methodology adopted in this study in order to answer its research questions. It presents the criteria for data selection in the study, data collection and data analysis procedures. The data analysis includes three basic parts, each one addressing a research question and describing the model adopted for the data analysis to answer each research questions.

Chapter four provides the findings of the study. It is divided into three key sections, whereby each section addresses the findings of the analysis concerning to a specific research question. Section one addresses the findings related to the translation strategies adopted by Jabra when rendering idioms in *Hamlet* into Arabic. Section two presents the findings on the most widely adopted strategy signalling Jabra's orientation towards domestication or foreignization when rendering idioms in Hamlet into Arabic. Finally, section three presents the extent to which Jabra has been able to preserve the communicative equivalence of the translated idioms on the Arab readers.

Chapter five summarizes the conclusions of the study through introduces the major findings of each research question. The chapter also presents the limitation of the study, its contribution to the translation field, and recommendations for future studies.

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UNIVERSITI PUTRA MALAYSIA

STATUS CONFIRMATION FOR THESIS / PROJECT REPORT AND COPYRIGHT

ACADEMIC SESSION : _____

TITLE OF THESIS / PROJECT REPORT :

TRANSLATION STRATEGIES OF IDIOMS IN SHAKESPEARE'S *Hamlet* INTO ARABIC

NAME OF STUDENT : HAWRAA ADIL NEAMAH

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