



Tikrit University

Journal of Al-Farahidi's Arts

DOI: <https://doi.org/10.51990/jaa.15.52.2.24>



**Lecturer. Dr. Nathume
Younis Salih**

E-Mail: nadimalmola975@gmail.com
Mobile: +9647708376795

Department of English Language
Al-Noor University College
Nineveh
Iraq

Keywords:

- Purpose Theory
- Skopos
- Translation
- Tourism Texts
- Purpose
- Expectations
- Needs
- Text Translation

Article History:

Submitted: 15/06/2022
Accepted: 13/10/2022
Published: 08/12/2022

The Application of Skopos Theoretic Approach to Translating Arabic Tourist Texts into English

A B S T R A C T

This study tackles the translation of Arabic tourist texts into English within the perspective of skopos theory. The word (skopos) from Greek stands for the purpose or objective of the translation.

Skopos theory simplified as 'the end Justifies the means' is a purpose or objective based approach to translation which assumes that the skopos of the translation is the main decisive factor in choosing the translation methods and strategies.

Translation conducted in accordance with this theory is gaining ground in numerous non-literary domains such as, the translation of scientific, medical, commercial and economic texts, in addition to the translation of tourist texts which is the focal point of this study.

The study aims at exploring various translation options offered for the translator within the framework of skopos theory; it also aims at raising translators' awareness of their audience needs and expectations.

The study hypothesizes that each translation task has a certain skopos or purpose to fulfill and that the skopos of the translation is the main determinant of the methods and strategies used to conduct the translation task, it also assumes that the translator as an expert in translational action must carry out his translation task in a way that better serve the interests of translation partners.

To test the validity of the hypotheses, a practical chapter is presented which includes data analysis of several tourism related excerpts taken from a tourist text entitled (Al-Najaf Al-Ashraf). These excerpts were handed over to 4 translators to carry out the task of translation. Their translation versions will be verified to determine compliance to achieving the purpose of the translation which is simply to attract more tourists to visit the advertised area.

The study concludes that translation from skopos theory perspective is a target text-oriented process; its main objective is to produce a target text that will better serve its purpose or skopos. It also concludes that translator should fulfill his translation task in a way that conforms to target text receivers needs and expectations.



Theoretical Part:

Definition of translation:

Translation has been viewed and defined variously by numerous scholars. Some scholars perceive it from equivalence perspective while others conceive it in terms of meaning transference. For Ray (1962: 187), it designates "the transference of meaning from language into another". Savory (1968: 34), agrees with Newmark (1982: 7, 1992: 27) and views translation as: "A craft attempting to replace a written message and/or statement in another language". Farghal and Shunnaq (1999: 2) stress that translation is "often regarded as a project for transferring meaning from one language to another". Catford (1965: 1), Nida and Taber (1974: 12), McGuire (1980: 29), Aziz (1998: 258), and Aziz and Lataiwish (2000: 61) who are in favor of a translation that is equivalence oriented, perceive translation as a "process of substituting a text in one language for a text in another".

As for meaning, different concepts have been proposed for the term 'meaning' in the context of translation: as the content of the message (Nida and Taber, 1974: 12) the total operative context (Steiner, 1975), and a property of language (Catford, 1965: 35). These conceptions of meaning are built on different theoretical frameworks. Nida and Taber, for instance, stick to the communicative theory of translation; Steiner believes in hermeneutics. Catford follows the Firthian theory of meaning. Other conceptions regard meaning as ideas in the mind (realist theories), or as related to past experiences (behaviourist theories), or yet as something related to the linguistic and non-linguistic context, i.e., immediate contexts and cultural situations. Meaning, however, cannot be given a specific framework nor be conveyed via one single system (e.g., linguistic, cultural, psychological); rather a combination of systems might contribute appropriately to the meaning of the text.

In the current study, we are not in the position to support an idea or a theory of meaning against another, for theories and models may differ, but still each has certain useful features. Integrating different insightful ideas from different theories is of paramount importance for the translation process in its both phases: comprehension and reconstruction.

Skopos Theory:

Skopos theory represents a modern orientation in the field of translation. It can be seen as a shift from linguistic and traditional trends to a more functionally based method to translation.

According to Vermeer (1989) "Skopos theory is an approach to translation that liberates the translator from the restrictions of the source text and gives the translator more room and more options when translating the text" Vermeer (1989: 15).

Skopos theory was initially introduced by Hans J. Vermeer in the 1970s and was presented as a theory that is based on achieving translation skopos or objective. This realization of the translation objective represents the key requirement that would render the translation process successful and vital (ibid).

According to Hua (2007) skopos theory." reflects a general shift from predominately linguistic and rather formal translation theories to a more functionally and socioculturally oriented concept of translation. This shift drew inspiration from communication theory, action theory, text linguistics and text theory, as well as from movements in literary studies towards reception theories" (Hua, 2007: 3-4).

In the translation of academic and scientific documents, contracts, tourist brochures etc., the context related factors should be taken into consideration. These context related factors comprises the target text recipients, translation client and the intended purpose or skopos of the translation task. Accordingly, "translation is viewed not as a process of transcoding, but as a specific form of human action; that is, like any other human action, translation has a purpose". Vermeer (1989:25).

Skopos Theory Based Translation:

Skopos theory stresses the importance of the translation skopos or objective. The theory confirms that the TT is determined by the purpose of the translation task. Consequently, the translator should resort to using translation methods and strategies required to achieve this purpose.

According to Vermeer (1989) "An awareness of the requirements of the skopos thus expands the possibilities of translation, increases the range of possible translation strategies and releases the translator from the corset of an enforced and hence often meaningless literalness" Vermeer, (1989: 186).

For Vermeer (1989), "the attention is turned away from the source text and directed towards the purpose of the communication, like any other human action, translation has a purpose and this purpose must be defined before translation can begin. Skopos theory adopts a prospective attitude to translation, as opposed to the retrospective attitude adopted in theories which focus on prescriptions derived from the source text" Vermeer, (1989:25).

Schäffner (1998: 235) outlines that Skopos theory has emerged in response to the ever-increasing need for translation of non-literary types of texts such as, academic and scientific documents, tourist guides, contracts, instructions for use, etc., in all these types of translation, the context related aspects must be taken into consideration.

The key issue in this theory is that the main determinant of the translation process is the function of the target text which is specified by the needs and expectations of the target text recipients. "The Skopos is largely constrained by the target text user (reader/listener) and his/her situation and cultural background" (ibid: 236).

The skopos or purpose of the translation is specified by the translation client who assign the translation task and authorize the translator to implement the translation. The translator on the other hand is committed to implementing the assigned translation task provided that the skopos of the translation is achieved. The client can modify the source text to achieve another objective and can also determine the intended purpose and the targeted audience of the target text.

Skopos Theory and Culture:

Skopos theory claims to be a general or universal model of translation, which can be applied to each and every cultural circumstance as well as preparing the ground for culture-specificity together with anti-universalism. Functionalism almost seems to be a package of ready-made and feasible explanations for all the problems relevant to translational practice (Nord, 1997: 120). The agreement among translators, initiators and skopos alleviates the problems arising from the cultural gap to the extent that theory can give a response to all the critiques. Admitting the practical and useful model skopos theory offers is that it makes explicit and offers a totalized explanation for this general and obvious phenomenon already existent in the field with its own terms zipped in a theory. Skopos theory provides the general contours of how the profession of translation functions in every culture.

Skopos theory defines the ideal translation conditions. For example, as far as literature is concerned, a translator needs to be sure of the accurate intention of the author, succeed in verbalizing this interpretation in such a way that the reader can make the same interpretation and match the expectations of the target reader with those of the source reader as long as the commission does not require otherwise. However, culture specific conditions are various and Skopos theory is incomplete without an analysis of those conditions from socio-cultural, contextual perspective and effect on the target reader as well as an account of the intertextual coherence between source and target text. Yet Skopos theory explains those conditions to a certain degree, but not completely. Moreover, cultural dimensions marginalize some aspirations of Skopos theory, as culture in general has a limited and monolithic view of translation. This will necessarily affect the possibilities of translations made, particularly in terms of literary translation (Nord, 1989: 120).

Adaptation:

Due to the growing interest and importance of scientific, technical and commercial documents in the twentieth century, thus there has been more need for transparency in translation with more emphasis on effective communication. We could envision this as having a form of adaptation that permits reproducing a text for a new audience or readership.

According to Bastin (2001)" adaptation may be understood as a set of translative operations which result in a text that is not accepted as a translation but is nevertheless recognized as representing a source text of about the same length" (Bastin, 2001: 5). In this framework, adaptation might incorporate certain unclear notions such as rewriting, imitation etc. Through the comparison of adaptations with the original texts, we can perceive the modes or ways of implementing adaptations in addition to the causes or motivations to adapt and the restrictions or limitations on adaptation. With regard to adaptation mode, we have the following modes:

- 1. Original Transcription:** Word-for-word reproduction.
- 2. Omission:** Elimination or reduction of part of the text.
- 3. Expansion:** Making explicit information that is implicit in the original.

4. Exoticism: The substitution of stretches of slang, dialect word in original text by rough equivalents in target language.

5. Updating: Substituting old information by new equivalents.

6. Situational Equivalence: using a context that is more common than the other original context

7. Creation: Substituting the original text for another text which preserves the required ideas, functions and message of the original.

Ideology and Skopos Theory:

The exercise of ideology in translation is as old as the history of translation itself. According to Fawcett (1998: 107) "individuals and institutions apply their particular beliefs to the production of certain effect in translation". However, the concept of ideology has been neglected by the linguistic approaches to translation due to their focus on scientific descriptive models and also on the empirical data for their research. Thus, according to Venuti "they remain reluctant to take into account the social values (and ideologies) that enter into translating as well as the study of it" (Venuti, 1998: 12).

The deficiency of old linguistic-based approaches, which focus on textual forms to explain the social values in translation and many other languages use related aspects, have contributed to the development of a new tendency of research known as Critical Discourse Analysis (CDA) whose main objective is to portray the ideological factors underlying the process of translation. Within CDA perspective, all uses of language including translation is based on ideological factors, thus translation is always a field for ideological confrontations.

Schäffner (2003: 23) argues that "all translations are ideological since the choice of a source text and the use to which the subsequent target text is put are determined by the interests, aims, and objectives of social agents". She is in favor of Van Dijk's ideology definition as "basic systems of shared social representations that may control more specific group beliefs" (Van Dijk, 1996: 7). Translators are then those people who let their knowledge govern their behaviour, and that knowledge is ideological, i.e., controlled by ideological norms. However, translators are, to a certain extent, not aware of ideological factors governing their process of the source text interpretation (ibid).

Practical Part:

Data Analysis:

This part of the research comprises the analysis of a tourist text entitled (Al- Najaf Al-Ashraf). From this text (5) excerpts have been chosen and handed over to (4) translators to carry out the task of translation. Their renderings will be analyzed to pinpoint weakness points and misinterpretations. Alternative renderings will be proposed in case the offered ones proved inappropriate.

It is worth mentioning that achieving the objectives of the translation task which is simply promoting tourism through attracting foreign tourists to visit these areas would be the criteria to verify how successful the 4

translators were in rendering the proposed text within the framework of skopos theory.

ST:

النجف الأشرف:

"النجف الأشرف مدينة تاريخية مقدسة وحاضرة علمية ودينية عريقة، نشأت حول مرقد الإمام علي (عليه السلام) في ظهر الكوفة عند إظهاره في أواخر القرن الثاني، ثم ورثت الكوفة مكانة وسكانا وهي اليوم إحدى كبريات المدن العراقية ومراكز المحافظات فيها.

تقع مدينة النجف على حافة الهضبة الصحراوية الغربية من العراق جنوب غرب بغداد على بعد ١٦٠ كم على خط طول ٤٤ درجة و ٢٠ دقيقة وعلى خط عرض ٣٢ درجة وترتفع فوق مستوى سطح البحر بـ ٧٠م تقريباً. ويحد مدينة النجف من الغرب منخفض بحر النجف متصلاً بناحية الشبكة وبالحدود السعودية ومن الجنوب والجنوب الغربي مدينتا الحيرة وأبو صخير على بعد ١٨ كم ومن الشرق الكوفة وتبعد عن مسجد الكوفة بـ ١٠ كم. أما حدودها الإدارية كمحافظة فهي كالتالي: من الغرب والشمال الغربي المملكة العربية السعودية ومحافظة الأنبار ومن الشمال الشرقي محافظة كربلاء وبين الشرق والجنوب الشرقي محافظتا بابل والقادسية.

وللنجف عدد من الأسماء أخذت من الموقع والواقع فأسم النجف عند أهل اللغة يعني التل والمكان الذي لا يعلوه الماء المستطيل المنقاد. ومن أسمائها الغري: وهو الحسن من كل شيء. وللنجف عدة أسماء أخرى منها المشهد وهو ما ذكره ابن جبير وابن بطوطة في رحلتهما وهو تسمية لكل باسم البعض والأظهر والأشرف فيها وهو مشهد القبر المقدس ومازال هذا الاسم متداولاً حتى الآن لدى سكانها فيقال مشهدي في النسبة والمشاهدة.

ولللنجف الموقع أسماء أخرى منها ما كان معروفاً تاريخياً ومنها ما ورد في أحاديث الأئمة من أهل البيت (عليهم السلام) مثل بانقيا والجودي والغربي واللسان والربوة والطور وظهر الكوفة. والمعروف تاريخياً أن المنطقة في العهد الجاهلي كانت متنزهاً لملوك الحيرة اللخمين. وإنها كانت مكاناً تعمره الأديرة المسيحية التي يقوم على شؤونها القسيس والرهبان ومنها دير ابن مزعوق ودير مارت مريم ودير حنا ... وتتميز النجف بمناخها المعتدل وجمال أوديتها وكذلك طبيعتها السياحية الجميلة."

ST Analysis:

The ST entitled (Al-Najaf Al-Ashraf) is a religious tourist text derived from (Najaf tourist guide) issued by Iraqi Tourism Ministry. The text includes information about the city of Najaf particularly the location and the administrative borders of the governorate.

The writer elaborates on the religious status of the city starting by pointing out the location of the holy shrine of Imam Ali (peace be upon him), and then the writer goes on to mention the names of the city in its different historical phases relevant to location and nature of the city.

Finally, the writer indicates that the ancient city of Najaf was a place abundant with Christian monasteries supervised by priests and monks, such as Ibn Mazook monastery and Mart Merry monastery.

With respect to realizing the skopos of the text, it is obvious that the writer has taken the issue of achieving the purpose of writing the text as a priority which is evident through citing certain facts about the history of the city and its location, in addition to its appellations in different historical eras until the present time. These facts might play an essential role in stimulating the interest of the readers particularly foreign tourists who might find such texts (places) appealing and attractive.

Excerpt 1:

"النجف الأشرف مدينة تاريخية مقدسة وحاضرة علمية ودينية عريقة، نشأت حول مرقد

الإمام علي (عليه السلام) في ظهر الكوفة عند إظهاره في أواخر القرن الثاني".

Trans.1: Najaf is a great Iraqi religious and historical city. When the shrine of Imam Ali (peace be upon him) was found in the late second century, Najaf has been established backwards Al-Kufa city.

Trans.2: The holy city of Najaf is a historical sacred city and ancient scientific and spiritual metropolis, it clustered around the shrine of Imam Ali (peace be upon him) new Kufa at the end of the second century.

Trans.3: Najaf is a historical sanctified city and academic religious metropolis. It evolved around the holy shrine of Imam Ali (PBUH) at the back of Kufa in the late second century.

Trans.4: Noble Najaf is a historical and sacred city and also a scientific and religious metropolis, established around the holy shrine of Imam Ali (PBUH) in the back of Kufa in the late second century.

(Excerpt 1) Analysis:

Trans.1 rendering of,

"نشأت حول مرقد الإمام علي (عليه السلام) في ظهر الكوفة عند إظهاره في أواخر القرن الثاني"

into "when the shrine of Imam Ali (peace be upon him) was found in the late second century, Najaf has been established backwards Al-Kufa city" does not seem to communicate facts to the TT readers accurately.

The ST conveys a historical information that the city grew or clustered around the holy shrine of Imam Ali (PBUH). While the translator's rendering hasn't indicated the fact that the city was first founded around the holy shrine, hence depriving the tourists from a key information which they are usually keen to know. Moreover, this key information is distorted by the translator when he deprived the TT from its spiritual dimension which is the point of attraction for the tourists – viz, the city grew round the shrine and that Imam Ali (PBUH) is in terms of western religious values, the patron of the city. Hence, this translation lags far behind the purpose of the ST. Again, the translator fails to accurately locating the city in his translation of the ST.

Rendering,

في ظهر الكوفة

Into backwards Al-Kufa is supposed to illuminate the tourists background knowledge and not to confuse them; so consequently, the purpose behind the translation is not realized.

في ظهر الكوفة

To be noted, is a formal and to a certain extent an archaic lexical item which was used to refer to the southern part of something. To serve the purpose of the text, the translator could have added some useful information in this regard such as (10km south of Al-Kufa).

النجف الأشرف

Has been translated into Najaf (Trans.1, 3), the holy city of Najaf (Trans. 2) and Noble Najaf (Trans.4). None of these renderings is adequate, since.

النجف الأشرف

Is the historical and popular name of the city, it should have been rendered literally into (Al-Najaf Al-Ashraf). This translation might motivate the tourist to know more about the implications of the modifying lexical item 'الأشرف' 'Al-Ashraf' such as (sacredness, nobility, etc.) and hence enrich his knowledge.

في أواخر القرن الهجري

Seems to be neglected (or even dropped) from the translators' renderings.

None of the translators had precisely identified which calendar to refer to whether it was Gregorian or Hijra. This should have been explicated in order to give the tourist an accurate image of when the shrine and the city were erected.

Therefore, the more appropriate translation would be (Al-Najaf Al-Ashraf is a historical sacred city and an ancient scientific and religious metropolis, it was erected around the holy shrine of Imam Ali (peace be upon him) when was discovered near Al-Kufa in the late second century of Hijra).

Excerpt 2:

"ويحد مدينة النجف من الغرب منخفض بحر النجف متصلاً بناحية الشبكة وبالحدود السعودية".

Trans.1: It is bounded from the west by Najaf low sea related to Al-Shabaka district and the Saudi borders.

Trans.2: Najaf is bordered from the west with Bahrulnajaf pan near by the Shabaka district and Saudi Arabia.

Trans.3: It is limited by low sea of Najaf, which is connected to Al-Shabaka district and Saudi Arabic boundaries.

Trans.4: The Najaf Sea surrounds the city from the west and this sea is connected with Al-Shabaka district and with Saudi borders.

(Excerpt 2) Analysis:

منخفض بحر النجف

Is rendered into 'Najaf low sea', 'low sea of Najaf' (trans.1 and 3 respectively) which are all inadequate. These renderings give the impression of having another high sea in Najaf which is not the case. This misunderstanding could have been avoided by using for instance, 'Najaf Sea depression'. This rendering gives a clear image of the location of the city in the sense that the sea of Najaf lies at its western borders.

As for trans.4 rendering of

منخفض بحر النجف

Into (Najaf Sea) is also inappropriate since it tells the tourist nothing of importance about the sea which does not exist now. It is noted that this sea stretches from the northern part of Najaf city till reaching the southeast part of al-Hira. Historically speaking, the sea was the water passage by which ancient Iraq was linked to Arabian Gulf, India and China and through which the Chinese and Indian ships were transporting different types of goods to al-Hira kings.

Trans.2 rendering of

منخفض بحر النجف

Into 'Bahrulnajaf' is to some extent successful in rendering the meaning, but it should be mentioned along with explicating information about the sea.

Therefore, the more adequate rendering would be, (Najaf city is bordered from the west by the depression of 'Bahrulnajaf', the sea once was existent in Najaf).

Excerpt 3:

"وللنجف عدد من الأسماء أخذت من الموقع والواقع فاسم النجف عند أهل اللغة يعني

التل والمكان الذي لا يعلوه الماء المستطيل المنقاد".

Trans.1: Najaf has been called by several names derived from its location and nature. The name of Najaf linguistically means the hill or the place that no flood can go over.

Trans.2: Najaf has a plenty of names derived from both location and reality, Najaf for linguists is a hill where no water can reach.

Trans.3: Najaf has many names taken from location and reality, the name Najaf means the hill or the place which running water does not override.

Trans.4: Najaf has many names taken from location and nature, the name Najaf means a hill or a place above which water cannot come.

(Excerpt 3) Analysis:

Trans.2, 3 and 4 rendering of

الماء

Into "water and running water", is inadequate, since the kind of water meant here is the flooding water which submerge vast reaches of plain lands but stands unable to inundate highlands which are naturally fortified to withstand such flooding. On the other hand, such rendering reflects a clear adherence to the literal approach to translation which distorts the ST original meaning and makes the translation incapable of communicating some geographical facts to TT readership. That is, Najaf being 70 meters above sea level, makes it invulnerable to flood water resulting from heavy torrential rain. Explicating things as such, the translator would be able through delivering such information to arouse the interest of the tourists and then finally realizing the purpose of translation. Only Trans.1, rendering of

الماء

Into 'flood' can be said to be partially successful. 'Flood' is a key information pertinent to the location and nature of the city and providing

such information will contribute to achieving the purpose behind the translation, which is simply stimulating the tourists interest in the city under discussion. Therefore, the more adequate translation would be (Najaf city has several names taken from location and reality, for linguists the name Najaf means the hill that no flood can submerge).

Excerpt 4:

"وللنجف الموقع أسماء أخرى منها ما كان معروفاً تاريخياً ومنها ما ورد في أحاديث الأئمة من أهل البيت (عليهم السلام)".

Trans.1: Najaf has other well-known names, some of them were historically known, while others narrated in Imam's traditions (peace be upon them).

Trans.2: As for the location, it also enjoyed abundance of names, some of them were historically recognized, while others were mentioned in the literature of the Imams relatives.

Trans.3: The position of Najaf has many other names, some were historically known, while others were mentioned in words of Imams (peace be upon them).

Trans.4: The location of Najaf has other names, among them what was known historically and mentioned in the sayings of Imams of Ahl Al-Bait (peace be upon them).

(Excerpt 4) Analysis:

Trans.2 rendering of

أهل البيت

Into "Imam's relatives" is inadequate, since such translation detaches the ST text from its influential spiritual values that the TT readers expect the translation to be charged with. The translator should have been committed to realizing this influential dimension which is part of the purpose of the translation itself. Therefore, he should have rendered this part of the text in a way that highlights such significant religious and spiritual aspects and then finally realizing the translation objectives.

On the other hand, trans.1 rendering of

أهل البيت

Into Imam's traditions is also inadequate and inaccurate, since 'traditions' refer to beliefs or customs shared by a particular group of people, it may refer sometimes to prophetic sayings. However, in no way it can be used to describe the Imams of Ahlil-Bayt. Such inaccuracy could be attributed to the translator's ignorance of some features which characterize religious texts and their cultural implications.

It is also noted that

أهل البيت

Is dropped from trans.3 rendering, hence this translation does not conform to TT readers expectations who are keen to know every bit of information. Therefore, responding to TT readers needs and expectations requires that the translator should be loyal to the message intended by the ST.

Trans.4 rendering of

أهل البيت

Into 'Ahl Al-Bait', on the other hand, is to a certain extent successful in that 'Ahl Al-Bait' would raise the curiosity of the TT readers to look for (Who Ahl Al-Bait) are? However, the translator could have explicated what does this phrase refer to by a bracketed note as in the following proposed translation, (With regard to Najaf location, it has several other names, some of them are known historically while others were mentioned in the sayings of the Imams of Ahl Al-Bait (peace be upon them).

Excerpt 5:

"والمعروف تاريخياً أن المنطقة في العهد الجاهلي كانت متنزهاً لملوك الحيرة اللخمييين".

Trans.1: Historically speaking, during the pre-Islam era it was an area for picnic for the kings of al-Hira.

Trans.2: It is a historical fact that the region during the Jahili era was like a park for the Lakhmid kings of al-Hira.

Trans.3: Historically, the region of Najaf also was a park for the kings of al-Hira in pre-Islam era.

Trans.4: Historically speaking, it is known that this region in the pre-Islam era was a park for al-Hira kings.

(Excerpt 5) Analysis:

Trans.1, 3 and 4 renderings have dropped

اللخمييين

From the TT, hence made the translation deficient in essential historical information which contributes to sustaining the factor of attraction for tourists, and this represents the prime objective which the translator should be after. The 'Lakhmids' to be noted, were a group of Arab Christians who lived in southern Iraq, and made Al-Hira their capital in 266. They founded a powerful kingdom and were able to form a large army so they seized many cities in Arabia.

As for trans.2, though he rendered

ملوك الحيرة اللخمييين

Into 'Lakhmid kings of Al-Hira', hence did not convey the accurate historical fact that these kings were in a well-known center of civilization – viz. Al-Hira.

متنزهاً

Is inadequately rendered into 'area for picnic', (trans.1), 'park', (trans. 2, 3 and 4). All these renderings are inappropriate since using (picnic) or (park) in historical texts gives the impression that the translation is done with complete negligence of its objectives which are simply to attract tourists and stimulate their attention. The translator could have resorted to a different translation which might be compatible with the historical nature of the text and in a way that will eventually achieve the translation objectives. Therefore, (hunting area) might be the appropriate rendering and hence the adequate translation would be (It is a well-known historical fact that the area in the pre-Islam era was a hunting area for the Lakhmid kings of al-Hira).

Conclusions:

The study concludes the following:

1. Skopos theory, simplified as ‘the end Justifies the means’ is an effective tool to liberate the translation from the confinements of the source text. Therefore, the purpose of the TT determines the translation methods and strategies.
2. Skopos theory as a functional approach to translation defines translation as a purposeful, transcultural activity and argues that the linguistic form of the target text should be determined by the purpose it is meant to fulfil.
3. Within the perspective of skopos theory, the ST is seen as an offer of information, while TT is seen as a second offer of information; both translational acts are purpose-driven, outcome-oriented human interactions and also multicultural events.
4. Translator, as an expert in any translational act, should conduct his translation in a way that conforms to TT receivers needs and expectations.

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