

# Knatchbull's Translation of Kalilah and Dimnah between Domestication and Foreignization

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## **Abstract :**

This paper deals with one of the most important English translations of Kalilah and Dimnah; it is Knatchbull's Kalilah and Dimnah, or Fables of Bidpai, which he has based on the Arabic version which the French orientalist, De Sacy, edited in 1816 three years before Knatchbull's translation. This research focuses on the strategy which Knatchbull has followed in translating this significant text into English by analyzing only three elements: how Knatchbull has translated the titles of the frame tales, how he has translated the introductory phrases of the main tales, and finally, how he has

rendered the culture-specific items (i.e., proper names and common expressions).

## **Keywords**

Translation – domestication – foreignization – Kalilah and Dimnah – introductory phrase – culture-specific item – common expressions – proper name – source language and target language (ST or TT) - SL language oriented – TL language oriented – SL bias – TL bias.

الملخص:

يتناول هذا البحث ترجمة كتاب كليلة ودمنة لـناتشبول إلى اللغة الإنجليزية بين التقريب والتغريب، وهي واحدة من أهم الترجمات لهذا النص المؤسس في الأدب العربي والعربي والأدب العالمي، وقد بنى ناتشبول ترجمته على النص العربي لهذا

الكتاب الذى حققه المستشرق الفرنسى فى عام ١٨١٦ قبل أن ينجز ناتشبول ترجمته الانجليزية بثلاث أعوام. تركز هذه الدراسة على تحليل ثلاثة جوانب فى هذه الترجمة كيفية ترجمة العنوانين للقصص الرئيسية فى الكتاب، وكيفية ترجمة الجمل الإفتاحية لهذه الحكايات، وأخيرا كيفية ترجمة أسماء الأعلام والعبارات ذات الدلالة الثقافية وهما شكلان لما يعرف فى الإنجليزية بمصطلح الثقافة المتخصص .Culture-specific items

#### الكلمات الدالة :

الترجمة -التقريب- التغريب- كليلة ودمنة-  
الجمل الافتتاحية- المصطلحات الثقافية  
الخاصة -التعبيرات الشائعة- أسماء الاعلام  
- اللغة المصدر واللغة الهدف (م ص -ل غ)-  
التوجه نحو اللغة المصدر- التوجه نحو اللغة  
الهدف -الميل نحو اللغة المصدر- الميل نحو  
اللغة الهدف

### **Introduction**

This paper focuses on Knatchbull's translation of Kalilah and Dimnah in the light of domesticating and foreignizing translation; or according to Pym, the former moves the reader to the author, and the latter moves the

author to the reader<sup>(1)</sup>. Wyndham Knatchbull (1795-1868), a British clergyman and academic who was Laudian Professor of Arabic at the Oxford University, achieved his translation in 1819; he titled it as Kalila and Dimnah, or the Fables of Bidpai, basing on the Arabic version edited by the French orientalist, De Sacy, in 1816. Knatchbull says that the aim of his translation is "to make resemblance between the original and the translation sufficiently striking, not be accused of having forgotten the duties of a translator"<sup>(2)</sup>. If Sir Thomas North's version, in 1570, was the first English translation of Kalilah and Dimnah generally, Knatchbull's version was the first English translation of Kalilah and Dimnah directly from the Arabic source. So, De Sacy's Arabic edited-version will be the ST with which Knatchbull's translation will be compared, and using Cheikho's

and Azzam's versions of Kalilah and Dimnah as a subsidiary ST. In Knatchbull's translation, focus will be on how the selected titles are translated, how Knatchbull has translated the introductory phrases in the frame tales; and how he has rendered the culture-specific items (proper names and common expressions).

Knatchbull's *Kalila and Dimnah*, or as *The Fables of Bidpai* has only fourteen chapters without the chapter of "Pigeon, fox and heron", because Knatchbull's translation was based on De Sacy's version which has fourteen chapters. In addition to the four introductory chapters, there are fourteen chapters, as follows: V. "The Lion and the Bull, or the emblem two friends whom a liar contrives to disunite", VI. "Investigation of the conduct together with the defence of Dimnah", VII. "The Ring-dove, or the emblem of sincere friends, VIII "The Owls and the Crows,

or the danger of being deceived by the enemy", IX. "The Monkey and the Tortoise, or the emblem of the person who having obtained to what anted loses it again", X. "The Monk and the Weasel, or the danger of haste in an affair with which we are but imperfectly acquainted", XI. "The Rat and the Cat, or the emblem of a person who has a great many enemies", XII. "The King and the Bird, or the emblem of revengeful persons who are unworthy of trust", XIII. "The Lion and the Jackal, or the emblem of a man who wishes to be reconciled with one whom he has ill treated", XIV. "The History of Iladh, Beladh, Irakht, and the wise Kibarioun", XV. "The Lioness and the Horseman, or the emblem of a man who abstains from injuring another on account of the evil consequences to himself", XVI. "The Monk and his Guest, or the emblem of a man who forsakes one condition of life in or to embrace

another”, XVII. “The Traveller and the Goldsmith, the emblem of a man who bestows his favours on an unworthy object”, XVIII. “The King’s Son and his Companions, the emblem of fate and of the inevitable consequences of the divine decrees”<sup>(3)</sup>. So this chapterization of Knatchbull’s translation of the book is in accordance with De Sacy’s version.

Some selected titles of the tales in Knatchbull’s translation are examined in the light of the strategies of domesticating and foreignizing translation; the first sample is the following famous title of the chapter of باب الحمامة المطوقة وهو مثل إخوان الصفاء<sup>(4)</sup> as shown in Table 1. Knatchbull translates this title as follows: «The Ring-dove»<sup>(5)</sup>, using only one compound

noun because it is the translation of الحمامة المطوقة in De Sacy<sup>(6)</sup>; so, Knatchbull has chosen the most significant noun in the ST tale, i.e., the ring-dove, because the ST tale starts by mentioning “the ring-dove” as a hero; the tale itself revolves on “the ring-dove”. Moreover, it should be noted that the phrase الحمامة المطوقة consists of a noun and an adjective, while its rendering is a compound noun in the TT as «the ring-dove». Moreover, in the table of contents, Knatchbull adds rendering of the supplementary phrase to the title to be as «The Ring-dove, or the emblem of the sincere friends»<sup>(7)</sup>, to stand for باب الحمامة المطوقة وهو مثل إخوان الصفاء in De Sacy’s version<sup>(8)</sup>.

Knatchbull renders the next title of اليوم والغربان<sup>(12)</sup> as follows: «The

**Table 1**

TT (Knatchbull’s version) title	ST Title
The ring-dove <sup>(10)</sup>	الحمامة المطوقة وهو مثل إخوان الصفاء <sup>(4)</sup>
The Ring-dove, or the emblem of sincere friends <sup>(11)</sup>	

owls and the crows»<sup>(13)</sup>. It is clear that the translator keeps the system of the ST title in gender, number and word order. The ST title begins by *البوم* that is female in gender, plural in number and it is the first in the word order of the sentence; this noun is rendered by Knatchbull as «the owls». Moreover, Knatchbull follows the same strategy in translating the rest of the ST title, i.e., *والغريبان*, as «and the crows» keeping its gender, number and word order in the TT title: «the owls and crows»<sup>(14)</sup>. It is noteworthy that there are six words in English which mean *غراب*, all of them were used in English before Knatchbull's achievement of his translation; the first of them is «crow» which has been used since the twelfth century according to Webster<sup>(15)</sup>; also the

word “raven” used since the twelfth century<sup>(16)</sup>; the third, i.e., “rook”, has been used since the twelfth century; the fourth, “chough”, used since the thirteenth century<sup>(17)</sup>; Finally, the last two words which are two compound nouns “jackdaw” and “night-heron” have been used since 1543 and 1784 respectively<sup>(18)</sup>. Nevertheless, Knatchbull decides to use only the “crow”, and leaves all the other words that are related to it. The noun “Owl” is the only equivalent which stands for this kind of the birds; this word, “owl”, has no synonym in English; therefore, Knatchbull is obligated to use it. Finally, he translates the supplementary sentence of the ST title which is in the table of contents of the book, i.e., *وهو مثل يعتر به* as «or the danger

**Table 2**

TT title	ST title
the owls and the Crows, or the danger of being deceived by an enemy <sup>(22)</sup>	باب البوم والغراب وهو مثل العدو الذي لا يعتر به <sup>(21)</sup>

of being deceived by the enemy”<sup>(20)</sup>, Knatchbull tries to imitate the ST sentence which is in the present passive voice, so he translates it in the present passive voice too, but there is an exegetic gloss in this translation “the danger”.

Knatchbull translates<sup>(23)</sup> باب القرد والغليم as «the monkey and the tortoise»<sup>(24)</sup>. He keeps the same strategy that he follows in translating the previous title where he maintains the same strategy: the ST title begins with the word القرد which is a singular noun with

a definite article «the» followed by another noun. But the ST title is more specific than that in the TL one, here Knatchbull uses the strategy of «generalization» in his translation instead of the strategy of «specification», the former is TT oriented <sup>(25)</sup>, which is used by Knatchbull where he uses the noun “the tortoise” to stand for الغليم: the noun “tortoise” is general while its equivalent الغليم is specific, because the latter means the male tortoise<sup>(26)</sup>. Knatchbull uses the strategy of generalization in translating<sup>(27)</sup> الغليم.

**Table 3**

TL title	SL title
the monkey and the tortoise, or the emblem of a person who having what he wanted loses it again <sup>(29)</sup>	القرد والغليم: وهو مثل من يضيع حاجته بعد ان ظفر به <sup>(٢٨)</sup>

The following title باب السنور والجرذ<sup>30</sup>, Knatchbull translates it as «the Rat and the Cat»<sup>(31)</sup>. The first note is that the two nouns in the ST title, i.e., السنور and الجرذ, are different from their synonyms القط and الفأر respectively; because the

word السنور is a cat-like creature, while the word جرذ means a large rat, not a normal one accord the dictionary of Al-Efsah Fi Al-Lugha<sup>(32)</sup>. The second note is that “cat, rat and monkey” have been used in English since the twelfth

century, according to Webster<sup>(33)</sup>. The third and last note is that there is no option for Knatchbull to choose an English equivalent of the ST word السنور, but the cat. Actually, in Arabic there are three synonymous words of this item, i.e., السنور, or cat: قِطْرِيَّونَ , and <sup>(34)</sup>هر. But Knatchbull uses the domesticating strategy by using the equivalences of السنور and الجرذ as the “rat” and “cat”, even the second of them is hyponymy<sup>(35)</sup>. Moreover, there is a final note that Knatchbull does not follow the same word order of the ST title,

he reverses this word order, the ST title begins with السنور (the cat), but the TT title begins with the “rat” (الجرذ).

Finally, Knatchbull translates the explanatory phrase in the ST title in the table of contents, i.e., <sup>(36)</sup>«فيه مثل الرجل كثر أعداؤه» as «or the emblem of a person who has a great many enemies»<sup>(37)</sup>; it is clear this is an exegetic translation, because there is an exegetic gloss, i.e., “who has a great many enemies”, which is a translation of كثر أعداؤه, it is a grammatical transposition as shown in Table 4.

**Table 4**

TT title	ST title
the Rat and the cat, or the emblem of a person who has a great many enemies <sup>(39)</sup>	السنور والجرذ: فيه مثل الرجل كثر أعداؤه <sup>(38)</sup>

After examining samples of Knatchbull’s translation of the titles Kalilah and Dimnah, and comparing them with their ST contrapuntal ones. Samples of the introductory phrases in the

ST tales, and how Knatchbull has translated them, will analyze. The first introductory phrases in the main tale of the chapter, i.e., “الأسد»، as follows:

قال دبشليم الملك لببيدبا الفيلسوف وهو أس البراهمة: اضرب لي مثل المتحابين يقطع بينهما الكذوب المحتال حتى يحملهما على العدو والبغضاء. قال بيديبا: إذا ابتلى المتحابان بأن يدخل بينهما الكذوب المحتال لم يلبثا أن يتقاطعا ويتدابرا (40)  
{Dabschelim, the king of India, said to the head of the philosophers: tell me a fable of the close friends who became enemies because of the dectretive liar}.

The first note on this ST introductory sentence is that it begins with the verb *قال*; followed by subject and object, or followed by two names: *دبشليم*, the king of India and *بيديبا*, the head of the philosophers. The

king asks this wise man to make him up a fable about the two close friends whose friendship turned to enmity, because of jealousy. Knatchbull translates these introductory phrases as follows:

Bidpai, who was the chief of the Brahmins, was one day summoned into the presence of king Dabschelim, and being commanded to relate the story of the two friends, whose mutual esteem and unreserved familiarity a false and designing companion succeeded in changing into sentiments of hatred and revenge (41)

Knatchbull begins translation by determining the wise man, i.e., Bidpai, not the king Dabschelim as in the ST phrase. The Knatchbull's sentence is in the passive voice, while the ST one is in the active voice. Moreover, Knatchbull describes Bidpai only as «the chief of the Brahmins», while Bidpai, in the ST tale, is also the head of the philosophers. In

addition, the second verb in the TT phrase is in the passive voice «commanded». It is clear that Knatchbull does not change the strategy of domestication, he has been adopting where he uses an idiomatic introductory phrase suitable for the TT readers. Though there are nine main verbs in ST phrase: *قال*, *اضرب*, *يقطع*, *يحمل*, *ابتلى*, *يتدابرا* (42) and *يدخل*, *يلبث*, there are

only six verbs in the TT phrases, the main ones are, i.e., «summon», «command», «relate», «succeed» and «change»<sup>(43)</sup>.

The author, Ibn al-Muqaffa, in his ST tale introduces the King Dabschelim firstly, while the translator, Knatchbull, presents the philosopher Bidpai first. Actually, some adjectives as «الكذوب» which is in the intensive form <sup>(44)</sup> and the imperative verb “اضرِب” are not present in the TT. Moreover, he continues in domesticating the TT, he translates المتحابين by using two phrases as «two friends, whose

mutual esteem and unreserved familiarity». So there is an exegetic gloss in this translation<sup>(45)</sup>, and communicative translation<sup>(46)</sup>, which is considered a degree of free translation which is employed. In addition, Knatchbull tries to imitate the structure of the ST phrase فتقاطعا وتدابرا<sup>(47)</sup> by translating these next semantic repetitions to end TT phrases as follows «in changing into hatred and revenge»<sup>(48)</sup>, but he uses two nouns: “hatred and revenge” instead of the two verbs: فتقاطعا وتدابرا in the ST, as shown in Table 5.

**Table 5**

TT introductory phrases	ST introductory phrases
Bidpai, who was the chief of the Brahmins, was one day summoned into the presence of king Dabschelim, and being commanded to relate the story of the two friends, whose mutual esteem and unreserved familiarity a false and designing companion succeeded in changing into sentiments of hatred and revenge <sup>(50)</sup> .	قال ديشليم الملك لبديبا الفيلسوف وهو أس البراهمة: اضرِب لي مثل المتحابين يقطع بينهما الكذوب المحتال حتى يحملهما على العداوة والبغضاء. قال بديبا: إذا ابتلى المتحابان بأن يدخل بينهما الكذوب المحتال لم يلبثا أن يتقاطعا ويتدابرا <sup>(49)</sup>

In the next chapter, the chapter of «the ring-dove», after listening to the tale of the two close friends who have become enemies because of the hatred and jealousy of the deceitful liar; Knatchbull, the king of India, asks the wise «Baydapa» to tell him a fable of brethren of purity. Firstly, as shown in 18, it is clear that Knatchbull ignores the semantic repetition in the ST phrase *”قد سمعت مثل المحتابين يقطع بينهما الخؤون المحتال”*

and focuses on the initial verb in the second part of the SL introductory phrase. The ST introductory phrase reads as follows ... *”قال الملك ليديبا فاضرب مثل إخوان الصفاء وكيف يكون بدء تواصلهم واستمتاع بعضهم من بعض”*<sup>(51)</sup>. It begins with *”قال الملك ليديبا”*; it is a verbal sentence, containing: verb in past tense followed by the subject and the prepositional phrase comes finally; while the TT introductory phrase is

Dabschelim desired him to relate the story of the friends, who in their conduct towards each other displayed the affection and the disinterestedness of brethren, together with the origin of their acquaintance<sup>(52)</sup>

Firstly, the structure of TT phrase is almost similar to the ST phrase: it begins with the subject, Dabschelim, followed by a verb in the past simple tense: «desired», and the object pronoun «him» comes finally. Knatchbull tries to a similar structure of the ST phrase, though he keeps the features of the English sentence which is a noun phrase in general. There is no problem in his translation

of «اضرب», and «مثل» as he uses the English equivalents, i.e., «relate» for the former, and «story» for the latter; but the problem is his translation of «إخوان الصفاء», he does not translate it directly, firstly, he translates it as «friends», then he uses a relative clause «who in their conduct towards each other displayed the affection and the disinterestedness of brethren»<sup>(53)</sup>, but both of clauses do not give the

accurate meaning of «إخوان الصفاء», because he uses a paraphrase. Actually, the item إخوان الصفاء seems untranslatable. Knatchbull uses one word, i.e., «friends», and a relative clause in a phrase, i.e., “the friends, who in their conduct towards each other displayed the affection and the disinterestedness of brethren, together with the origin

of their acquaintance”<sup>(54)</sup>. The phrase “إخوان الصفاء” is very famous and it has inspired the Islamic Gnostic philosophers to write their famous book quoting this previous phrase of Ibn al-Muqaffa; their book is known to the public and scholars in the human tradition as *The Brethren of Purity*, in its Arabic title «إخوان الصفاء»<sup>(55)</sup>.

**Table 6**

TT introductory phrases	ST introductory phrases
Dabschelim desired him to relate the story of the friends, who in their conduct towards each other displayed the affection and the disinterestedness of brethren, together with the origin of their acquaintance <sup>(57)</sup> .	قال الملك لبيدبا: (قد سمعت مثل المتحابين يقطع بينهما الخؤون المحتال). فاضرب لى مثل إخوان الصفاء, وكيف يكون بدء تواصلهم واستمتاع بعضهم من بعض <sup>(56)</sup>

In the next introductory phrase, Table 7, “قال دبشليم الملك, لبيدبا الفيلسوف: قد سمعت هذا المثل الرجل فاضرب لى مثل أهل الترات الذين لا بدلبعضهم من اتقاء بعض”<sup>(58)</sup>, in the chapter of «the King and the bird», Knatchbull follows the same strategy which he has followed before; the first part of this introductory phrase which is

repeated in every chapter in the ST, i.e., “قال دبشليم الملك لبيدبا الفيلسوف”, is in the active voice, Knatchbull renders it in the passive voice «Bidpai... was commanded by king Dabschelim»<sup>(59)</sup>, the former focuses on the king while the latter focuses on the philosopher.

The Knatchbull's concern is on the target reader, not on the author<sup>(60)</sup>. He translates the next introductory sentence "فاضرب لي" مثل أهل الترات الذين لا بد لبعضهم من اتقاء بعض<sup>(61)</sup> as «to relate the fable of the two vindictive characters, of whom one suspects and distrusts the other»<sup>(62)</sup>. He translates "فاضرب" مثل as «to relate the fable of»; and "أهل الترات" is rendered as «the two vindictive characters»; it is clear that the former is plural and the latter refers to just «two», that «the grammatical category of number»

of the first is plural and of the second is in «duality»<sup>(63)</sup>; finally, he translates "الذين لا بد لبعضهم من اتقاء بعض" as «of whom one suspects and distrusts the other», translating "اتقاء" as «suspects», and «distrusts»; none of these two verbs gives the full meaning of "اتقاء", because this word in Arabic means «to protect or to cover the thing from harm» according *Lisan al-Arab*<sup>(64)</sup>. So, the TT phrases are more specific while the ST ones are more general, and there is translation loss<sup>(65)</sup> as shown in Table 7.

**Table 7**

TT phrases	ST phrases
Bidpai.. was commanded by king Dab-schelim to relate the fable of the two vindictive characters, of whom one suspects and distrusts the other <sup>(67)</sup> .	قال دبشليم الملك لبديبا للفيلسوف : قد سمعت هذا المثل ... فاضرب لي مثل أهل الترات الذين لا بد لبعضهم من اتقاء بعض <sup>(66)</sup>

Analysis of the culture-specific items with their two aspects, the proper names and the common expressions, will assert this strategy. So both the proper names and the common

expressions which belong to the culture-specific items will be examined in light of domestication and foreignization.

To discover how Knatchbull translates the proper names in

*The Book of Kalilah and Dimnah*, it is important to examine how he translates the most important six proper names in the book. These proper names which the reader meets first: «دبشليم» , «بیدبا» , «شنزبه» , «بندبه» , «كليلة» and «دمنة»<sup>(68)</sup>. Table 8 shows that Knatchbull translates these proper names as follows: “Dabschelim”, “Schanzabeh”, “Bandaneh”, “Kalila” and “Dimnah”<sup>(69)</sup>; but he translates the last one, i.e., «بيدبا» ,

as “Bidpai”<sup>(70)</sup>. The first three names are transliterated, while he uses the standard indigenous English equivalent Bidpai of «بيدبا» . Transliteration, which is «the use of the TL spelling conventions for the written representation of SL expressions»<sup>(71)</sup>, is a type of cultural transposition, the advantage of this type is “that it allows the reader to reconvert the English back into Arabic script”<sup>(72)</sup>, and it gives “a stronger sense of the exotic”<sup>(73)</sup>.

**Table 8**

TT proper names	ST proper names
the hen bird of a species of sea fowl, Titawi	الطيطوى
The genius of the sea <sup>(85)</sup> 85	وكيل البحر <sup>(84)</sup> 84

The next two names «الطيطوى» and «وكيل البحر»<sup>(76)</sup>, as in shown in Table 9, are considered proper names. In the previous chapter, North translates the former in two different ways as a «linnet», and then as a «cocke» and his wife as «henne»<sup>(77)</sup>; while Jacobs, the

editor of North’s version, translates it in his introduction to the book as “linnet-cock”<sup>(78)</sup>. Both «الطيطوى» and «وكيل البحر» are proper names because the author of the ST, i.e., *Kalilah and Dimnah*, personalizes them in the tale. The former, الطيطوى, is a species of pigeons<sup>(79)</sup>,

the latter is a perplexing word even in Arabic; actually, none of the Arabic dictionaries, classical or modern, gives any definition of this noun, i.e., «وكيل البحر». So Knatchbull translates the former as «Titawi, a species of sea fowl»<sup>(80)</sup>, and the latter as “The genius of the sea”<sup>(81)</sup>. He capitalizes the former, considering it as a proper name, while he tries to give an approximate meaning of the latter, i.e., “the genius of the sea”; the meaning of this translation is the guarding-spirit of the sea or the

Genii (or the ghost) of the sea; because spirit, according to *Oxford Advanced Learner’s Dictionary*, “an imaginary creature with magic powers as :fairy and an elf”<sup>(82)</sup>. Here, Here Knatchbull mixes between the two contrasting strategies of domestication and foreignization, where he transliterates the former as Titawi, then he gives free translation as “the hen bird of a species of sea fowl”; or according to Newmark the first is SL biased, and the second is TL biased<sup>(83)</sup>.

**Table 9**

TT proper names	ST proper names
the hen bird of a species of sea fowl, Titawi	الطيطوى
The genius of the sea <sup>(85)</sup> 85	وكيل البحر <sup>(84)</sup> 84

Moreover, Knatchbull – in Table 10- translates “لغة البلخيين” and<sup>(86)</sup> “لسان البلخية” as «the language of Balk»<sup>(87)</sup>, while he translates “قوم من عظام بلخ”<sup>(88)</sup> as «the men of Balk»<sup>(89)</sup>; it is clear that he transliterates «بلخ» as

«Balk» dropping the last letter «h» which forms, with the letter «k», the voice «خ». He does the same in transliterating the proper name «رُوزَبَة»<sup>(90)</sup> as «Rusbah»<sup>(91)</sup>, a jackal and the friend of Dimnah who tells him the death of his brother: Kalila;

but the accurate pronunciation of this name is «رَوْزَبَةَ»<sup>(92)</sup>, so the most accurate transliteration should be “Rouzabah”.

Finally, what proves that Knatchbull intends to be in TL bias his choice of the principal cook which is in De Sacy's version, neglecting that the pig who was criticized and attacked by the attendants in the king's court is in most of other versions; then, the pig was removed of his position as a principal baker because of his dirtiness; Knatchbull chooses «سيد الخبازين»<sup>(93)</sup> instead of the pig, i.e., «سيد الخنازير» in the

other versions<sup>(94)</sup>; it seems that it is an error in copying the expression سيد الخنازير from the manuscript into De Sacy's version to be سيد الخبازين, this mistake is corrected later in most of the versions of the book in the world. Knatchbull translates it as «the principal cook» in the tale which is present in many pages. Moreover, Knatchbull does this, because the TL readers respect the pig, while it is humiliated in the SL readers. What Knatchbull has done is a full domestication where he has used the translation by omission<sup>(95)</sup> as shown in Table 10.

**Table 10**

TT proper names	ST proper names
Rusbah, a friend of Kalila	روزبة <sup>(96)</sup>
The Language of Balk	لغة البلخييين\ لسان البلخية اقوم من عظماء بلخ <sup>(97)</sup>
The men of balk	سيد الخنازير <sup>(98)</sup>
Change it into the principal cook instead of the masters of pigs <sup>(100)</sup> .	او سيد الطباخين <sup>(99)</sup>

By examining the proper names in the chapter of إيلاذ وبلاد<sup>(101)</sup> «وإيراخت», Knatchbull's strategies of domesticating and foreignizing translation in translating the proper names are very clear. This chapter is full of proper names in the whole book; at least it contains sixteen proper names. The first of them is «إيلاذ», the king of India, «إيلاذ» his vizir, إيراخت and «كورتاه» the king's wives, جوير the king's son, «كباريون» the wise, and «كال الكاتب», the scribe. Then «هميون», «بلخ», «كاسرون» – or «صنجين», «كازرون» in Cheikho<sup>(103)</sup> – «رَهْزِين», «كيدور», and<sup>(104)</sup> «أرزون» are countries; finally, it is شجرة من الدوح<sup>(105)</sup>.

The first six proper names are characters, one is for a tree and the last five are settings. Knatchbull transliterates all these fourteen proper names; transliteration is a degree of transplantation<sup>(106)</sup>. He transliterates «إيلاذ» and «بلاد», «إيراخت» as «Beladh», «Iladh»

and «Irakht», trying to keep the ST transcriptions of the words, using the diphthong «dh» for «z»; the first of these three ST proper names, «بلاد», contains four letters, the second contains five letters, and the last one contains six letters. While the transliteration of these previous proper names, «Beladh», «Iladh» and «Irakht», contain six, five and six letters respectively. Therefore, there is no translation gain in the letters of the words except in the first.

In transliterating «كورتاه», the king's wife, and «جوير», the king's son<sup>(107)</sup>, as «Hourkanat» and «Ghowir»<sup>(108)</sup>, Knatchbull keeps the forms of the ST proper names, the only changes in the former are in «h» letter is instead of «k» letter in the initial of «Hourkanat». Moreover, it ends with «t» instead of «h». In the latter, there is a translation gain in «h» in «Ghowir», while there is no change in transliterating «كباريون»

as «Kibarioun». Nevertheless, Knatchbull transliterates كَال” (109) as “Kal Katab”<sup>(110)</sup>, he considers “الكاتب” as a proper name, while it is an adjective; so he changes this adjective into a proper name. He does the same when he thinks that the word «نَوْح» as a proper name in the phrase «شجرة من الدَّوْح» in the chapter of «the owls and the crows»<sup>(111)</sup>, so he transliterates “نوح” as «Dauah» in this sentence: «There was on a certain mountain, a tree of the kind called Dauah»<sup>(112)</sup>. All the Arabic dictionaries agree that the word “الدوحة”, its plural is “الدَّوْح”, means the great tree<sup>(113)</sup>.

The same thing Knatchbull does in transliterating the next seven proper names “هميون”, “بلخ”, “صنجين”, “غازون”, “رهزين”, “كيدور”, “ارزون”, as following:

“Hymoun”, “Balk”, “Senjin”, “Kasroun”, “Rehzin”<sup>(114)</sup>, “Kadour” and “Arzen”<sup>(115)</sup>; so there is no change between the forms of the SL and TL words except in one letter in “بلخ”, a province in Persia<sup>(116)</sup> now in northern Afghanistan, according Hasse’s *Arabic and Latin Glossary* online, and in “كازرون”, the former is changed into “Balk”; Knatchbull leaves the regular transliteration in English as Balkh and chooses to write it as «Balk» by dropping letter «h». The latter is changed into Kasroun replacing the letter «ز» in the ST word by letter «s» instead of «z»; it is clear that most of them are names of settings are fictional. By choosing transliterating these proper names, Knatchbull chooses to be SL bias, because transliteration is a strategy of transposition<sup>(117)</sup>, Table 11.

Table 11

TT proper names	ST proper names
Beladh, king of India	بلاذ ملك الهند
Iladh, his vizir <sup>(121)</sup> .	إيلاذ صاحب أمر الملك
Queen Irakht, mother of Ghowir <sup>(122)</sup>	ايرأخت امراة الملك ا وألاخرى كورقناه
Hourkanat <sup>(123)</sup>	ابنها جوير
The wise, excellent and intelligent Ki-barioun <sup>(124)</sup>	كباريون الحكيم
Kal Katib, your confidence adviser	كال الكاتب <sup>(118)</sup>
These was on a certain mountain a tree of the kind called Dauah <sup>(125)</sup>	شجرة من شجر الدوح ياتيك رسول من قبل هميون <sup>(119)</sup>
The king of Hymoun <sup>(126)</sup>	ملك بلخ
The king of Balk <sup>(127)</sup>	ملك صنجين
Senjin	ملك كازرون
The king of Kasroun	ملك رهزين
The king of Rehzin	ملك كيدور
The king of Kadour	ملك ارزون <sup>(120)</sup>
The king of Arzen <sup>(128)</sup>	

The common expressions form one of the important elements in this analytical study to discover and explain the strategies which Knatchbull uses in his translation, and how he uses these strategies. The first of the common expressions in Knatchbull's translation of *Kalilah and Dimnah* is «صاحب السلطان»

which is repeated many times in different forms in the book; at the same time it is common in the SL, i.e., Arabic. The previous common expression is repeated firstly as «صاحب السلطان» <sup>(129)</sup>; ما صاحب السلطان في ثقته» <sup>(130)</sup> «;» «وزير السلطان» <sup>(131)</sup> and «صحبة السلطان» <sup>(132)</sup> in the phrase «احذرک صحبة السلطان» <sup>(133)</sup>.



Knatchbull translates "فهو آكل" as «his food is grass and mine is flesh»<sup>(149)</sup>; then in another place later, he translates أكلة<sup>(150)</sup> «in the tale of «the horseman, lioness and jackal» as «eating flesh» or «eater of flesh». What common between them is that all these translations use «flesh» not meat, and that is the most accurate word in

this place; finally, Knatchbull does not use the two standard equivalents now known in English for «أكل عشب» and «أكل لحم»: herbivore and carnivore respectively, the reason that he does not use any of them in his translation is that they were used in English only since 1854 and 1840<sup>(151)</sup> and he achieved his translation in 1818, as shown in Table 13.

**Table 13**

TT common expressions	ST common expressions
His food is grass and mine is flesh <sup>(155)</sup> moreover he used flesh instead of meat Eating flesh \Eater of flesh <sup>(156)</sup>	قال الأسد لدمنة: فهو آكل عشب وأنا آكل لحم <sup>(152)</sup> قال شترية لدمنة: هو آكل لحم وأنا آكل عشب <sup>(153)</sup> وأنت أكلة لحم <sup>(154)</sup>

Knatchbull tries to balance between the SL and TL bias; so he translates the following four common expressions, or the culture-specific items: "مَنْ" in the sentence «مئة الحديد<sup>(157)</sup>, درهم» in «عقل يوم واحد ثمنه مئة ألف درهم»<sup>(158)</sup>, then, «دينار» and بَدْرَة in the sentence اصابا في طريق بدره فيها الف دينار»<sup>(159)</sup>. Firstly, "مَنْ" is a measurement

of iron<sup>(160)</sup>, the second is "درهم" a currency in a lot of Islamic countries made of silver, and the third – «دينار» – refers to currency made of gold<sup>(161)</sup>; and finally, "بَدْرَة" is a purse that contains ten thousand or one thousand dirhams according to Al-Khalil and Emara respectively<sup>(162)</sup>. Knatchbull chooses to translate these culture-

specific items as follows: the first as a “pound”, the second as “piece of silver” and the third as “a piece of gold”<sup>(163)</sup> and finally, the fourth as “a purse containing a thousand dinars”<sup>(164)</sup>. Firstly, Knatchbull does not use the English equivalent “dirham” of “درهم” because this word has been used in English only since 1839 according *Webster*<sup>(165)</sup>, and he achieved his translation in 1819; while he uses the English equivalent “dinar” of «دينار» because this word has been used in English since 1643<sup>(166)</sup>. Though this fact, Knatchbull does not follow the same strategy in translating the same word; once, he translates “دينار” and “درهم” as «piece of gold» and the third as «a piece of silver»<sup>(167)</sup>, in another place he uses “dinar”<sup>(168)</sup> as an English equivalent of “دينار”. It is understood why Knatchbull does not use the English equivalent “dirham”, but it is not logical to use two different equivalents of the

same word: “piece of gold”, and “dinar” to stand for “دينار”.

Therefore, it was better for Knatchbull to use “dinar” in the two places as an equivalent of “دينار”. In addition, he does not translate the term “بُدْرَة” which means a purse containing ten thousand or one thousand dirhams<sup>(169)</sup>, he does not translate it as a culture-specific item, i.e., common expression, but he renders its meaning in the ST; his translation is “a purse containing a thousand dinars”<sup>(170)</sup> though the Arabic dictionaries say that بُدْرَة should contain ten thousand dirhams; he chooses dinars constituent with the ST item which mention frankly that it contains «a thousand dinars». Finally, there is in the SL common expression containing the culture-specific item *صَفْقَة نَقْد خَيْر مِنْ بُدْرَة نَسِيئَة*<sup>(171)</sup>.

Finally, Knatchbull domesticates the following common expression which is related strongly to the Islamic

cultural circumstance, i.e., “القضاء والقدر” as shown in Table 14, these two culture-specific items are always related together. In Arabic, the common expression is “إذا حان القضاء ضاق القضاء”<sup>(172)</sup> and there is a saying attributed to Ibn Abbas “إذا نزل القدر عمى البصر”

<sup>(173)</sup>. Knatchbull translates them as «destiny» and «fate» without capitalizing<sup>(174)</sup>, then he uses one word for these two culture-specific items: “Providence”<sup>(175)</sup>. This means he targets the TL reader; he domesticates these two culture-specific items, Table 14.

**Table 14**

TT common expressions	ST common expressions
A hundred pound of iron <sup>(183)</sup>	مئة مَن من الحديد <sup>(176)</sup>
A fraudulent and unconsiderate man (?) were partners in trade, .. whilst they were travelling, that the inconsiderate man ..discovered a purse containing a thousand dinars lying on the ground <sup>(184)</sup> .	إصابا في طريق بدرة فيها ألف دينار <sup>(177)</sup>
One day’s exercise of the understanding has been pain by a hundred thousand pieces of silver <sup>(185)</sup> .	عقل يوم واحد ثمنه مئة ألف درهم <sup>(178)</sup>
The son of the king said all things in the world are determined by destiny, and as the degrees of fate are always infallibility accomplished, patience and a due submission to the will of Providence is the safest conduct to the man <sup>(186)</sup> .	قال ابن الملك إن أمر الدنيا كله بالقضاء والقدر والذى قدر على الإنسان يأتيه على كل حال، والصبر للقضاء والقدر وانتظارهما أفضل الأمور <sup>(179)</sup>
And bought the whole cargo on credit for a hundred pieces of gold <sup>(187)</sup> .	ابن التاجر ابتاع منهم بمئة دينار <sup>(180)</sup>
She – maid – presented him with five hundred pieces of silver <sup>(188)</sup>	أجازته الجارية بخمس مئة درهم <sup>(181)</sup>
Destiny/ providence\ fate <sup>(189)</sup> .	القضاء والقدر <sup>(182)</sup>

### **Conclusion**

In this paper, the research has focused on the analysis of the translations of the TT titles of the main tales, or frame tales; selected introductory phrases, and finally the culture-specific items (proper names and the common expressions) in Knatchbull's *The Fables of Bidpai: Kalila and Dimnah*, comparing them with the Arabic source in *The Book of Kalilah and Dimnah*.

There are important features in Knatchbull's translation of these aspects. On the one hand, Knatchbull employs both the domesticating and foreignizing strategies of translation in translating the same item. It means that he does not follow a systematic strategy in his translation, so he moves from full domestication to partial foreignization. In

domesticating translation, Knatchbull has used different strategies as omission, cultural transposition, cultural equivalence, and transliteration. Therefore, Knatchbull is TL bias, because he focuses on the TL readers, not on the author; he focuses on the message, not on the meaning. Secondly, Knatchbull seems TL oriented, that he translates the meaning of the culture-specific items as he does in rendering "دینار", "درهم", and "من" as "piece of gold", "piece of silver", and "pound". On the other hand, in rendering the culture-specific items, i.e., proper names and common expressions, Knatchbull has followed the strategy of foreignizing translation, he has done in translating these proper names as "دبشليم", "بيدبا", "شنزابه", "كليّة", "دمنة", and "بندبة" by using transliteration as "Dabschelim", "Bidpai", "Shanzabahe", "Kalila"

and “Dimnah”.

Moreover, Knatchbull sometimes exaggerated in using foreignizing translation as he has done in rendering the proper name “كال الكاتب”<sup>(190)</sup> as “Kal Katab”<sup>(191)</sup>. He thought the word “الكاتب” as a proper name, while it is an adjective which modifies the proper name “كال”. He has done the same thing in translating the noun “الدوح”<sup>(192)</sup> which he thought it is a proper name, so he has rendered it as “Dauah”<sup>(193)</sup>. It seems that Knatchbull is not accurate in this translation of these two words.

Also, Knatchbull, in his translation of *Kalilah and Dimnah*, rendering of the supplementary sentences of every title, he tries to imitate the style of the ST. Though it does not seem that Knatchbull learned any about the Schleiermacher’s theory of

domesticating and foreignizing translation which he delivered his lecture in 1813, six years before Knatchbull’s translation of *Kalilah and Dimnah*. Knatchbull has applied Schleiermacher’s translation theory.

Fourthly, Knatchbull treated some tales in his translation of *Kalila and Dimnah* in a dialogue instead of narration as he has done in the dialogue between the lion and Dimnah in the tale of the lion and the bull<sup>(194)</sup>; and between Dimnah and his brother, Kalila<sup>(195)</sup>.

#### Notes :

1. Pym 5.
2. Knatchbull ix
3. Ibid x, xi.
4. De Sacy 159.
5. Ibid 192.
6. Ibid 159.
7. Knatchbull xi.
8. De say 159.

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*Knatchbull's Translation of Kalilah and Dimnah  
between Domestication and Foreignization*

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9. Ibid 159.
10. Knatchbull 1992.
11. Ibid xi.
12. De Say 180; Cheikho 173.
13. Knatchbull 216.
14. Ibid 216.
15. Webster 303.
16. Ibid 987.
17. Ibid 237.
18. Ibid 645, 798.
19. De Sacy 160.
20. Knatchbull xi.
21. De Sacy 60, 180.
22. Knatchbull xi, 216.
23. De Sacy 209.
24. Knatchbull 258.
25. Pedersen 4.
26. F. Johnson 908; Al-Zabidi XXXIII:  
177
27. Dickins et al. 59.
28. De Sacy 9, 209.
29. Knatchbull 258.
30. De Sacy 316.
31. Knatchbull 273.
32. Al-Saeidi & Mussa 390, 407.
33. Webster 976, 213, 779.
34. Al-Zabidi XX: 41; Al-Saeidi & Musa  
390.
35. Pedersen 4.
36. De Sacy 60.
37. Knatchbull 273.
38. De Sacy 60,216.
39. Knatchbull 273.
40. De Sacy 78.
41. Knatchbull 82.
42. De Sacy 78.
43. Knatchbull 82.
44. Wright 133.
45. Dickins et al. 12.
46. Dickins 17, 35.
47. De Sacy 78.
48. Knatchbull 82.
49. De Sacy 78.
50. Knatchbull 82.
51. Cheikho 151.
52. Knatchbull 192.
53. Ibid 192.
54. Ibid 192.
55. Goldziher 22-26
56. Cheikho 151.

57. Knatchbull 192.
58. de Sacy 238.
59. Knatchbull 286.
60. Newmark 23.
61. De Sacy 228
62. Knatchbull 286.
63. Baker 87.
64. Ibn Manthor XIV: 103.
65. Dickins et al. 22, 243.
66. De Sacy 228.
67. Knatchbull 286.
68. De Sacy 78, 80, 82.
69. Knatchbull 82, 85.
70. Ibid 82.
71. Dickins et al. 243.
72. Ibid 35.
73. Ibid 35.
74. De Sacy 87,79,80, 83.
75. Knatchbull 88, 82-88.
76. De Sacy 124.
77. Jacobs 169.
78. Ibid lxxvi.
79. Al-Saedi & Musa 435.
80. Knatchbull 145.
81. Ibid 145.
82. Hornby 1245.
83. Newmark qtd in Dickins et al. 17
84. De Sacy 124
85. Knatchbull 145, 147.
86. De Sacy 154, 155.
87. Knatchbull 187.
88. De Sacy 155.
89. Knatchbull 188.
90. De sacy 151.
91. Knatchbull 182.
92. De Sacy 151, Ibn al-Muqaffa 1931:  
170.
93. De Sacy 149-151.
94. Cheikho 143; Azzam 133.
95. Dickins et al. 23, 243.
96. De Sacy 151; Ibn al-Muqaffa 1931:  
170.
97. De Sacy 154, 157, 155.
98. Cheikho 141, 143; Azzam 147.
99. De Sacy 149,151.
100. Knatchbull 182, 188, 189-  
188,188,180-182.
101. Cheikho 314.
102. De Sacy 247.
103. Cheikho 222.

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*Knatchbull's Translation of Kalilah and Dimnah  
between Domestication and Foreignization*

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| 104. De Sacy 255-256.                              | 124. Ibid 316.                                   |
| 105. Ibid 280.                                     | 125. Ibid 216.                                   |
| 106. Dickins et al. 35, 243.                       | 126. Ibid 325.                                   |
| 107. De Sacy 347.                                  | 127. Ibid 326.                                   |
| 108. Ibid 328, 316.                                | 128. Ibid 326.                                   |
| 109. De Sacy 248.                                  | 129. Cheikho 91; De Sacy 138.                    |
| 110. Knatchbull 316.                               | 130. Cheikho 109; De Sacy 84.                    |
| 111. De Sacy 180.                                  | 131. Cheikho 60.                                 |
| 112. Knatchbull 216.                               | 132. Cheikho 68; De Sacy 86.                     |
| 113. Ibn Manthor II: 426; Al-Zabidi VI:<br>365.    | 133. Cheikho 68.                                 |
| 114. De Sacy 247-256; Ibn al-Muqaffa<br>1931: 383. | 134. Ibn Abu Rabih, Al-Ekid Al-Farid<br>III:151. |
| 115. Knatchbull 325-6.                             | 135. Knatchbull 92                               |
| 116. Yakoot I:79.                                  | 136. Ibid 92.                                    |
| 117. Dickins et al. 35, 243.                       | 137. Ibid 94.                                    |
| 118. De Sacy 247, 248.                             | 138. Ibid 136.                                   |
| 119. De Sacy 280; Ibn al-Muqaffa 1931:<br>200.     | 139. Ibid 149.                                   |
| 120. De Sacy 255, 266; Ibn al-Muqaffa<br>1931:184  | 140. Newmark 23.                                 |
| 121. Knatchbull 314.                               | 141. De Sacy 68, 84, 85.                         |
| 122. Ibid 316.                                     | 142. Cheikho 90.                                 |
| 123. Ibid 328.                                     | 143. Cheikho 68; De Sacy 86.                     |
|  | 144. knatchbull 92,124, 124, 136,149,<br>94.     |
|  | 145. De Sacy 118-119; Cheikho 99, 91;            |

- Azzam 97.
146. Al-Farrah III: 73.
147. Ibid 1: 131.
148. The Koran 56: 52.
149. Knatchbull 125.
150. De Sacy 379.
151. Webster 565, 185.
152. Cheikho 91; Azzam 97; De Sacy 91.
153. Cheikho 99; De Sacy 118.
154. De Sacy 379.
155. Knatchbull 125.
156. Ibid 342.
157. Cheikho 117; De Sacy 133.
158. De Sacy 381.
159. Cheikho 113.
160. Al-Sharabasi 443.
161. Hugh 84-86; Al-Sharabasi 151, 164; al-Faymi I: 193.
162. Al-Khalil, VII: 34, and Emara 83.
163. Knatchbull 156, 359, 358.
164. Knatchbull 151.
165. Webster 358.
166. Ibid 356.
167. Knatchbull 358, 359.
168. Ibid 351.
169. Al-Khalil VII: 34; Emara 83
170. Knatchbull 151.
171. Al-khawarizmi: 132.
172. Al-Kasimi 531
173. Ibid 522.
174. Knatchbull 359.
175. Ibid 358.
176. De Sacy 133; Cheikho 117.
177. Cheikho 113.
178. De Sacy 381.
179. Ibid 378-379.
180. Ibid 380.
181. Ibid 380.
182. Ibid 378.
183. Knatchbull 156
184. Ibid 15.
185. Ibid 359.
186. Ibid 355-356.
187. Ibid 358.
188. Ibid 257.
189. Ibid 257-8.
190. De Sacy 248.
191. Knatchbull 316.
192. De Sacy 180.

193. Knatchbull 216.

194. Ibid 102.

195. Ibid 89.

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