End of Chapter Exercises - Chapter 6

1. Choose one cohesive device and explore its function in your source and target languages, preferably in a specific genre. To do this, start by looking at a number of original texts in the two languages and compare the use of the particular cohesive device in them. For instance, if you choose reference, note how participants and entities are typically traced in both texts: by pronominal reference, by repetition, by co-reference, etc. Next, look at a number of translated texts from the same genre. Compare patterns of cohesion in the translated target texts with those in the original ones. Comment on differences and, where necessary, suggest ways in which patterns of cohesion in the translated texts may be adjusted to reflect target language preferences.

This is a time-consuming but useful exercise and is best done as a project. Its aim is to help you become familiar with cohesive devices typically used in your language and in the special types of text you hope to specialize in.

2. Imagine that you have been invited to join a team of translators to produce a version of the Macmillan Encyclopedia in your target language. Your assignment is to translate all the entries on people (rather than those on countries or political terms, for instance). You will therefore need to be particularly careful about handling referential chains in your translated version.

Below are a couple of typical entries from The Macmillan Encyclopedia (1986):

**Elizabeth I** (1533–1603) Queen of England and Ireland (1558–1603), daughter of Henry VIII and Anne Boleyn. Her mother's execution and Elizabeth's imprisonment by Mary I made her cautious and suspicious but her devotion to England made her one of its greatest monarchs. Her religious compromise (1559–63) established Protestantism in England (see Reformation). Several plots to place her Roman Catholic cousin, Mary, Queen of Scots, on the throne led to Mary's execution (1587). England won a great naval victory in 1588 by destroying the Spanish Armada. Elizabeth never married and was called the Virgin Queen, although her relationships with, among others, the Earl of Leicester and the 2nd Earl of Essex caused considerable speculation.

<table>
<thead>
<tr>
<th>Personal reference</th>
<th>Personal reference – repetition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Her mother's execution</td>
<td>اعدام والدة الٌزابٌث</td>
</tr>
<tr>
<td>Elizabeth's imprisonment</td>
<td>تعرضت له هي شخصىا</td>
</tr>
</tbody>
</table>

Routledge
Van Gogh, Vincent (1853–90) Dutch postimpressionist painter, born at Zundert, the son of a pastor. He worked as an art dealer, a teacher in England, and a missionary among coalminers before taking up painting in about 1880. His early works were chiefly drawings of peasants. After a limited training in The Hague and in Antwerp, where he studied the works of Rubens and Japanese prints, he moved to Paris (1886). Here he briefly adopted the style of impressionism and later of pointillism. In Arles in 1888 he painted his best-known works – orchards, sunflowers, and the local postman and his family – but only one painting was sold during his lifetime. The visit of his friend Gauguin ended in a quarrel during which Van Gogh cut off part of his own left ear. In 1889 he entered a mental asylum at Saint Rémy. The ominous Wheatfield with Crows (Stedelijk Museum, Amsterdam) was painted shortly before his suicide. His letters to his brother (Theo) contain the best account of his life and work. See expressionism.

Translate the above entries into your target language, paying particular attention to the ways in which different participants are traced in each entry. Comment on any differences in patterns of reference in the source and target versions of each entry.

فان جوخ، فينسنت (1853 – 1980) رسام هولندي ينتمي لمدرسة ما بعد الانطباعية، ولد في زوندرت لأحد القساوسة. وكان يعمل باعتباره للمعلمون الفنيين ومنصقاً في إنجلترا، وعمل مشدداً بين عمل المطارد والعمل في ثلاثتي للاهدي وانكروا حيث درس أعمال روينز والمطبوعات اليابانية. انتقل إلى باريس عام (1886)؛ وهكذا سلك نهج المدرسة الانطباعية لفترة وجيزة، وبعدها تبنى نهج المدرسة التنقية. وفي أواخر عام 1888 رسم أكثر أعماله شهرة، وهي: "البستان" و"عباد الشمس" و"ساعي البريد وعائلته"، ولكن لم يتمكن من بيع لوحاته سوى لوحه واحدة فقط خلال حياته. وفي زيارة لصديقته جوجان اشتكا في مشادة قطع خلالها فان جوجا من أذنه اليسرى. وفي 1889 تم إعادته في مصحة عقلية في سانت ريمي. ورسم لوحته المشهورة "القطة وحمر" (المعروضة في منحة شتيد لامباسترثام) قبل انتحاره بفترة وجيزة. لتتضم رسائله لأخهよりも أفضل سرد لحياته وأعماله. تنظر المدرسة الانتباعية.

Here he briefly adopted the style of impressionism and later of pointillism. Adopted is translated twice. So the ellipsis is replaced by repetition.

his life and work: حياته وأعماله. The anaphora is repeated with both nouns.

3. The following is an extract from a Minority Rights Group Report on Lebanon (McDowall 1983:7)

It might initially seem puzzling for a Minority Rights Group Report to examine a whole country as a minority problem. Yet there can be few countries which can claim to be so deeply and intrinsically composed of minorities as Lebanon – especially one so small that it could fit into one quarter of Switzerland. There is not a single resident in Lebanon who cannot, in one sense or another, truthfully claim to belong to a minority. It is the conflicting aspirations and fears of these different components of Lebanese society confined in a small and rapidly urbanizing area which lie at the heart of the continuing crisis in Lebanon today.

Outside the Lebanon the international media have frequently portrayed the conflicts within this unhappy country as the product of Christian–Muslim hatred, or in the political arena as a contest between the Left and Right, or of the product of outside (normally Palestinian or Syrian) subversion. These interpretations can be crude and dangerously misleading, but they tend to be repeated time and again, doing little to assist international understanding of Lebanon’s ills. The
non-Lebanese ingredients to the conflict, the Syrian, Israeli and Palestinian armed presence and the interference of the two super-powers have certainly exacerbated the conflict, but none of them started it. Civil conflict feeds on internal divisions, and had these not existed the Lebanese people would undoubtedly have closed ranks against the behaviour of their neighbours. Despite the departure of the PLO from Beirut and south Lebanon, which some wishful thinkers believed would presage an end to the conflict in Lebanon, no such thing has happened and the main Lebanese contestants during the Civil War period 1975–77 seem as much at logger-heads as ever.

It is not the primary cause of this paper to explain the Civil War, or indeed the two Israeli invasions of Lebanon in 1978 and 1982. Rather, its purpose is to provide a background to the hopes, fears and aspirations of these com-munities which have, all of them, already suffered too much. People in Lebanon have very long memories in-deed, and their outlook can be considerably influenced by community experience – even centuries ago. For this reason I have given what may, to some, seem like undue attention to the past.

Study the above extract carefully, paying particular attention to the use of (a) conjunctions and the way they structure the argument, and (b) networks of lexical cohesion and the images and associations they trigger off in the mind of the reader.

Imagine that you have been asked to translate the above extract for inclusion in a review of the MRG report, to be published in one of the leading newspapers in your country. Translate the text into your target language and comment on any differences in the use of cohesive de-vice...
- The image comprising cooking- and food-related terms (ingredients, feeds on) is kept in translation.
4. An Indian non-profit organization, Katha, wishes to commission translations of selected pages of its website into a range of languages in order to enhance its presence on the web and encourage the involvement of potential supporters in other countries. Examine Figure 16 carefully: this was the home page of Katha (www.katha.org/) until the organization revamped its website in August 2010. Make a note of the main cohesive links you can identify, both textual and visual. Clicking on the ‘ENTER OUR WORLD’ slogan at the bottom would have taken you to the page depicted in Figure 17. Examine the cohesive links on that page.
warm greetings!
Katha is a "profit for all" organization impacting social injustice and economic poverty in urban India. Quality education for children and an innovative programme that hones reading ability in children is at the core of our work. Katha leverages its mission goal on a single powerful idea: Children can help their communities get out of poverty. And our aim? To transform every child into a community leader through relevant education.

Today we help bring positive change into the lives of children and their mothers, living in 72 slum and street communities across Delhi; and in the tribal villages of Arunachal Pradesh. 50,000 children got quality schooling in the last decade that took them to college and well paid jobs! A 2008 sampling of salaries show that just 45 of our alumni earn a total of Rs. 5.52 million! [their family incomes were Rs. 600-80/month in 1990, according to a government survey.]

Our dedicated team of 160, along with our 500 plus volunteers, proactively brings enhanced reading to children living in slums. By 2009, 200,000 children, aged 2-8, will be able to read up to 600 words well and for fun, taking Katha’s expertise and experience to new levels of replication and mass collaborations! We bring colourful, innovative and thought-provoking books into their lives, starting with a brave new programme for early childhood education that takes forward our work in this area since 1990. We could not have been effective over the last twenty years without our friends, our writers, translators, teachers, students and community. And as we turn twenty, we remember all of you fondly and with great love and respect. We look forward to working with all of you in the future. Thank you for being with us!

أطيب التحيات،
كاثا منظمة "تهدف إلى ربح الجميع" وتعمل دوراً في تحقيق العدالة الاجتماعية والتنزيف من حدة الفقر الاقتصادي في المناطق الحضرية في الهند. وفي قلب عملنا يأتي التعليم على الجودة للأطفال بالإضافة إلى برنامج مبتكر يركز على القراءة لدى الأطفال.

وتقوم رسالة منظمة كاثا على فكرة واحدة قوية، أنها أن الأطفال يمكن أن يساعدوا مجتمعاتهم على الخروج من الفقر. أما هدفنا فهو تحويل كل طفل إلى قائد مجتمع من خلال التعليم.

والنضال نشء على إحداث التغيير الإيجابي في حياة الأطفال وإمكانياتهم ممن يعيشون في 72 منطقة من المناطق العشوائية ومجتمعات الشوارع في دلهي وفي القرى القليلة في أروناكان بارادش. فخلال العقد الماضي حصل 50000 طفل على تعليم مدرسي عالي الجودة الشيء الذي مكنهم من الابتكار بالجامعة، والحصول على وظيفة ذات عائد جيد وتظهر عينة الرواتب التي صرحت في 2008 أن 45 فقط من الخريجين يحصلون على إجمالي 5.52 مليون روبية (ووصل دخل عائلاتهم إلى 600-800 روبية في الشهر في عام 1990.

حسب أحد السوحات الحكومية.

إن فريقنا المتحفز في عمله والذي يتكون من 160 عامل، بالإضافة إلى أكثر من 500 متطوع، يقدم بشكل استباقي مهارات التدريب المعززة للأطفال الذين يعيشون في العشوائيات. وبحلول عام 2009، سيكون بإمكان 20000 طفل تراوح أعمارهم ما بين 2-8 سنوات أن يقرأوا جيداً حوالي 600 كلمة من أجل تعليمهم. بما سيتحقق بخبرة كاثا إلى مستويات جديدة من أجل تكبير التحول والتعاون على نطاق واسع. أنا نذكر في حياتهم كتاباً شفافاً مليء بالألوان ومبتكر وموضوعي بالأفكار والرؤى، والبداية تتمثل في برنامج جديد.

وجرى للتغيم المبكر للأطفال الصغار، وهذا هو الدافع الذي يمضي قدماً بعملنا في هذا المجال منذ 1990.
In Other Words, 2nd edition – by Mona Baker

Translation: 

The narrative is a call for action to eradicate income and economic poverty in urban slums. Quality education for children and an envisionedlangue spoken by children is at the core of our web.

Kathak, a resource for a single parent to come out of poverty and poor health, has been helping children and their families. It is a pathway for children to get quality education in the last decade that has been the voice of children and not just children. With 200 children in the core team, the Kathak team has been involved in the movement to help children and their families.

Warm greetings!

Kathak is a call for action to help children in urban slums realize their full potential through community-based quality learning.

Vision 2020

To impact 80% of urban disadvantaged communities across India.

Education

We bring positive change into the lives of children and their mothers living in 72 communities. To date, 50,000 children have received quality education.

Story Centre

We believe in the power of story as a tool for sustainable learning, character building, and culture linking.

People

We have a band of over 150 dedicated staff and over 500 volunteers committed to the cause.
مساعدة كل طفل في عشوائيات الحضر على تحقيق ما يصب إليه من خلال التعليم عالي الجودة والمرتكز على المجتمع.

الرؤية 2020:
التأثير على 80% من المجتمعات الحضرية المحرومة في أنحاء الهند.

التعليم
إذن نتحدث تغييراً إيجابياً في حياة الأطفال وأمهاتهم في 11 مجتمع. وحتى تاريخه، حصل 50000 طفل على تعليم عالي الجودة.

مركز الحكايات
إذن نؤمن بقوة الحكاية كأداة للتعليم المستدام وبناء الشخصية والربط الثقافي.

الأشخاص
لدينا فريق يضم أكثر من 150 عضوا، وأكثر من 500 متطوع مؤمن بالقضية.