

The Language of Dark and Bright: A Corpus Linguistic Analysis of the Concept of Death and Life in the Translated Autobiography “Dying to Be Me”

By

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Abstract

This paper uses a 150,000-word English-Arabic parallel corpus of the autobiography of Anita Moorjani's *Dying to Be Me* (2012) to examine how culture-bound expressions such as death and happiness were translated from English into Arabic in the strongly intimate autobiography novel under examination. To do so, the corpus linguistic analysis tool SketchEngine has been used. Comparing the size of the English text with its Arabic counterpart using the wordlist tool of SkerchEngine, the researcher found that the number of words (types) in the Arabic translation is similar to that of the English source text. The researcher carried out a keyword analysis and compared the English and Arabic texts to identify the terms for death and life saliently used in the text. Using the parallel concordance tool and comparing the English text with its Arabic translation showed that the translators mainly resorted to the following techniques of oblique translation as follows: Domestication (73.5%) and foreignization (26.5%). Transposition and modulation were the techniques maximally used in the domestication strategies whereas literal translation and borrowing were the most used techniques in the foreignization strategies. Accordingly, domestication strategies prevailed among the translation of this novel. The study recommends further investigations to be conducted using the same approach but on larger corpora of other genres, such as biographies, young literature, and science fiction.

Keywords: English Arabic Translation, concepts of death and life, corpus linguistics, parallel corpus, Corpus-assisted approach, translation techniques, translation strategies, SketchEngine, *Dying to be Me*.

Introduction

Different cultures deal with the concepts of death and life differently. They may have dissimilar values, beliefs, morals, habits and behavioral conventions towards the aforementioned concepts. Analyzing the translation of parallel texts in two languages is the purview of corpus translation studies. The corpus approaches to translation prevent the translator from being biased (Baker, 2018). They help analyze the connotative and denotative meaning of the word (Jiang & Rij-Heyligers, 2008). Likewise, parallel corpora which include texts along with their translations are considered beneficial and of great importance for translators and linguists (Zanettin, 2017). While translating from one language into another, difficulties may arise, which compel the translators to adopt certain translation strategies/techniques.

Bruner et al. (1996) emphasized the strong relationship between language use and culture. In fact, meaning may not be grasped appropriately if the cultural context is not taken

into consideration. Interestingly, different cultures can have different interpretations of the same symbol. For example, the white color may be used as a symbol of happiness in some cultures, yet it can stand for sadness in other cultures, as in the Arab world where people wear white clothes at funerals. Similarly, it can be noticed that language plays a key role in different societies and cultures when it comes to expressing condolences, for example. In short, language helps give expression to a great deal of cultural norms and conventions that stand behind linguistic practices such as greetings, expressing feelings of empathy or sadness, opening and ending conversations, and conveying happiness and joy. Hence, a wide range of linguistic expressions are noticed to be shaped based on what a particular culture values or devalues. The expressions of death and life and the differences across English and Arabic cultures is one example of this.

Although the concepts of death and life are universal (all human dies, all humans live), the perception of death differs from culture to another. Almost every person is frequently haunted by the term "life not lived," even if we have been alive the entire time. There seems to be no better true version of one's life, but the possibility of evoking it can occur at any phase of one's life. This is a possibility that authors find very attractive even when they are facing death: In Anita Moorjani's (2012) *Dying to be Me*, the dual nature of living/dying and life/death are elaborated. This paper contributes to the emerging literature on emotions and geographies in which people are living and dying in a range of spatial contexts and relationships. Our particular focus is the emotional experiences of the dying, explored through an analysis of both the original and translated life/death narratives. The study tries to highlight differences in meaning and concepts of delivery in the translation process by examining how problematic items relating to the spectrum of what lies between the concepts of death and life are treated during the process of translation. These items are perceived as vexatious because their values differ in the source culture or they are missing in the receiving culture. The focus is on identifying the techniques and strategies adapted by the translators in rendering the target text.

The translation solutions identified by Baker (2018) are the following: generalization, neutralization, substitution, loaning, paraphrasing, omission, and illustration. On the other hand, Vinay and Darbalnet (1995), associated translation techniques or procedures as the following: borrowing, calque, literal, transposition, modulation, equivalence, and adaptation. Furthermore, translation strategies based on Venuti (1995) are foreignization and domestication. Results of this study will lead to the ultimate goal of identifying the most preferable solutions that can be followed when translating similar genre of literature in the Arab world. Hence, this research study seeks to answer the following two questions:

1.2 Research questions

1. What are the most frequent tokens in English and Arabic versions of the parallel text of "Dying to Be Me (2012)"?
2. What are the strategies and techniques adopted by the translators in translating "death and life" related items in "Dying to Be Me (2012)"?

Literature review

2.1 Translation strategies

As there is a variety in the methods of translation, there are different techniques and strategies to be followed by translators. Unfortunately, there is no clear-cut line between the terms techniques and strategies, as some scholars use them interchangeably. The term

'translation strategies' is frequently used in the context of translation studies to refer to "specific techniques" dealing with solving translation problems. Baker (2018), for example, suggested some translation strategies to deal with the challenges that may arise while translating a text from one language into another:

Table 1 Baker's (2018) 8 translation strategies

| Name of the strategy | Function | Example |
|-----------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| Using general words "generalization" | Used when the translator cannot find an equivalent in the target language; changing the semantic level of the problematic expression and using a more general word to express the target text's context. | يُصلي Worship |
| Using neutral words "neutralization" | Using less expressive words in the target text. It can be followed when the translator wants to be objective. | مات less expressive equivalent: passed away. |
| Cultural substitution | Replacing a word in the source text with a suitable word in the target language, considering its cultural effects on the target audience. The goal is to make the target text seem natural to the target reader. | Kind of adaptation |
| Loan words | Required when the translator deals with cultural or new expressions. If the word occurs many times in the text, The translator should explain the loan word the first time it appears in the text. | زكاة Zakat (one of Islam pillars) |
| Paraphrasing using related words | Used when a word in the source language exists in the target language but in a different form. | The rich and creamy KOLESTRAL-SUPER is easy to apply. كولسترال سوبر غني ويشبه الكريما وسهل الاستخدام. |
| Paraphrasing using unrelated words | Used when the translator wants to simplify a complicated word in the source language which is unknown in the target language, using other words with the same meaning. | Affidavit إفادة خطية |
| Omission | Used when the translator wants to shorten the sentences or avoid repeating some unnecessary words. | فخامة الرئيس President |
| Illustration | Used when the TT equivalent is not enough in rendering the meaning of the ST concept. Translators in this strategy explain the concept briefly. | tagged teabags |

Knowing when and how to use these solutions is the aim of Baker's translation strategies list. Each translator can decide which strategy he/she needs depending on the context. Vinay and Darbelnet (1995) adopt a model in classification translation solutions under their proposal of "contrastive stylistic analysis of translation." In this model, the scholars suggest two broad methods and seven techniques to deal with stylistic translation problems. The two

main methods are direct and oblique translation. Techniques classified under direct translation strategy include borrowing, calque, and literal translation. They are further explained in Table 2 below:

Table 2 *Vinay and Darbelnet (1995) 3 techniques of Direct Translation*

| Technique | Function | Example |
|-----------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| Borrowing | Transferring SL words to TL to fill a lexical gap. | Hijab, Kaa'ba انترنت، فيس بوك، تويتر |
| Calque | Transferring SL expressions and structure by means of literal translation. Commonly used in the translation of collocations, names of organizations, compounds and phrases. | Arab Spring- الربيع العربي Spiderman- الرجل العنكبوت Skyscrapers- ناطحات سحاب |
| Literal | Adhering to the linguistic structure, style, and feel of the SL. It usually occurs between languages of the same family, but it can be applicable between languages of different families (for example, Arabic and English.) | I get up early everyday. استيقظ مبكرا كل يوم |

Techniques classified under oblique translation are explained in Table 3 below:

Table 3 *Vinay and Darbelnet (1995) 4 techniques of Oblique Translation*

| Technique | Function | Example |
|---------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| Transposition | Replacing one word class with another without changing the meaning of the message. It is common when languages belong to different families and have different structure systems (for example, Arabic and English). | The economy did not stop growing. ينمو الاقتصاد نموا ثابتا |
| Modulation | Changing the message due to change of point of view. For example, a negative SL expression is changed to a positive TL expression. Another usage is with different cultural connotations. | It is not a strong argument. انها حجة واهية It warmed my heart. يتلج الصدر |
| Equivalence | Substituting a word or expression in the SL with one already available in the TL. For example, proverbs and cliches that describe the same situations across languages by different stylistic means. | Birds of a feather flock together. الطيور على أشكالها تقع |
| Adaptation | Explaining SL items that do not exist in TL. For example, translating culture specific items. | الطواف حول الكعبة Circling around the Holy Cube. |

When it comes to measuring readers' response and acceptance, translation strategies relevant to the ethical dimension have been discussed in Venuti's (1995) definition of foreignization and domestication. The basic definition of domestication strategy is that the foreign features of the ST are accommodated in the TT; accordingly, the TT appears natural in the target culture. Munday (2016) further explains that domestication involves translating in a transparent, fluent, invisible style in order to minimize the foreignness of TT.

On the other hand, foreignization, according to Venuti (1995) is an ethno deviant pressure on the TL culture values to register the linguistic and cultural difference of the foreign text, sending the reader abroad. It is a non-fluent or estranging translation style designed to make visible the presence of the translator by highlighting the foreign identity of the ST and protecting it from the ideological dominance of the target culture (Munday, 2016).

2.2 Corpus linguistics and translation studies

Corpus Linguistics is "the study of language based on examples of 'real-life' language use" (McEnery & Wilson, 2001, p. 1). Corpus linguistic software packages and techniques are widely utilized to investigate several linguistic and social phenomena. According to Taylor (2008), corpus linguistics is a methodology rather than a theory of language.

Corpus Linguistic techniques are widely used in investigating several linguistic phenomena and disciplines, including translation, discourse, lexicology, lexicography, grammar, to mention a few. The techniques that are common in corpus linguistics are dispersion, frequency, collocation, concordance, and keyword. Parallel concordance displays information in the source and target texts in an organized way and shows the words and meanings in their contexts. (Cheng, 2011).

There is a kind of arrangement of multilingual corpora which is parallel corpora containing the same texts in different languages (Yang & Li, 2003), and this type is useful for translation analysis. In this case, sentences in a particular language are aligned with their counterparts in the other language. Using corpus linguistics software packages and when searching for a particular term, they will automatically get the sentences where the term is mentioned in the source, and the target language, i.e., the mentions will be displayed together in both languages (Cheng, 2011). Users can, then, observe how the selected word or phrase is translated. For this study, the researcher created a parallel corpus by uploading the original English autobiography of Moorjani along with its Arabic counterpart.

The corpus approaches to translation can help analyze the connotative and denotative meaning of the word (Jiang & Rij-Heyligers, 2008). Parallel corpora, which include the texts along with their translations, are beneficial and of great importance for translators and linguists (Zanettin, 2017). Baker (2018) is among the leading scholars to explore the use of a corpus-assisted approach in translation. This approach frees translators from the pressure possible bias. It is a matter of fact that there are several approaches used to examine translations of different languages. However, corpus increases the validity of the results. The corpus-based method tells how the word is used in its original/source and translated/ target texts and the contextual information related to it.

2.3 Translation of literary texts

Exploring mistranslations caused by cultural and ideological differences between Arab and foreign cultures is Atiyya's main interest in her MA thesis (2010). She chooses Defoe's Robinson Crusoe as a Case Study. The analysis shows that although translators follow various translation strategies to bridge the gap between the source culture and the target one, they seem to neglect the unsuitability of many source text ideologies for the target readers. Moreover, it is found that gender and age should be taken into consideration when transferring an adult's text into one for children.

In the same vein, Dukmak (2012) analyses three books from the famous series of Harry Potter and their Arabic published translations, translated by three different translators, in order to compare their translation norms. Her main concern is to investigate the treatment of cultural references, names, wordplay in the translation of children's literature into Arabic. The end

results demonstrate that there is no coordination between the three official translators and their translation norms fluctuate between adequacy and acceptability.

Believing in the necessity of adaptation in translating children's literature, Ratiba (2014) investigates to what extent adaptation can be considered as a reliable translation technique and the difficulties associated with following such a strategy. The researcher analyses the translation of the short story "The Rose Tree" into Arabic and the findings manifest the importance of adapting children's books during the process of translation, as the constraints of the target culture should be taken into consideration and the recipients' ethical values must be preserved. The extent to which the original text should be modified varies according to the translator's view and how childhood is recognized. Nonetheless, there are some cases where adaptations can be seen unnecessary or negative (Newmark, 1987).

Methods

3.1 Data sources

This study is based on an exploration of the autobiographical genre of writing concerning the struggle with death and the dying in Anita Moorjani's *Dying to Be Me* (2012).

Along with the original, the Arabic translation "أموت كي أكون أنا" by Muhammed Yesser Hassaky and Jumana Alakhras were thoroughly analyzed in detail to evaluate the difference in meaning and concept delivery in the translation process.

Moorjani's *Dying to Be Me* (2012) is a strong and intimate autobiographical novel in which she describes her physical and emotional struggle with cancer. Her book tells about her journey from cancer to a near-death experience, to true healing. Her miraculous healing is a captivating tale that will mystify even the most open-minded audience, while perhaps bringing shock to the community of near-death experiences. Moorjani's extraordinary journey starts on February 2, 2006, when she is brought to the emergency department of a hospital and given only a few hours to live owing to organ failure caused by lymphoma (cancer), which had been destroying her body since an initial diagnosis in 2002. Moorjani falls into a coma while in the hospital, gasping for what everyone thinks were her last few breaths but, in reality, it is the beginning of her new, 'actual' life.

3.2 Corpus linguistics as an Analysis tool

This study adopted SketchEngine which is a web-based tool for analysis of corpus texts. Sketch Engine assists researchers to investigate language behavior. It gives access to them to various corpora including the British National Corpus (BNC). In this study, Moorjani's (2012). *Dying to be me* (and its translated version) are uploaded to SketchEngine. The English Source text: 9340 type frequency, and 73515 token frequency, whereas the Arabic translated text: 9315 type frequency, and 70269 token frequency. This corpus analysis tool is used to create a keyword list that will ease the process of finding out relevant words and selecting the words to be investigated further. SketchEngine is also used to generate parallel concordance, i.e., the concordance lines that include the search term appear in English and Arabic. This will allow examining collocations, and identifying the sentences including the salient words and determining the translation technique and strategy used.

3.3 Data analyses and procedures

In an attempt to answer the two research questions, a thorough corpus linguistic analysis of the source text as well as the target text is conducted using Sketch Engine. The first step is to mark life and death related items. Five categories of these items are established to serve the goal of this study. These are: the meaning of life and hope, fear and anxiety, loss and misery,

pain and agony, and the concept of death and grief. In the first stage, related items are extracted and compared quantitatively.

This is followed by a qualitative evaluation stage where a number of factors are taken into account such as marking each related sentence with the adopted translation technique, accordingly, the strategy of either foreignizing or domesticating is also determined. Finally, the effect of the applied translation procedures on the quality of translation as a whole is discussed.

Results and discussion

RQ1: What are the most frequent tokens in English and Arabic versions of the parallel text of “Dying to Be Me (2012)”?

Life and hope, fear and anxiety, loss and misery, pain and agony, death and grief were the most frequent token in *Dying to Be Me*. The translation of death and life related items revealed the experienced reality of death and dying to have a strange, enigmatic element to it. In an instant, a person is alive and breathing the air that everyone breathes. That same person then stops engaging with the outside world. The contrast is striking, and it has served as a central motif in countless pieces of art and writing. It is common for people to react to the ‘living-dying’ by wanting to share a personal story of death.

By removing the separation and spacing and by conjunction of living and dying, the corporeal reality, physical and emotional intimacy of living as dying and dying as living is beautifully described in Moorjani’s writings. She used the phrase "living dying" to characterize the complexities of an event and the permeability of life and death; saying that it is intended to capture the fluid, porous, and constantly morphing relationship between the living and the dying. Her concept of 'living/dying' positions the word 'living' before 'dying,' symbolically engraving the positive worth and hope on life as the major priority.

4.1 Translation of the meaning of life and hope

By enduring such adversity, each author discovers the meaning of their existence. Moorjani’s deep core experiences on life during illness have made her aware of profound levels of knowledge, and many deeply penetrating realizations about consciousness and the oneness with all forms of life.

In her own words: “As I experienced my biggest revelation, it felt like a bolt of lightning. I understood that merely by being the love I truly am, I would heal both myself and others. I’d never understood this before, yet it seemed so obvious. If we’re all One, all facets of the same Whole, which is unconditional love, then of course who we are is love! I knew that was really the only purpose of life: to be our self, live our truth, and be the love that we are” (Anita 2012, p. 76).

Table 4 *Worldlist result for life and hope*

| English terms | English terms frequency | Arabic terms | Arabic terms frequency |
|---------------|-------------------------|--------------|------------------------|
| Life | 209 | حياة | 188 |
| love | 168 | حب | 194 |
| lifetime | 3 | عمر | 14 |
| live | 85 | عيش | 13 |
| delight | 6 | فرح | 7 |
| happy | 40 | سعادة | 31 |
| hope | 24 | امل | 28 |
| content | 2 | رضا | 4 |

Life and love are the most frequent occurrences, so they will undergo translation stylistic analysis based on the concordance results. The following screenshots are samples of the aligned sentences with “life” as the key word in context in both English and the corresponding Arabic translation.

| <input type="checkbox"/> Details | Left context | KWIC | Right context |
|------------------------------------------------|--------------------------------------------------------------------|---------------|-----------------------------------------------------------------------|
| <input type="checkbox"/> doc#0 | rd space.</s></s> | life | today.</s></s>To my dear mother, and my wonderful brother, Ano |
| <input type="checkbox"/> doc#0 | ful brother, Anoop: Thank you for being there for me through my | life | , But most especially through my illness and caring for me when I |
| <input type="checkbox"/> doc#0 | my personal relationship with Anita Moorjani, who came into my | life | through a series of Divinely orchestrated coincidences.</s></s>Fc |
| <input type="checkbox"/> doc#0 | why you can transcend any few and self-rejection that defines your | life | </s></s>Anita speaks with uncommon candor about her cancer, € |
| <input type="checkbox"/> doc#0 | why she believes she had to go down this treacherous road in her | life | , why she feels she was healed, and why she returned.</s></s>Ai |
| <input type="checkbox"/> doc#0 | and why she returned.</s></s>And make no mistake about it, her | life's | mission is in a very big way rejected in the fact that you're about t |
| <input type="checkbox"/> doc#0 | from my .own, was escorted into my awareness and my physical | life | </s></s>I first head of Anita when I received a copy of her near-c |

| <input type="checkbox"/> Details | Left context | KWIC | Right context |
|------------------------------------------------|------------------------------------------------------------|---------------|----------------------------------------------------|
| <input type="checkbox"/> doc#0 | انو "رائع", و اخي العزيزة , و امي العزيزة , و الى | الحياة | هذه النسبة اليك , ل ما كنت هنا في هذه |
| <input type="checkbox"/> doc#0 | في الطرف الاخر من هذه الحياة المادية , و ب دقة اك , و كيا | الحياة | تعدنا تقريبا كيف تبدو الموت تعطينا تقريبا كيف تبدو |
| <input type="checkbox"/> doc#0 | المادية , و ب دقة اك , كيف الشعور هناك .</s></s> هذه | الحياة | تعدنا تقريبا كيف تبدو الحياة في الطرف الاخر من هذه |
| <input type="checkbox"/> doc#0 | و التي اصحت في بعد صديقة , و اجرت ع السابقة " ال | الحياة | ل , ل ي في بعد تجربة " استرجاع |
| <input type="checkbox"/> doc#0 | المادية " ا في ذلك القوان الطيبة " . ل ي لقاء هذه المرآة . | الحياة | ه , لا تطبق قوان |
| <input type="checkbox"/> doc#0 | و عاهدو ان يستمروا دا ا فوق ذلك كل ه , على حب انفس | الحياة | شعروا ان لدي هم فرصة جديدة في |
| <input type="checkbox"/> doc#0 | الارضية هو تجربتي و رسالتي التي س تلامس الاخرين .</s> | الحياة | ان اعود الى |

The word ‘life’ has concordance with "physical live, my/her/your life". The word is translated literally into "الحياة المادية". In another context, it is translated into الحياة الأرضية in which a domestication was used.

The following screenshots are samples of the aligned sentences with “love” as the key word in context in both English and the corresponding Arabic translation.

| <input type="checkbox"/> Details | Left context | KWIC | Right context |
|------------------------------------------------|-----------------------------------------------------------------------|--------------|---------------------------------------------------------------------|
| <input type="checkbox"/> doc#0 | </s> | love | : I've always known that our love extends beyond time and space |
| <input type="checkbox"/> doc#0 | </s>To Danny, md true love: I've always known that our | love | extends beyond time and space.</s></s>If not for you, I wouldn't |
| <input type="checkbox"/> doc#0 | ppportunity to experience your infinite presence and unconditional | love | in the other realm, and for assuring me that you're here, there, ar |
| <input type="checkbox"/> doc#0 | world, in what's often called the hereafter.</s></s>Surrounded by | loved | ones and a medical team anticipating her last breath at any mom |
| <input type="checkbox"/> doc#0 | erience incredible healing -- through the vehicle of unconditional | love | </s></s>More than this, she was allowed to return from the cham |
| <input type="checkbox"/> doc#0 | like -- and of even more significance, feels like.</s></s>This is a | love | story big, unconditional love story that will give you a renewed se |
| <input type="checkbox"/> doc#0 | nificance, feels like.</s></s>This is a love story big, unconditional | love | story that will give you a renewed sense of who you truly are, why |

| <input type="checkbox"/> Details | Left context | KWIC | Right context |
|------------------------------------------------|----------------------------------------------------------|-----------|--------------------------------------|
| <input type="checkbox"/> doc#0 | انت شعورا متجددا تعرف من | حب | هذه قصة .</s></s> كيف الشعور هناك . |
| <input type="checkbox"/> doc#0 | نصي .</s></s> تحدثت " انيتا " من منطلق ان نا جميعا | حب | |
| <input type="checkbox"/> doc#0 | و عن خصائص الشفاء الم ل ازمة ل مثل هذه العقلية .</s> | حب | و عن العيش على ان نا كائنات من نور و |
| <input type="checkbox"/> doc#0 | انفس هم , و تعظيم روعة هم , و التخلص من الافكار الكاه | حب | على |
| <input type="checkbox"/> doc#0 | نصي غ مشروط , مع ان كلمة الحب لا تفنيه حق ه .</s></s>: | حب | ه الا ان ه |
| <input type="checkbox"/> doc#0 | ه ل نا , الا ان اسلوب ه كان صارما , و قد توقع من ا اطاعة | حب | على الرغم من معرفتي ل |
| <input type="checkbox"/> doc#0 | ه خالصا و غ مشروط .</s></s>ل المرة 49 الاولى اشعر ب | حب | و محبة ه نحوي , و كان |

The word "love" in the English version was used as a noun. It concordances with "true love, our love, unconditional love". It also appeared as an adjective as in the concordance,

"oved ones, love story." These concordances were translated into "حب نفي" حب خالص". It can be said that the translator used domestication to translate such terms into the Arabic language.

4.2 Translation of fear and anxiety

The authors' anxiety about dying and the absence of light from life are engraved deeply in her writing. The fear is not so much of death but of a sick body and its vulnerability, which presents itself in panic attacks that limit her activity.

Fear, according to Anita, seems to be at the base of her condition. In her own words, she stated:

"While I was in that state of clarity in the other realm, I instinctively understood that I was dying because of all my fears". Or "I understood that cancer wasn't a punishment or anything like that. It was just my own energy, manifesting as cancer because my fears weren't allowing me to express myself as the magnificent force I was meant to be" (Anita 2012, p. 135).

Table 5 Worldlist result for term related to Fear and Anxiety

| English terms | English terms frequency | Arabic terms | Arabic terms frequency |
|---------------|-------------------------|------------------|------------------------|
| Fear | 102 | خوف | 78 |
| Concern | 13 | قلق | 24 |
| Anxiety | 13 | التوتر | 2 |
| Panic | 3 | هلع | 1 |
| Dread | 4 | الفرع- رهبة- رعب | 16 |

The following screenshots are samples of the aligned sentences with "fear" as the key word in context in both English and the corresponding Arabic translation.

The screenshots show a concordance tool interface. The top section displays English sentences with the word "fear" highlighted in red. The bottom section displays the corresponding Arabic translations, with the Arabic equivalent of "fear" (خوف) highlighted in red. The tool includes options for "Details", "Left context", "KWIC", and "Right context".

The English corpus showed the word "fear" in 102 tokens whereas the Arabic rendered corpus showed the word "الخوف" in just 78 tokens. The English corpus showed the word fear with "fears and ego, a replacement for fear, fostered the fear, I can't find the fear any more, and

بديل عن الخوف، مكان الخوف، لم اعد اجد الخوف " They were translated into " بعد الان، شعرت بالخوف".

4.3 Translation of loss and misery

As the author struggles to adjust to the increased awareness of death that defines her everyday life; her emotions get more complicated. As time passes her sense of confidence in survival from reality became diminished and this awareness becomes linked with grief and uncertainty of the numerous losses that will come after. However, we found evidence in the text where Anita uses the term “loss” in a positive bright point of view after coming back from her near death experience (NDE): “I didn’t fear illness, aging, death, loss of money, or anything. When death holds no horror, there isn’t much else to be afraid” (Anita 2012, P. 111). These mixed emotions reflect her radical change after the turning point of life when she survived death. Life is never the same as before her NDE.

Table 6 Worldlist result for term related to loss and misery

| English terms | English terms frequency | Arabic terms | Arabic terms frequency |
|---------------|-------------------------|--------------|------------------------|
| Sad | 14 | حزن | 14 |
| Misery | 1 | الماساة | 4 |
| Loss | 6 | خسارة-فقد | 4 |
| Suffer | 14 | البؤس-معاناة | 3 |
| Anger | 2 | غضب | 5 |

The following screenshots are samples of the aligned sentences with “sad” as the key word in context in both English and the corresponding Arabic translation.

The screenshots show a concordance tool interface. The top screenshot displays seven rows of aligned English and Arabic text. The keyword 'sad' is highlighted in red in the English text, and its Arabic equivalent 'الحزن' is highlighted in red in the Arabic text. The interface includes a 'Details' button and labels for 'Left context', 'KWIC', and 'Right context'. The bottom screenshot shows another set of aligned sentences with the same keyword and highlighting.

The words "sad and حزن" appeared the same number of times in both the English and Arabic versions, i.e., 14 times. The English corpus showed the word “sad” had the following concordances, "feel lonely and sad, awful and sad, difficult and sad, sadness, I was sad, and to be sad". These were translated into "بعض الحزن، شعرت بالأسى والحزن، الحزن والعجز، الحزن والرعب، دموع الحزن والفرح".

4.4 Translation of pain and agony

Self-consciousness is a more acute awareness of one's existence. Often, "self-awareness" is obtained after going through a painful life transition. Pain is the closest emotion to humans, and clearly expressed whether physically or psychologically. Anita explains vividly her physical pain as the following: "The first test that the doctors decided that I was strong enough to endure was a bone-marrow biopsy. This is a very painful procedure" (Anita 2012, P. 87). She refers to her psychological pain: "My mother helped look after me because I couldn't take care of myself. It was very difficult for all of us, and I could feel their pain in addition to my own." (Anita 2012, P. 134).

Table 7 Worldlist result for terms related to pain and agony

| English terms | English terms frequency | Arabic terms | Arabic terms frequency |
|---------------|-------------------------|---------------|------------------------|
| Cancer | 124 | سرطان | 140 |
| disease | 32 | مرض | 90 |
| pain | 46 | الم- أذى | 3 |
| Annoy | 1 | انزعاج | 1 |
| frustration | 8 | خيبة – استياء | 5 |
| desperation | 4 | يأس | 4 |

The following screenshots are samples of the aligned sentences with "cancer" as the key word in context in both English and the corresponding Arabic translation.

The screenshots show a concordance tool interface. The top screenshot displays seven rows of aligned English and Arabic text. The word "cancer" is highlighted in red in the English text. The Arabic text is a direct translation of the English text. The bottom screenshot shows the same tool with the Arabic text translated into Arabic script. The word "سرطان" (cancer) is highlighted in red in the Arabic text.

The token "cancer" occurred in the English version 124 whereas in the Arabic translation "سرطان" it occurred 140 times. Concordances like "an advancing cancer, her cancer, healed of the cancer, results of the cancer, prison of cancer" were the most frequent tokens. Likewise, 'سرطان، عن سرطان، كلمة سرطان، عندي سرطان، لماذا لدي سرطان؟ رحلة متقدمة من سرطان، سرطان، سرطان' were the most frequently occurring Arabic concordances.

Translation of death and grief

The language of grief surrendering to death explicit in Anita's expression: "After cancer invading my body for more than four years, I was simply too weak to hold on, so I surrendered.

I was tired. I knew the next step would be death, and I'd finally reached the point where I welcomed it.” (Anita 2012, P. 134). From the frequency analysis we notice that wording of death and after life are prevailing throughout the novel.

Table 8 Worldlist results for terms related to death and grief

| English terms | English terms frequency | Arabic terms | Arabic terms frequency |
|---------------|-------------------------|-------------------|------------------------|
| Death | 44 | موت | 175 |
| Kill | 3 | قتل- اعدام | 4 |
| pass away | 15 | وفاة | 4 |
| dying | 16 | احتضر | 1 |
| trouble | 4 | الكره | 1 |
| near-death | 14 | الاقتراب من الموت | 95 |

The following screenshots are samples of the aligned sentences with “death” as the key word in context in both English and the corresponding Arabic translation.

The screenshots show a concordance tool interface. The top screenshot displays English text with 'death' highlighted in red. The bottom screenshot displays the corresponding Arabic text with 'الموت' highlighted in red. The tool includes options for 'Details', 'Left context', 'KWIC', and 'Right context'.

The concordance 'death' occurred in the English text 44 times while the Arabic rendering 'موت' occurred 174 times in the Arabic text. The word “death” appeared in contexts like 'Anita to death, house of death, chamber of death, death quite frequently, great mastery called death, and birth and death'. The Arabic rendering for these concordances were 'مكان ، قريب من الموت، الى اعتاب الموت، داخل بيت الموت، العودة من حجرة الموت، الاقتراب من الموت'

RQ2: What are the strategies and techniques adopted by the translators in translating “death and life” related items in in “Dying to Be Me (2012)”?

Table 9 shows the two translation strategies used in translating 'Dying to Be Me' into Arabic. Domestication was used 73.5% of the time whereas foreignization was applied just 24.5% of the times. Furthermore, regarding the techniques applied, transposition was used the most. It was used 19.11% of the times. Examples of transposition are adverb-prepositional "my parents are ethnically Indian", into "والداي من عرق هندي", another example of transposition is past verb-present verb in which the past verb in "the market sold everything" was rendered into present as in "كانت الأسواق تبيع كل شي". That is linguistically justified as English and Arabic stems from different language families, having extremely different grammatical structures.

Modulation was the second technique used. It occurred at 16.17% of the total percentage of the techniques used. The word "lifeless" was successfully rendered into "هامة" instead of the literal translation: "فانقدا للحياة". Another example is the rendering of "come to love life" into "تغدر ماحبا للحياة" instead of the literal rendering to: "تأتي لتحب الحياة". This technique adds aesthetic value to the target text and get the text closer to the reader.

Borrowing was the third strategy applied. It occurred with a percentage of 11.76%. "Hindu Vedas" was rendered into "الفيدا الهندوسية", and the translator borrowed the name هونق 'كونق' to translate the city of "Hong Kong". It's mainly used to transcribe proper nouns, including names of people, streets, holy books, etc.

Furthermore, the fourth used technique was literal translation which occurred 10.29% of the total percentage. The concordance "my physical body" was literally rendered into "جسدي الفيزيائي" while if it was translated domestically, it would be: "جسدي المادي". Another example is "ins and outs of our faith" was translated literally into "مداخل ومخارج عقيدتنا". If it was translated domestically, it would be: "أسرار وخفايا عقيدتنا".

Table 9 *The strategies and technique adapted in translating the book under study*

| Translation strategy | Translation techniques | Frequency | Percentage % |
|----------------------|------------------------|-----------|--------------|
| Domestication | Transposition | 13 | 19.11 |
| | Modulation | 11 | 16.17 |
| | Illustration | 6 | 8.82 |
| | Equivalence | 6 | 8.82 |
| | Omission | 4 | 5.88 |
| | Cultural substitution | 3 | 4.41 |
| | Paraphrasing | 2 | 2.94 |
| | Generalization | 2 | 2.94 |
| | Adaptation | 2 | 2.94 |
| | Neutralization | 1 | 1.47 |
| | Total | 50 | 73.5 |
| Foreignization | Borrowing | 8 | 11.76 |
| | Literal | 7 | 10.29 |
| | Calque | 3 | 4.41 |
| | Total | 18 | 26.5 |

These findings show that domestication was widely used in translating the work Dying to be Me. This points towards the professionalism of the translators in rendering the work to be natural to the Arabic audience. This is confirmed by Venuti's (1995) ideas that the foreign features of the ST are accommodated in the TT; accordingly, the TT appears natural in the target culture. The finding is justified by Munday (2016), who explained that domestications involve translating in a transparent, fluent, invisible style in order to minimize the foreignness of TT. On the contrary, foreignization was used a little in rendering the work. The reason behind using this strategy is the need of the translator to tackle the unavailability of equivalence in the Arabic language due the cultural or linguistic differences. This is justified by Venuti (1995) who holds that foreignization is resorted due to an ethno deviant pressure on the TL culture values to register the linguistic and cultural differences of the foreign text, sending the reader abroad.

Conclusion

This study aimed at investigating how culture-bound expressions are dealt with in translating from English into Arabic. The fact that the world consists of various cultures which vary from one another leads to facing great challenges during any form of communication among people with different cultural backgrounds. Since the source texts belong to a language and culture (English) that hold great dissimilarities with the target one (Arabic), they are considered to be rich sources of a wide array of perplexing concepts and expressions. In this study, a corpus of 150,000-word English-Arabic parallel of a autobiography was processed due to the differences between the two languages, English-Arabic. The translation strategies adopted to render these intricate references are examined in order to find out to what extent the translator is felicitous as a cultural mediator. The translators used domestication strategy a great deal more than foreignization while rendering the autobiography, "Dying to be me" into Arabic. In particular, transposition, modulation, literal translation and borrowing were the most applied techniques that the translators adopted. This is a healthy practice in novel translations, as it is in line with the mainstream approach in literary translation, as opposed to scientific and technical translations which tend to follow foreignization strategy.

Recommendations and limitations

The study shed some light on the consequences of the translators' decisions in relation to both the original text as well as the target one. Thus, various aspects of the source and target texts need to be scrutinized and compared in an attempt to highlight the adequacy or not of handling of these challenging items and pave the way for producing different literary works with high translation quality. Nonetheless, there are other cases where the translators' choices are not justifiable due to the availability of other options that could make the text more accessible to the target readers. Although domesticating the source culture items can lead to the deformation of the original message and loss of meaning, there seems to be an urgent need for it sometimes. As translation allows two different worlds to meet, translators should keep in mind the cultural sensitivity of some source items which necessitates their adaptation. Nonetheless, there may be some exotic items which appear not to be loadable with ideological messages. Consequently, they can be retained, yet they should be accompanied with some explicit clarification that will help readers to widen their knowledge and at the same time, draw their attention to the foreignness of these items. It should be mentioned that fidelity may be sacrificed for the sake of creating the same delight as experienced by the original readers.

As literary works are usually claimed to be read not only for gaining some kind of knowledge but also, for entertainment and experiencing the beauty of language, further studies are required to analyze the translators' ability to take these issues into consideration while translating any piece of literary writing (Rahmah, 2019). Furthermore, the significance that each culture-bound expression occupies in both the source and target cultures should be determined in an attempt to help the translator identify the best solutions for rendering them. A compromise that includes the use of domestication and foreignization translation strategies appears to be the ideal solution. In this way, the translator will keep the exotic flavor of the source language and culture which will contribute to raising reader's awareness regarding other cultural peculiarities. She/he can also make the source texts apprehensible and acceptable to the target audience.

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