Competent Translator and the Awareness of Translation Shifts, Norms and Strategies

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Abstract

This study concentrates on the practical aspects and the operational task of the translation process and the actual problems that the translator has to tackle. In order to raise the awareness of the translation trainees and to achieve their expectations in practicing translation projects, a comparative corpora study has been implemented on the translation of a specific linguistic category termed "infinitive phrase" from English into Persian, and through a procedural shift analysis, the researcher has detected the norms of translation product, and has discerned the strategies the translator had applied in the process.

The researcher has then described the types of shifts, norms and strategies involved, in order to highlight them and to depict them for pedagogical implications and for the future decision-making by the translation trainees, translation amateurs and even professional translators to increase their translation competence and become more competent.

Keywords: shift, norm, strategy, equivalence model, translation process, contrastive corpus analysis, translation equivalence

Introduction

Pedagogically speaking, the formal programs of the "Translation Studies" in B.A. and M.A. levels have been very well established in Iran, the former since 1980's, and the latter since 2000;and the related graduates especially those in M.A. level

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have been acquainted with a great deal of theoretical aspects and issues of translation and researching in "what" the translation is.

These M. A. graduates, from the one hand, are yet very much demanding on the aspects of "how" translating task takes place, and think that the practical techniques and the operational characteristics of the translation process have not sufficiently been included and considered in the program. Their expectations reveal that they require a kind of universal model or a general index of "how" to implement the translation task and "how" to tackle with the actual issues of translation problems, in order to come up with successful translation product from a source language (SL) to a target one(TL). This attitude can somehow be revealed from the evaluation one of the students did on the M.A. program of translation studies when he stated:

«مطالعات ترجمه، در کنار آموزش‌های مهارت‌های ترجمه، در واقـع بخــش مهمــی از دروس ایــن دوره را به خود اختصاص می دهد.» (حیدریان ۱۳۸۲)

The instructors of translation courses, on the other hand, expect the translation trainees and graduates of the programs put their theoretical findings and technical knowledge into practice, themselves and to handle their own ways, taste, efficiency and propensities in the autonomous task of translation to gradually obtain their own experience and by the passage of time become independent and competent translators.

Toury, one of the contemporary theoreticians of "translation studies" taking an intermediate side, has proposed (1995) a kind of Descriptive Translation Studies (DTS) to investigate translation products and to discover the translation shifts, translation norms, and translation strategies of any text types and for any pair of source and target languages. It is through this type of translation study that we can detect a great number of shifts and capture generalizations and discover the norms in translation process and finally reconstruct rules on the basis of translation product.

The generalizations or rules obtained in the aforementioned way (DTS) can construct an index for pedagogical implications and the future decision-making by

would be translators, translation trainees and even by, the so called, professional translators. These generalizations or rules are hoped to raise their awareness about the exact practical problems of translation task, about the operational techniques of translation process and also about the actual issues and problems of procedural approaches and practical strategies of translation. Munday (2001: 112) expounds the theory of Toury as a process of three-phases, the third of which is:

"3- Draw implications for decision-making in future translating."

The present corpora study was along the same line to fulfill a tentative investigation on the product of target language (i.e. Persian text) in comparison with the source language (i.e. English text) to detect the shifts that are naturally brought about in the translation process and to reconstruct the norms imposed into the translation product by different factors and to reveal strategies.

Although this study is confined to only one grammatical construction (namely, *the infinitive phrase*), it reveals a lot of symbolic facts about the actual problems and issues of translation process between the norms of the SL and the norms of the TL and the resulting shits in their translation product. It also shows some new comparative method and descriptive approach appropriate to the investigation of translation product of this infinitive construction and how to compare the two relevant texts in order to get access to generalizations and to the translator's strategies.

The Statement of the problem and the justification of the study

The process of translation between two written languages involves a translator who should be an authorized bilingual and competent enough to prepare the natural counterparts of TL text or portion of text for the SL text or portion of text which can be considered adequate or acceptable by the reader of the target language. The translation process between the two different written texts involves changing the original text by the translator into the target text.

The main problem of this study is thus directly related to how to translate, i.e. to the practical procedures through which changing from the source text (ST) take place in order to establish the target text (TT) product. In other words, the operational aspects, processing features and practical characteristics of translating are the core considerations and the main inquiry of this research.

The justification of this study is that, a great number of books are translated from English (or other languages) to Persian and published in Iran every year; however, only a few of them are, generally believed to have been translated into optimal form and in a permissible or advisable way. Many examples and occasions of mismatches can be prepared and presented here to show this fact. But the researcher concedes this fact to another case. It seems that, many translators assume that translating process is all person- al propensities and individual inclinations without considering any norm, criterion or convention and can be handled in any wishful, arbitrary and random way. Most of these translators are amateurs and have no special training or even any awareness of the translation procedures and of their translating consequences. Some weak translators, have been discerned, to be so selfish or (perhaps) profiteers who venture translating great literary, profitable and best seller masterpieces, and in fact spoil the true purpose, function and the impression of the author ignorantly and carelessly. So one of the goals of this study is to warn and inform these translators that there are always some norms, standards and criteria for any aspect of translation to be observed, and thus raise their consciousness of the process of translation.

The second aspect of justification is the response to the students of translation studies in Iran, especially those at M.A. program, who are very much eager to increase their skill, ability and merit in the practical aspects of translating rather than increasing their pure knowledge on theoretical grounds of translation. They are in pursuit of techniques, strategies and practical procedures. It seems that, they do not believe in putting some of that bulge of their own theoretical findings and the rich asset of their knowledge of translation in practice themselves. But they expect to have some ready-made model, crucial charisma, an archetype translation Index to

follow and to try. And this study is, indeed, to provide them with an access to that goal.

Assumption and hypothesis

It is assumed (Catford 1965 and 2000; Vinay and Darbelnet, 1995; Blum-Kulka, 2000; Munday, 2001) that in translation process from a SL text to a TL text, the translator faces two different phenomena. One of them is the assumption that the TL counterpart may be a formal correspondence or, if it is not possible, textual equivalence which is to be found by a competent translator. The mental, operational and behavioral practice that the translator imposes or the decision he makes on this aspect to render the ST to TT will require some shifts in order to produce an acceptable or even adequate translation product.

On the basis of the above mentioned requirements, the hypothesis of this study is that shifts are inevitable to happen in translation process and to determine the exact identity of shifts, a process of shifts analysis is necessary to be performed. It is through this process that the highly frequent or consistent shifts are detected, and these are the shifts which are naturally applied to the translation of the specific linguistic category from English to Persian on the basis of which the translation norms or rules can be constructed, and the strategies used can be defined.

These technical concepts, i.e., shifts, norms and strategies will be tentatively elaborated and manipulated in the translation process of one English linguistic category termed infinitive phrase, into Persian as an example of exploratory device for the conscious awareness of the translation trainees to make sure that in the translation of any text or part of a text, there would be some norms to be discovered and regarded. And this is the prerequisite and the requirement for a trainee to become a competent translator and to dominate the practical operations of translation. For further study on the translation of more linguistic categories, see Vossoughi 2006.

Infinitive phrase revisited

Infinitive phrase refers to a construction in English which is composed of at least two words: (i) the infinitive marker "to" and (ii) a verb, but it may be expanded by objects and different kinds of adverbs. It may also consist of an explicit agent, frequency adverb, manner adverb and the negative adverb "not". "Not" and "agent" obligatorily precede the infinitive marker. The following examples demonstrate some formal structures of infinitive phrases of the English language.

> to introduce
> to cordially invite
> not to believe
> for him to climb
> to send an invitation letter a week ahead
> to meet them in the airport, etc.

The infinitive phrase can usually assume three functions according to the ways it is used in sentence structures. It may replace a noun and be used as a nominal element; it may follow a noun and modify it as an adjective. Infinitive phrase may also follow an adjective or an adverb and modify it adverbially (Frank1092). So, grammatically speaking, it plays three types of functions in sentence structure as shown below:

> *To drive fast at nights* is very dangerous. (Noun: subject)
> The food *to serve for lunch* is chicken and rice. (Adjective: modifier of N)
> Reza is hard *to please*. (Adverb: modifier of Adj.)

In Persian, then infinitive marker is not a separate word which precedes the verb, it is a bound suffix morpheme "-an" which is affixed to the final position of the verb, such as the following examples:

> *didan* (to see)
> *khordan* (to eat)
> *raftan* (to go)

The infinitive form in Persian, dislike that of English, may mostly consist of two main elements: one is a non-verb element, as a noun, an adjective or an

adverb, and the second one is a kind of verb which is call- ed concomitant verb. They usually are called compound verbs (Vossoughi 2003), and their related infinitives are also called compound infinitives. For almost all of them, we have a usual infinitive (single word form) in English, as the following examples show:

> to sleep > *khab reftan*
>
> to drive > *ranandegi kardan*
>
> to walk > *ghadam zadan, piyade raftan*, etc.

Keeping these different features of the formal structure and functional usage of the English and Persian infinitive phrases in mind, we comparatively study their translational relations as they are rendered from English into Persian in this study.

The purpose of the study

The main goal of this paper is to see how the English infinitive phrases are treated in the process of translation into Persian and what probable shifts they undergo in the translation product to characterize the acceptability and to enjoy naturalness of the TT; and what Persian textual norms are constructed in this endeavor, and finally detect what strategies are employed by the translator in this task. In other words, what would be the normative Persian counterparts for the English infinitive phrases in translation interactions, and the behavior of the translator in handling them.

Exploratory procedures

In order to achieve the aforementioned objectives, the infinitive phrases of an English book were located and extracted with the sentences in which they were contextualized. Then their Persian counterparts were also collected[1] from the published translated version and finally the English sentences and the Persian ones were paired by juxtaposition and prepared for the comparative studies in the form of parallel corpora by the researcher himself. The SL book was the "Faith of Helen Keller", which was used with its Persian translated version, by Mansour Fahim, for this investigation. The manual corpora provided in this way, were 41 English

sentences with their Persian translation counterparts, and the comparative study of them brought about the forthcoming results.

Generalization and categorization

On the basis of careful comparative investigation of the English sentences (containing infinitive phrases) and their Persian translated counterparts, four main types of translation patterns or categories have been distinguished which will be introduced below.

(1) A number of infinitive phrases have been translated into their formal correspondences in Persian irrespective of their function in the TL texts. The number of these types of infinitive phrases does not exceed the number of fingers, i.e., 9 out of 41 infinitive phrases in corpus, and the percentage of their occurrence equals 21.95 of the whole sentences collected. The true instances of them have been arranged in the following table:

Table 1 English sentences with infinitive phrases and their Persian translation counterparts as infinitive phrases

No.	English Ss with infinitive phrases	Persian T^2 textual equivalents
1	To know the thoughts and ...is to feel great heart throbs of humanity	پی بردن به افکار و... تنها با احساس ضربان قلب انسانیت میسر است.
2	To ask for religion without faith is like asking for the flower without seed.	خواستن مذهب بدون ایمان مانند خواستن گل است بدون دانه آن.
3	To be alert for whatever surprises may glow within us to have at our command a zest for living.	هشیارانه به د نبال زیبائی های زندگیٔ بودن شادی درونیمان را سبب می شود که خود شیرینی خاصی به زندگی می بخشد.
4	Renewal implies courage t take initiative.	اگر بخواهیم متمول شویم باید شهامت برداشتن قدمهای اولیه را داشته باشیم.
5	Every man and woman and child has a	هر مرد و زن و کودک ازمزیت خوشبخت

	chance to live happily.	زیستن بهرهمند است.
6	Faith is mental perception of what is good, together with a steady endeavor to live despite all obstacles.	ایمان ادراک ذهنی ما از نیکی هاست همراه با تلاشی مداوم برای زیستن علی‌رغم موانع و مشکلات موجود.
7	Resolve to keep happy.	در شاد نگه داشتن خود مجدانه بکوشید.
8	I can't imagine a man waiting to marry me.	من هرگز نمی توانم تصور کنم مردی آرزوی ازدواج کردن با مرا دا شته باشد.
9	But she felt she must learn to talk.	اما احساس می کرد که باید صحبت کردن را بیاموزد.

(2) The second type of translation counterparts in Persian is when the English infinitive phrases are rendered to Persian noun Phrases or in some smaller number into the prepositional phrases. They constitute eight out of the 41 sentences of the corpus. Their ratio number is 19.51. They are shown in table 2, below:

Table 2 English sentences with infinitive phrases with their Persian noun phrase translation equivalents

No.	English infinitive phrases	Persian Eq.[3] as noun phrases
1	To have a knowledge is to know true ends from false.	برخورداری از یک دانش عمیق به معنی توان تمیز حق از باطل است
2	The writings of Helen Keller serve to illuminate her own being.	نوشته های هلن کلر از یک سو روشن گر شخصیت بارز او ست.
3	Faith refuses t be confined to one path.	ایمان محدودیت به یک راه را پذیرا نیست.
4	She had gone on to learn (how to help others who could see even less than she.)	وی تحصیلاتش را تا بدانجا ادامه داده بود (که می توانست به کسانی که...)
5	Her father and mother began to de-spair.	یاس و نا امیدی به اعماق وجود والدین هلن رخنه می کرد.
6	A wish to renew our feeling and thoughts inundates us like the sap in the trees.	شور و اشتیاق برای دگرگون شدن احسا سات و افکار چنان سراپای وجودمان را می گیرد که شیره گیاه وجود درختان را.

| 7 | She believed God had called he to command. | وی معتقد بود خداوند او را برای فرمان دهی سپاه فرا خوانده است. |
| 8 | How my thoughts used to beat against my fingertips like little birds striving to gain their freedom. | افکار من چون پرنده کوچکی که برای رهائی خود به درو دیوار قفس سرمی‌کوبد، برای انگشتان نهیب می‌زد. |

(3) The third group of the English infinitive phrases are those whose Persian equivalents reveal to be "adverbial clauses of purpose." These clauses are introduces with [ke] (that) or [ta] (till) in Persian. These sentences outnumber the other types of sentences produced in Persian. Their occurrence is 18 out of the total 41 sentences gathered in corpus the percentage of which is 43.90 and their examples are presented in the table below:

Table 3 English sentences with infinitive phrases and their Persian translation counterparts as adverbial clause of purpose

No.	English infinitive phrases	Persian Eq. as adverbial clause of purpose
1	Help us to forget the long way of pain.	یاریمان ده از یاد ببریم راه طولانی و پردرد و رنج را.
2	To say others may have it but we cannot is want on self-limitation.	این نوعی محدود کردن بیهوده است که معتقد باشیم دیگران می توانند چنین قدر تی داشته باشند ولی ما نمی توانیم.
3	It seems to me more urgent than ever to foster in the present young generation a spiritual philosophy.	چنین بنظرم می رسد که بیش از هر زمانی ضرورت دارد که نیروی معنوی وآرامش بخش همراه با تفکرات عمیق در نسل جوان کنونی جامعه پرورش داده شود
4	It would be wonderful to find myself free from even a small part of my physical limitations.	چه زیبا می شد که فقط از بخش کوچکی از نارسائیهای جسمیم خلاصی می یافتم.
5	It is always (good?) to keep your fighting edge keen.	چه نیکوست انسان همواره لبه تیز شمشیر را آماده نگه دارد.

6	Helen made up her mind <u>to learn to speak.</u>	هلن تصمیم گرفت <u>صحبت کردن را بیاموزد.</u>
7	I made frantic efforts <u>to free my- Self.</u>	من دیوانه وار می کوشیدم <u>خود را رها کنم.</u>
8	Hold out your hands <u>to feel the luxury of the sunbeams.</u>	دستهایتان را در مقابل خورشید بگیرید <u>تا انوار پر برکتش را احساس کید.</u>
9	Let us go back <u>to keep alive the gleam.</u>	بیائید <u>تا نور امید را در دل ها زنده نگه داریم.</u>
10	We wake <u>to see with new eyes.</u>	ما از خواب بیدار می شویم <u>تا با چشمهایی نو ببینیم.</u>
11	Long ago I determined <u>not to com- plain.</u>	از مدتها پیش با خود عهد کردم <u>که هرگز شکوه و شکایت نکنم.</u>
12	But she learned <u>to communi- Cate orally with others.</u>	اما او یاد گرفت <u>از طریق صحبت کردن هم با دیگران ارتباط بر قرار کند.</u>
13	I am able <u>to see more of life's brightness.</u>	می توانم <u>روشنی های زدگی را بهتر درک کنم.</u>
14	No one has a right <u>t consume hap- piness</u> without producing it.	هیچکس حق ندارد بدون آنکه در را ه ایجاد شادی برای دیگران قدمی بردارد <u>مصرف کننده محض شادی باشـــد.</u>
15	I am glad <u>to write you a letter in Braille.</u>	خوشالم <u>که به حروف بریل نامه ای برای شما می نویسم.</u>
16	She was unable <u>to engage in spur- of- the moment, casual conversation.</u>	او قادر نبود <u>که در مکالمات حضوری بدون آمادگی قبلی شرکت جوید.</u>
17	I try <u>to increase the power God has Given me.</u>	من همواره می کوشم <u>برقدرتی که خداوند به من داده است بیفزایم.</u>
18	She had gone on to learn how <u>to help others who could see even less than she.</u>	وی تحصیلاتش را تا بدانجا ادامه داده بود که <u>می توانست به کسانی که قدرت بینائی شان حتی از خود او کمتر بود آموزش دهد.</u>

(4) The other infinitive phrases in the SL text have been translated mainly to the adjectival clauses and rarely to other subordinating ones. They amount to six sentences and their ratio No. is 14.63 which show the least number of occurrences. They are presented in table 4, below:

Table 4 English sentences with infinitive phrases and their Persian translation counterparts as subordinate clauses

	English Ss with infinitive phrases	Relative & other clauses in P.[4]
1	It costs us an effort to tune our minds.	این که ماذهنمان را متوجه استقرار صلح درزمین و سعادتمندی ابناء بشر نمائیم کارآسانی نیست.
2	To any one to imitate Helen Keller's strange world...the imprisonment of being deaf and blind seems permanent and inescapable.	کسی که به منظور تجسم دنیای عجیب هلن کلن... محبوس بودن در دنیای نابینایی و ناشنوایی ابدی و گریزناپذیر به نظرش می رسد.
3	There is so much to strive for.	بسیارند چیزهائی که برای بدست آوردن آنها باید تلاش کرد.
4	There is so much to live for.	بسیارند چیزهائی که ما بخاطر آنها زنده‌ایم.
5	There is s much to be thankful for.	چه بسیار نعماتی که باید شکر گزارشان شد.
6	Unable to hear herself, she could no longer chant newly-learned words.	ازآنجائی که هلن قادر به شنیدن صدای خودش نبود، دیگر نمی توانست حتی کلماتی را که تا آن زمان آموحته بود نزد خود تکرار کند.

The relevant shifts of each category and the resulted norms will be described in the following section.

Description of shifts and norms

Our study of the present linguistic category has so far revealed that the infinitive phrases in the English sentences may be translated into Persian in four different ways. The first type of counterparts is in the result of the establishment of the formal correspondence in the TL for the SL category.

It was a kind of, so called, modified literal translation (Larsen 1988: 16) which if it is acceptable, it would be the best translation because it can be rendered directly as Vinay and Darbelnet claim and Munday confirms (2001: 57):

> Literal translation is the author's (Vinay and Darbelnet) projection for good
> translation, and literalness should only be sacrificed because of structural and

metalinguistic requirements and only after checking that the meaning is fully preserved. (1995:288)

Whenever the formal correspondence cannot produce a meaningful and natural translation counterpart, the shifts are to be imposed and as Vinay and Darbelnet (cited in Munday, 2001:57) claim: 'The translator may judge literal translation to be unacceptable because it: (a) gives different meaning, (b) has no meaning, (c) is impossible for structural reasons, etc.'

In the process of translation of the three types of infinitives, on the basis of the textual requirements, three various major shifts have been exerted to make the translation product acceptable and normal. These shifts will be explained below:

(1) Shift in part of speech. This shift changes a part of speech without changing its sense. The infinitive phrase changes to another type of phrase which is a noun phrase or prepositional phrase in which the unit is stable but the type of phrase has been altered, as the following examples reveal:

English: She had gone on *to learn* how to help others...

P. Lit. T[5].: she *her studies-om[6] to that position* had continued...

وی تحصیلاتش را تا آنجا ادامه داد که...

English: Her father and mother had begun *to despair*.

P. Lit. T.: *despair and disappointment* to depth of body of parents of
Helen was penetrating.

یأس و ناامیدی را تا آنجا ادامه داد که...

(2) Shift in units. In this type of shift, the infinitival phrases of English usually change to adverbial clauses of purpose, that is, from phrase unit to clause unit, and the produced clauses refer to the purpose of the action of the verbs in the related sentences. Consider this shift in these examples:

English: Help us *to forget the long way of pain*.

P. Lit. T.: assistance us give *till from memory remove-we*[7] *way of long and full pain and agony-om.*

یادمان ده (که) <u>از یاد ببریم راه طولانی و پر رنج و درد را.</u>

English: Hold out your hands *to feel the luxury of the sun beams.*

P. Lit. T. hands of you-om in front of sun hold *so that light of full blessing of it feel-you.*

دستهایتان را در مقابل خورشید بگیرید <u>تا انوار پر برکتش را احساس کنید.</u>

(3) **Shift in unit and point of view.** The infinitive phrases in this group of sentences are translated to relative clauses in the Persian sentences that modify the previous nouns or antecedents. The function of infinitive phrase in the ST may be modifier of a noun, adjective or adverb the textual equivalence of which is adjective clause. A couple of examples, presented below, show these shift:

English: It cost us an effort to tune our minds.

P. Lit. T.: This *that we attention of we-om concentrate on establishment of peace in earth and happiness of the sons of human,* job of simple not is.

این که <u>ما ذهنمان را متوجه استقرارصلح درزمین و سعادتمندی ابنا ء بشرنماییم</u> کارآسانی نیست.

English: There is so much to strive for.

P. Lit. T.: many are things-a *that for obtaining them must try-we.*

بسیار چیزهایی <u>که برای بدست آوردن آنها باید تلاش کرد.</u>

There are some other minor shifts (such as expansion of the TT, or else) in the translation of the sentences in question that we do not get ourselves involve in them to stick to those major shifts which reconstruct the norms related to the translation of infinitive phrases from English to Persian.

Strategies employed by the translator

On the basis of the shifts and norms explained above, the strategies which can be ascribed to the translating process of this linguistic category can be inferred as the ones which are expounded below:

(1) Transposition strategy. This happens when the translator shifts the part of speech of the category, or substitutes any unequal TL element for a SL element without any change in their sense. In this strategy, a noun may be changed into an adjective or (for our case) an infinitive phrase may be rendered to a noun phrase or prepositional phrase and so on.

(2) Modulation. This is a strategy through which the translator changes the semantic point of view of the SL element when translating it to the TL counterpart. The infinitive phrases of the SL, in the second type of shifts explained above, have been rendered into the adverbial clause of purpose; however, the concept of the Persian counterpart is equal in the whole sentence with the original sentence. The same modulation strategy can be ob- served for the third type of the shift in which the infinitive phrases change to adjectival clauses.

(3) Amplification strategy. This strategy realizes when the target text picks up one or more elements more than that of the source text. In the shift of infinitive phrases into adverbial or adjectival clauses this strategy has been used in high frequency.

(4) Reduction strategy. The SL elements are partially mapped onto the

target counterparts or some elements are partially omitted from the translation, but their meaning are kept as well. (Malone, 1988) In the translation of infinitive phrases into Persian noun phrases cases of this type can be distinguished.

Conclusion

In the translation of English infinitive phrases into Persian, although there are only one specific SL grammatical category which should be controlled – or the translator should confine his scope to that particular categorical role – some alternative ways

for rendering it are put at his disposal to properly choose the exact textual equivalent from the TL, whichever that is appropriate to his own style or to the requirement of the linguistic context at any time to provide the most normative and natural translation product. However, the norms of the TL for the translation of the English infinitive phrases were revealed to be based on the frequency of the shifts they undergo in the process of translation. The shifts usually produce or reconstruct the norms of the equivalents of the TT. The higher the frequency of a shift type, the more prevalent the normative form it gene-rates. If we get more than one normative forms in the translation of one SL construction in the TL, it is mostly probable that a hierarchical relationship can be established between them.

The following table demonstrates the percentage of distribution (ratio number) and the probability of the occurrence of the normative categories of the Persian translational textual equivalents of the English "infinitive phrases" hierarchically.

Table 5 The Percentage of distribution and the probability of occurrence of Persian translation norms for E. infinitive phrases

English Linguistic Category	Persian translated textual Equivalents	No. in Corpus	% of distribution	Probability of occurrence
Infinitive Phrase	Adverbial clause of purpose	18	43.90	0.43
	Infinitive phrase	9	21.95	0.21
	Noun /P. phrase	8	19.51	0.19
	Relative clauses	6	14.63	0.14

The hierarchical norms which are stemmed directly from the shifts will provide very useful, though very preliminary, information for other translators about the TT norms. Roger (1991:36) in the discussion of searching for "a specification of translator competence", raises a question as, "What does the translator's knowledge-base contain?" and provides a six item-answer to that. One of these items is the "contrastive know- ledge" between the ST and the TT. It reveals that the

obtained norms, in fact, originate from the mental and cognitive behavior of the translator and the strategies s/he applies to the process of translation. Back to Catford (1974:27) and his distinction between the formal correspondence and textual equivalence, we remember his slogan that, "The discovery of textual equivalences is based on the authority of a competent bilingual informant or translator." This saying is now reversely restated in the conclusion of this research that it is the awareness of shifts, norms, and strategies of the translation process that will help the translator to be more competent.

Notes

1- The preliminary data was collected by Ayeshe Mohammad-zade, an M.A. student in TEFL at TTU, Tehran; however all aspects and stages of the study have been done by the researcher himself.

2- T= translation/translated

3- Eq.= equivalent/ equivalents

4- P= Persian

5- P. Lit. T.= Persian literal translation

6-om= Object marker in Persian which is [ra] or را

7-"-we"', "-you", "-I" , etc. are the deictic suffix representing subjective person in the verb form.

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