Skopos Theory and the Translation of Non-Verbal Communication as a Culture-Specific Item in Radwa Ashour`s Novel *Granada*

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Abstract

Culture-specific terms reveals many translation problems since the target reader is not aware of the details of the source culture and the translator is not always capable of clarifying every time he comes across a culture-specific term. The successful translator has to be familiar with cultural elements of the source text and know how to convey them with the same functions to the target readers. The present paper is a study of non-verbal communication as a culture-specific in the Arabian societies. The researcher extracts the selected non-verbal communication examples from Radwa Ashour`s novel *Granada*. The study attempts to make an approach to the English translation of the problematic area of non-verbal communication as a culture-specific item in the Arabian culture, the outcome of this thesis can be used for analysis and helping translators to deal with this problematic area. The researcher adopts the Skopos theory of translation to analyze the translation of the extracted non-verbal communication examples.

Keywords: Culture-Specific Items, Translation, Skopos Theory, Nov-Verbal Communication.

مظاهر التواصل الغير لفظى كظاهرة ثقافية فى رواية غرناطة لرضوى عاشور وترجمتها فى ضوء نظرية سكوبس

تستهدف الدراسة عرض مظاهر التواصل الغير لفظى واختلافها باختلاف طبيعة المجتمعات العربية ويستعرض الباحث هذه المظاهر من رواية غرناطة لرضوى عاشور مع عرض لخصوصية هذه المظاهر وتنوعها طبقا للثقافة العربية كمايركز الباحث على كيفية ترجمة هذه المظاهر من خلال تبنى نظرية الترجمة سكوبس وتطبيقها على ترجمة مظاهر التواصل الغير لفظية التى استخلصها الباحث من الرواية وفى نهاية البحث يعرض الباحث النتائج التى توصل اليها من خلال تحليل هذه المظاهر وطبيعتها الثقافية وامكانية نظرية سكوبس على نقل معانى هذه المظاهر للقارىء صاحب الثقافة الانجليزية

الكلمات المفتاحية: مظاهر التواصل الغير لفظية- الثقافة – الترجمة الثقافية – نظريات الترجمة – المحددات الثقافية- نظرية سكوبس

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1.0 Introduction

Non-verbal communication is a universal phenomenon in the language, it varies among different societies and it differs among societies. Culture-specific items are unique and represent the essence of its culture; many translators find difficulty to translate such items due to its uniqueness. In translating Arabic into English, the translator should bear in his\her mind how to deal with cultural difficulties such as non-verbal communication. Non-verbal communication is one of the cultural and linguistic problems of translation. The current research investigates the culture-specificity of non-verbal communication through Radwa Ashour`s novel *Granada.*

2.0 Non-Verbal Communication

Non-verbal communication is one of the areas that pragmatics cover and it is considered as one of the marked areas of culture-specificity. Like verbal communication, we use nonverbal communication to share meaning with others. Burgoon, Buller and Woodall (1996:113) point out that non-verbal communication "typically sent with intent, are used with regularity among members of a social community, are typically interpreted as intentional, and have consensually recognized interpretations" .When anybody sighs, frowns, laughs , or choses to stay silent; he sends a message even though he does not utter a single word. Any culture and any society have their own non-verbal communication means; so that it is considered in studying culture specific items. The current research focuses on specific kinds of non-verbal communication; it

is believed that those kinds can be used to determine culture-
specifics of the non-verbal communication within the Arabic
culture.

The current research selects some topics to focus on such as:
Gestures and Postures. According to Goldman (1994) cited in
(http://siteresources.worldbank.org) gestures and postures are
frequent and continuous movements of the body that reflect
individual thought processes and regulate communication for body
language to be interpreted as positive and genuine, it is important
that they seem to look natural. A body gesture is a movement made
with a limb, especially the hands, to express, confirm, emphasize or
back up the speaker's attitude or intention. This non-verbal activity
is regularly used within oral speech. If a body act requires no verbal
accompaniment, it is called an "emblem". Examples are: hand
signals such as waving hi, the "V" for victory sign or the "high
five". While some emblems, for example the sign of Thumbs up
which shows that everything is ok, have universal meaning, there
are others that are culturally conditioned. The use of the zero shape
made by the fingers, for instance, does not mean the same thing in
different cultures. Standing for "OK" in the UK, it may be
considered a vulgar expression in South American cultures,
sometimes embarrassingly. Body gestures are always understood
and interpreted linked to facial expressions. On the same track,
Body posture is the position of the speaker's body. It is the state of
the body within the communication and this differs from body
gestures which are movements. Body posture can be characteristic
and assumed for a certain purpose or it can reflect the normal
expectations in the context of a specific situation. Body posture
receiving differ among cultures. For example, putting one leg over
the other one is considered impolite in the Arabian culture unlike
the English one.

In his paper, cited in (http://static.sdu.dk/mediafiles) Mazid categorizes signals and types of non-verbal communication as follows:

1-**Appearance**: Clothing. For example, wearing clothes for certain purpose.

2-**Artifacts**: It is considered polite, when a company puts a sign with a red circle around a cigarette to tell everybody that smoking is not allowed.

3-**Haptics (Touching):** such as – head kissing, cheek kissing –nose-touching and hand kissing

4-**Body Language**: Pointing at someone with a finger, shoulder shrugging

5-**Eye Contact**

6-**Olfactics** (body smell)

7-**Proxemics** (use of Space)

8-**Vocalics**: using voive such as: shouting and screaming in public.

9-**Ceremonials**: For example, expressing hospitality and tea or coffee drinking manners.

While Argyle (1972) exposes his taxonomy of non-verbal communication depending on ten types as follows:

1. **Bodily contact**: pat in the back, hitting, pushing, stroking, etc.

2. **Proximity**: the personal space among people and how close people sit or stand can easily be realized. Argyle (1972) sees that there are much greater cross-cultural variations, Arabs normally stand very close, while Swedes, Scots and the English keep further distance. However, Argyle also clarifies that differences may exist because of personal tendencies.

3. **Orientation**: This is the angle or the position at which people sit or stand in relation to each other. For example, Arabs prefer the head-on position.

4. **Appearance:** personal appearance can be realized through clothes, hair, and skin.

5. **Posture:** each culture has many different ways of standing, sitting or lying. Posture is taken to convey interpersonal attitudes. Specific postures are adopted to show friendly, hostile, superior, and appreciation attitudes.

6. **Head-nods** the faster-moving of the head send non-verbal signals.

7. **Facial expressions**: The face is the center of communication area. Facial expressions express the different reactions such as: surprise, disagreement, pleasure, etc.

8. **Gestures**: The hands are important means to communicate and send messages, movements of the other different body such as: head, feet, and other parts can also be used.

9. **Looking**: During conversations each participant looks in different ways at the other. According to Argyle (1972:250) "Looking plays an important role in communicating interpersonal attitudes and establishing relations. The act of looking sends a signal to the other that a certain amount of interest is being taken in him, and interest is a kind which is signaled by the accompanying facial expression".

10. **Non-verbal aspects of speech**: The same word can be said in many different ways by variations in tone, pitch, stress and intonation.

One of the important areas of non-verbal communication is: *Non-verbal aspects of speech*. The same word can be said in many different ways by variations in tone, pitch, stress and timing. Feghali (1997) denotes that Vocalizations which determine how words are said have distinct functions, tone of voice and rate of speech, pitch, use of silence, and the role of smell.

Members of Arab societies prefer to speak fast and loudly. Feghali (1997) sees that Arabs speak loudly to express strength and sincerity, while they speak softly to express weakness or even deviousness.

Feghali (1997) discusses the Arabs` concept of body contact. Arabs tend to use direct eye contact between the same gender communicators for many reasons. For instance, they use direct eye contact to check the credibility of the other's words, and to express the reciprocate interest. Lowering gaze, on the other hand, usually signals "submission, expected of religious persons with strangers of the opposite gender or politeness in children being chastised". Nydell (1987) cited in (Feghali 1997) asserts that showing of intimacy between men and women is strongly forbidden according to the Arab social code, including hugging, intimate touching, holding hands or any gesture of expressing affection such as kissing. It is clear that non-verbal communication has a specific nature in the Arab societies and the current research aspires to reveal that through the present study.

3.0 Translation and Culture

The cultural identity of a society includes many elements and concepts. All the elements that constitute a specific culture work together and separately to create meaning in that culture. For example, the concept of protecting the Muslim women in the culture of the Arabs in Granada could involve killing someone to protect their women, whereas other cultures might not do this. Lambert and Van den Branden (1997: 2) sees culture as: "The term 'culture' refers in general to views, values, norms, expectations and conventions for behavior that is typical for a specific society or community." Understanding the culture of the target receivers or readers of a translation helps the translator to identify cultural markers in one language (source) and transfers these markers to a target language and thus receivers. While Brislin (1990: 9-11) states that culture consists of "ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as 'right' and 'correct' by people who identify themselves as a society".

Translation and culture are strongly connected. Many translation scholars denote that translators cannot transfer a text out of its cultural context. .Bassnett (2002) clarifies that translation Is not just the transfer of texts form one language into another, it is a process of negotiating between texts and between cultures, a process during which all kinds of transactions take place mediated by the figure of the translator. On the same track, Newmark (1988) also sees that translation does not only transmit knowledge, but it also transmits cultures. The translator is supposes to handle these aspects with sensitivity and great care, because the cultural identity evident in the SL text embodies different aspects such as ideology, and the frame of reference of the receivers which is built through their own view of their world.

Nida and Taber (1982: 199) define cultural translation as: "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original". Along the same vein, House (2009: 11) points out that "in the process of translation, therefore, not only the two languages but also the two cultures come into contact. In this sense, translating is a form of intercultural communication".While Newmark (1988) determines contextual factors for translation process as follows: First, Purpose of text; second, cultural linguistic level of readership; third, the Importance of referent in SL text; fourth, the existence of recognized translation. Moreover, House (2009) sees that translation is not only a linguistic act; it is also a cultural one, a kind of communication across cultures. Translation always carries both language and culture because any language is part and parcel from its culture. Language expresses the culture reality because words or larger segments of text cannot be understood out of its cultural context.

Snell-Hornby (1988), states that translation transfers ideas not only among cultures but also among languages. As a result, translators have to transfer not only languages but also cultures. While Hermans (1999:89) points out that "Since translation operates in and on existing discourses while fashioning new texts after models belonging to other discourses, individual cultures or groups may develop different attitudes with regard to these potentially disruptive new arrivals" Accordingly, considering translation from an intercultural perspective is important to achieve the transference between the two cultures no. As a result, the concept of culture is connected to the process of translation.

Shuttleworth and Cowie (1997) argue that domestication represents the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers, while foreignization means a target text is produced which obviously retains the original colour of the text by keeping something of the foreignness of the original text. Domestication and foreignization both reflect the two cultures, but domesticating means replacing the source culture with the target culture and foreignizing keeps the foreign colour of the source culture. Venuti (1995) considers the foreignizing method as highly desirable because it sends the reader abroad, while domestication deviates from the original text. Venuti (1995) is concerned with the idea of'visibility' of translation, Venuti shows that foreignaization and domestication are two ways to determine whether the translation is visible or invisible, and whether the true color of the TT is reflected on the ST or not. Venuti points out that the feasibility of any translation depends on the cultural and social conditions under which the translation is produced.

Nida (2001) considers that successful translation depends on focusing on biculturalism more than bilingualism; Nida believes that words only have meanings in terms of the cultures in which

they function. Cultural gaps between the source language and the target language are always considered the real challenges for translators. Nida confirms that successful translation focuses on transferring the culture more than transferring the language.

3.1Culture-Specific-Items (CSIs)

Aixela (1996:58) defines culture-specific items as the textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or of its different intertextual status in the cultural system of the readers of the target text. Aixela (1996:58) points out that this definition considers that any linguistic item can be a CSI depending not just on itself, but also on its function in the text, as it is perceived in the target culture.

Susan Bassnett (2002:105) clarifies the relationship between translation and culture, she asserts: "In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture in his peril". Translators deal with lexical and conceptual items which have no equivalence in the target culture; Those items have specific attachment to their source culture and linguists label those items as "culture specifics" or CSI. Tobias (2006: 27) says "CSIs are linguistic items that cause problems for translation due to differences in cultural understanding". He adds these items include: "proper nouns, objects, institutions, customs, expressions and concepts embodied in the ST that do not exist in the culture of the TL readership or would be perceived differently". Tobias (2006: 28) adds that "translating CSIs is likely to be more difficult the further apart the two languages and cultures are". He clarifies that this difficulty also depends on "the points in time when the ST was

written and when it was translated". For example, in Rdwa Ashour`s novel "Granada" , one of the characters is accused by owning Arabic books .Accordingly, it is important to show that the Spanish authorities-at this time- was considering that owning Arabic books is a crime.

In the same token, Paluszliewicz-Misiaczek (2005: 244) also discusses the idea of culture –specifics equivalents; he asserts that "all of the culture-specific-concepts which occur in the source language but are totally unknown in the target language are the most notorious for the creation of problems with finding equivalents". As a result, translator should also be aware of not only the source culture but also the target culture. Armstrong (2005:36) denotes that "Where socio-cultural features are structurally inherent in linguistic units, translation is difficult. This depends however on the linguistic level on which the unit is situated". Teilanyo (2007: 16) also discusses culture-specific items as a source of difficulty in translation "the difficulty arises from the problem of finding adequate target language equivalents for terms conveying culture-sensitive notions in the source language as a result of the fact that the two languages have different meaning subsystems and cultures".

3.2 Translation Model (Skopos Theory)

Skopos theory is a functional approach which aims at dethroning the source text (ST). This theory focuses on importance of the translator as a designer of the target text (TT) and prioritizes the purpose (skopos) of producing TT. Schaffner (1998) postulates that the functional approach is a process of intercultural communication whose final product is a text which has the ability to function appropriately in specific situations and contexts of use. The researcher adopts the Skopos theory to analyze the translation of the culture-specific terms in the selected novel and to assess the translation of the TT. The researcher asserts that the Skopos theory

enables the translator to select the proper strategy to convey the suitable meaning to the target audience. Nord (1997) denotes that skopos is a selected word for 'purpose' and was introduced into translation theory in 1970 by Hans J. Vermeer as a technical term for the purpose of a translation and of the action of translating.

According to Skopos theory, the basic principle is the purpose which guides the process of translation. Vermeer (1989) claims that translation is presented to specific recipients with specific purpose(s) in a specific situation, a translator has the right to determine the role of the ST in the translation process in order to present a functional target text which fulfills the expectations and needs of target audience. Vermeer (1989:20) shows Skopos rule as follows: "Translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function." Accordingly, the source text is no longer the main concern of the translator, but the function, purpose and situation who have the upper hand in the translation process. Nord (1997: 27) focuses on the importance of specifying the purpose of a translation as well as the receiver of the TT, translation is known as an activity which seeks a certain purpose and a certain receiver. So, the functional approach of translation is not only an act of decoding, but also it is an act of communication. Nord (1997:29) points out that the selection of a translation strategy depends on the intended function of the target text; Nord continues: "the end justifies the means" in translation.

Munday (2001) asserts that in order for the translational action to be appropriate for the specific case, the Skopos needs to be stated explicitly or implicitly in the commission. He also sees that the adequacy describes the relation between ST and TT as a consequence of observing a Skopos during the translation process.

In other words, if the TT fulfills the Skopos outlined by the commission, it is functionally and communicatively adequate. Munday (2001) sees that the translation method employed depends on far more than just text type. The translator`s own rule and purpose, as well as socio-cultural purposes, also affect the adopted translation strategy. This is the question of the Skopos theory. While, Fawcette (2001) believes that on the most crucial of the translator`s choices lies between the extremes of 'free' vs 'literal'. While, Bassant in Malmkjaer (2011) admits that the Skopos approach dismisses the idea of literal or even close translation and opts instead for a functional translation strategy, one that will serve the purpose for which the translation is being undertaken. The approach is supported by the idea of equivalent effect; hence ther is a totally different concept of what constitutes equivalence. The task of the translator who follows this functional method is to read, decode, and then reconstruct a text for a target audience, putting in consideration differences not only of linguistic structure, style, and vocabulary, but also of contexts, culture, and audience expectation.

3.2.1 Skopos Theory Rules

Reiss and Vermeer (1984: 119) cited in Munday (2001) determine six rules of their theory. The first rule is the Skopos rule and it says that a TT is determined by its Skopos, which means that the purpose of the guides the process of translation and the selected methods and strategies of translation. These methods and strategies are used to present a functionally appropriate result. The second rule is that a TT is an offer of information in a target culture and a TL, which is based on an offer of information (the ST) in a source culture and SL. Rule three of the skopos theory focuses on the reversibility of the TT and it clarifies that a TT is not clearly reversible, this affects the function of the TT as it does not necessarily match the function of the ST. This means that when applying back-translation might not lead to a translation which is

similar to the original ST. The fourth rule is that a TT must be internally coherent, which means that the TT must be coherent for the TT receivers. The receiver must be able to perceive the TT, and the TT has to be meaningful in the communicative situation and target culture. According to rule five, a TT must be coherent with the ST, which means that there must be coherence between the ST information received by the translator, the interpretation the translator makes of this information and the information that is encoded for the TT receivers. Rule six of skopos theory is that the first five rules are in hierarchical order with the Skopos rule being the predominate rule. However, the hierarchical order of the rules means that intertextual coherence (rule 5) is less important than intratextual coherence (rule 4) which in turn, is subordinate to the skopos (rule 1). This 'dethroning' (as Vermeer terms it) of the status of the ST is a general fact of both skopos and translational action theory. Riess and Vermeer (1984) discuss the Fidelity rule which means that there must be coherence between the translatum and the ST; this means that it must be coherence between the ST information received by the translator and the interpretation the translator makes of this information; then the information that is produced to the TT audience.

4. Methodology

This part deals with the methods and procedures used in the present study to achieve reliable conclusions. It will describe the methods, data collection and data analysis.

4.1 Data Collection

The major goal of this study is to focus on the culture-specificity of non-verbal communication in the Arabian societies and the translation of non-verbal communication examples in the light of the adopted theory of translation: the Skopos theory. Data is extracted from Radwa Ashour`s Novel: Granada.

4.2 Data Analysis

The Analysis of the extracted data is mainly based on the special nature of non-verbal communication in the Arabian societies. In order to achieve the aim of the study, the researcher implements the content analysis method.

5.0 Non-Verbal Communication as Culture-Specific in Granada

Burgoon, Buller and Woodall (1996:113) argue that non-verbal communication is "typically sent with intent, are used with regularity among members of a social community, are typically interpreted as intentional, and have consensually recognized interpretations". In Granada, Hassan loses his temper and beats Abu Mansour because he insults one of the tavern customers; Hassan wants to apologize to Abu Mansour so he kisses Abu Mansour`s head. Kissing is considered one of the culture-specific items that differ in purpose among cultures. For example, In the Arabian culture when a man kisses his mother`s hand it means that he is grateful but in the Castilian culture it means paying homage.

The researcher exposes different signals and types of non-verbal communication in Granada as follows:

1- **Appearance**: Clothing that denote the identity of the person(s) wearing them:

الخطاة ممن بقومون باعمال المقاومة ضد السادة الأسبان- السانبنيتو ,العباءة الصفراء
Sanbenito , the yellow vest with the ذات الشريط الاحمر التى تميز الخطاة
red armband that called attention to his past sins.

ظهرحاملو البيارق الملونة ومن خلفهم العازفون بملابسهم القشتالية , السراويل الضيقة -
The flag bearers المقطوعة على حجم الجسد والسترات المزينة والقبعات
appeared waving colorful flags, followed by the members the band dressed in Castilian uniforms with their form-fitting trousers that came to the waist, their embroidered jackets, and caps.

The Cardinal Cisneros ظهر الكاردينال خيمينيث فى ثوبه الأسود الضافى -
appeared in his long black cassock.

2-**Haptics (Touching)**: such as: head kissing, cheek kissing, nose-touching and hand kissing.

In Granada, Kissing has many concepts:

- اندفع يقبل رأس أبى منصور وكتفيه He rushed forward and kissed Abu Mansour on the forehead and shoulders. (Expressing gratitude)

-ورغم ان حسن اعتذر للنزيل وقبل كتفه Despite Hassan`s attempt to offer an apology to the gust and kiss his shoulder, to emphasize apology.

-ترجل عن حصانك وقبل ركابى Dismount from your horse, kiss my stirrups. (Humiliation).

- كرر سعد وهو يحيط كتف أبى جعفر بذراعيه : قم بنا ياجدى He put his arm around him and repeated, "Let us go, grandfather." to express love and respect.

3-**Body Language**: Pointing at someone with a finger, shoulder shrugging

-ورفع قلنسوته من على رأسه وطوحها فى الهواء فسرى الهمس بين الناس:"انه يريد السلام"

" Removing his skullcap and waving it in the air, the crowd began to whisper among themselves, "He wants peace".In Granada, Removing skullcap is a sign of expressing the desire of peace.

- "The joyous sounds of celebration" الزغاريد . Arabs use trilling to celebrate marriage.

-طأطأ سعد رأسه ولم يجد مايقوله Saad lowered his head at a loss for what to say. Arabs usually lower their heads when they face an embarrassing situation.

- تنحنح أبا حامد وشد قامته بعض الشىء Hamid cleared his throat, straightened himself up. Arabs usually clear their throats loudly before entering a house or a closed place to inform anybody inside about their existence, they also do the same if they talk about an embarrassing topic.

بصق على الأرض وخرج - He spat on the floor and stormed out. Arabs usually spit as a sign of contempt.

4-**Eye Contact**

أغمض عينيه.و قال : يريد الله لك أن تتنصر وهذه مشيئة الله - He closed his eyes and said: " He wants you to become a Christian. This is His will". The speaker feels ashamed, so he closes his eyes during his talking.

وغمز لسعد بعينه مذكرا بوعده له - He winked to Saad as a reminder of what he had promised. Both cultures use winking as secret signal.

5-**Proxemics** (Use of Space) as in touching:

وبعد أن كيست الجارة لسليمة جسدها وصبنت لها شعرها وجسدها وسكبت عليها الماء الساخن سحبت المرأة الازار من حول خصرها فوجدت سليمة نفسها تقف بين النساء عارية تماما كما ولدتها أمها

When the neighbor finished scrubbing, depilating, and perfuming Saleema`s body and lathering and rinsing her hair, she asked her to stand up in order to inspect her work. She removed the towel that was wrapped around Saleema`s waist, and Saleema found herself naked as the day she was born in front of all women. Washing the bride`s body by her mother and female neighbors before the wedding is one of the social norms in Granada and it is normal to be naked in front of them.

"أعلنت أم جعفر بحسم :"سأحمم سليمة   Umme Gaafar declared resoundingly," I will bath Saleema". It is a special privilege to bath the bride before the wedding.

رافق نعيم وحسن سعدا الى حمام أبى منصور الذى أصر أن يحمم العريس بنفسه Then they accompanied Saad to the bathhouse with Abu Mansour who insisted on bathing the groom himself. Washing the groom`s body by his friends and relatives before the wedding is one of the social norms in Granada but unlike the bride, they wash his body except the sexual parts and he cannot be totally naked in front of them.

6-**Ceremonials**: For example, hospitality and tea or coffee drinking manners.

يقمن باعداد الطعام للمعزين- they prepared the meal for the mourners. After the funeral, the family of the dead person usually prepares a lot of food to feed the mourners.

طبع الاكف المغموسة بدم الذبائح- To imprint the palms soaked in sheep`s blood. In the Arabian culture, people believe that this action prevents the evil eye.

حمام العريس- The groom`s bath. The groom usually goes to the bathhouse before the wedding party, the groom`s relatives and friends wash and massage the groom`s body.

حمام العروسة- The bride`s bath. The bride`s mother and her female relatives and neighbors usually participate in washing and cleaning her body.

The researcher sees that some non-verbal communication can replace some fixed formulas of speech acts such as: apologizing, thanking, congratulating and refusal.For example:

1-Apologizing

Apologizing, as a category of speech acts includes formulaic expressions (I am Sorry), (forgive me), (I'm ashamed), a speaker may choose of the above expressions to apologize politely to different addressees; in *Granada* the researcher highlights some non-verbal communication acts which are used instead of the common speech acts :

ورغم ان حسن اعتذر للنزيل وقبل كتفه- Despite Hassan`s attempt to offer an apology to the gust and kiss his shoulder, to emphasize apology. It is also common in the Arabian societies to apologize by kissing heads

3-Thanking

اندفع يقبل رأس أبى منصور وكتفيه - He rushed forward and kissed Abu Mansour on the forehead and shoulders. In the previous example Hassan thanks Abu Mansour by kissing his for head to express his gratitude. Kissing hands also is another way which Arabs commonly use to express appreciation and gratitude.

4-Congratulating

In the Arabian societies, women usually congratulate and express their happiness by trilling. The joyous sounds of celebration came from Abu Mansour`s house.وانطلقت الزغاريد من دار أبى منصور.

5.1 Skopos Theory and the Translation of Non-Verbal Communication

The next table displays some extracted examples of non-verbal communication items from the selected novel; the researcher applies the rules of the Skopos theory to the translation of these items to assess the translation of the English version of the novel *Granada.*

Non-verbal Communication Item	Translation
ورغم ان حسن اعتذر للنزيل وقبل كتف	Despite Hassan`s attempt to offer an apology to the gust and kiss his shoulder
وانطلقت الزغاريد فى بيت أبى منصور ابتهاجا بالزفاف	The joyous sounds of celebration came from Abu Mansour`s house
وغمز لسعد بعينه مذكرا بوعده له	He winked to Saad as a reminder of what he had promised
أغمض عينيه. قال : يريد الله لك أن تتنصر وهذه مشيئة الله	He closed his eyes and said: "He wants you to become a Christian. This is His will"
بصق على الأرض وخرج	He spat on the floor and stormed out
تنحنح أبا حامد وشد قامته بعض الشىء	Hamid cleared his throat, straightened himself up
طأطأ سعد رأسه ولم يجد مايقوله ترجل عن حصانك وقبل ركابى	Saad lowered his head at a loss for what to say
اندفع يقبل رأس أبى منصور وكتفيه	
ورفع قلنسوته من على رأسه وطوحها فى الهواء فسرى الهمس بين الناس:"انه يريد السلام "	Dismount from your horse, kiss my stirrups

Non-verbal Communication Item	Translation
رحت ألطم خدى	He rushed forward and kissed Abu Mansour on the forehead and shoulders
	Removing his skullcap and waving it in the air, the crowd began to whisper among themselves, "He wants peace"
	I struck the sides of my face repeatedly

Every language tends to have terms that are well embedded in its people's environment. These terms are better understood in their context where they are originated. Whenever they are transmitted to fit another language culture, they may lose some of their original value. The word" الزغاريد "is translated in the English version of Granada into "The joyous sounds of celebration". This sound has a special technique and is used only by women to celebrate the marriage agreement between the two families. By translating الزغاريد into (The joyous sounds of celebration), the translator depends on using Descriptive equivalent, which supposes that the meaning of the culture-bound term is explained in several words. According to the Skopos theory rules, the five rules are achieved because the Skopos and the transfer of information are achieved, the TT is irreversible and back translation is not fulfilled between the ST and the TT, and the internal coherence within the TT and between the ST and the TT is also achieved. The researcher suggests another translation: Trills.

ورغم ان حسن اعتذر للنزيل وقبل كتفه   is translated into (Despite Hassan`s attempt to offer an apology to the gust and kiss his shoulder).The translator depends on the literal translation. According to the Skopos theory rules, both the first and second rules are both achieved because the Skopos and the transfer of information are achieved. The third rule is not achieved because the TT is reversible

and back translation is fulfilled between the ST اعتذر حسن ان ورغم
كتفه وقبل للنزيل and the TT (Despite Hassan`s attempt to offer an apology to the gust and kiss his shoulder). The fourth and fifth rules are achieved due to the internal coherence within the TT and between the ST and the TT, because the translator transfers the sense of the ST into the TT. Accordingly, the information of the ST is transferred to the TT receivers.

Every language tends to have terms that are well embedded in its people's environment. These terms are better understood in their context where they are originated. Whenever they are transmitted to fit another language culture, they may lose some of their original value. The word" الزغاريد" is translated in the English version of Granada into "The joyous sounds of celebration". This sound has a special technique and is used only by women to celebrate the marriage agreement between the two families. By translating الزغاريد into (The joyous sounds of celebration), the translator depends on using Descriptive equivalent, which supposes that the meaning of the culture-bound term is explained in several words. According to the Skopos theory rules, the five rules are achieved because the Skopos and the transfer of information are achieved, the TT is irreversible and back translation is not fulfilled between the ST and the TT, and the internal coherence within the TT and between the ST and the TT is also achieved. The researcher suggests another translation: Trills.

له بوعده مذكرا بعينه لسعد وغمز is translated into (He winked to Saad as a reminder of what he had promised). The translator does not find difficulty in such case because the culture-specific item exists in the SL and the TL too. According to the Skopos theory rules, both the first and second rules are both achieved because the Skopos and the transfer of information are achieved. The third rule is not achieved because the TT is reversible and back translation is applied between the ST له بوعده مذكرا بعينه لسعد وغمز and the TT (He winked to Saad as

a reminder of what he had promised). The fourth and fifth rules are achieved due to the internal coherence within the TT and between the ST and the TT. Accordingly, the information of the ST is transferred to the TT receivers.

أغمض عينيه. قال : يريد الله لك أن تتنصر وهذه مشيئة الله is translated into (He closed his eyes and said: " He wants you to become a Christian. This is His will"). The speaker feels ashamed, so he closes his eyes during his talking. Both cultures share this non-verbal action when feeling ashamed. According to the Skopos theory rules, both the first and second rules are both achieved because the Skopos and the transfer of information are achieved. The third rule is not achieved because the TT is reversible and back translation is applied between the ST أغمض عينيه. قال : يريد الله لك أن تتنصر وهذه مشيئة الله and the TT (He closed his eyes and said: " He wants you to become a Christian. This is His will"). The fourth and fifth rules are achieved due to the internal coherence within the TT and between the ST and the TT. Accordingly, the information of the ST is transferred to the TT receivers.

ورفع قلنسوته من على رأسه وطوحها فى الهواء فسرى الهمس بين الناس:"انه يريد السلام" is translated into (Removing his skullcap and waving it in the air, the crowd began to whisper among themselves, "He wants peace"). The translator uses literal translation because both cultures has the same concept. According to the Skopos theory rules, both the first and second rules are both achieved because the Skopos and the transfer of information are achieved. The third rule is not achieved because the TT is reversible and back translation is fulfilled between the ST ورفع قلنسوته من على رأسه وطوحها فى الهواء فسرى الهمس بين الناس:"انه يريد السلام" and the TT (Removing his skullcap and waving it in the air, the crowd began to whisper among themselves, "He wants peace"). The fourth and fifth rules are achieved due to the internal coherence within the TT and between the ST and the

TT, because the translator transfers the sense of the ST into the TT. Accordingly, the information of the ST is transferred to the TT receivers.

أألطم خداى رحت is translated into (I struck the sides of my face repeatedly). The translator is supposed to transfer that this is an Arabian habit which is usually performed in case of catastrophes but the translator, this happens when a translator depends on literal translation. According to the Skopos theory, the five rules are not achieved because the Skopos as well as the transfer of information from the ST to the TT are not achieved, the TT is reversible and back translation is achieved between the ST and the TT. The fourth and fifth rules are not achieved too due to the absence of internal coherence of the TT and between the ST and the TT. The researcher suggests: I was moaning.

6.0 Conclusion

The researcher shows that Arabs excessively use **Haptics (Touching)**: such as: head kissing, cheek kissing, and hand kissing. Many examples are exposed to show that Arabs uniquely use non-verbal communication. In Granada, Hassan loses his temper and beats Abu Mansour because he insults one of the tavern customers; Hassan wants to apologize to Abu Mansour so he kisses Abu Mansour Head. Kissing is considered one of the culture-specific items that differ in purpose among cultures. For example, In the Arabian culture when a man kisses his mother`s hand it means that he is grateful but in the Castilian culture, kissing hands only means paying homage. Hassan put his arm around him and repeated, "Let us go, grandfather." to express love and respect. Some non-verbal communication can replace some fixed formulas of speech acts such as: apology, thanking and congratulating. The researcher also denotes that Arabs are more intimate and their concept of **Proxemics** (Use of Space) is different from many cultures; western culture is more individualistic than the Arabic one. The researcher

sees that Arabs use body language more than the western culture
because they are more emotional and more intimate. Arabs also are
group –oriented; they highly appreciate Ceremonials to show
solidarity and hospitality.

Skopos theory is suitable theory to deal with non-verbal
communication due to the cultural uniqueness of some non-verbal
actions in the Arabian societies such as striking the person`s his own
cheeks repeatedly or trilling. Accordingly, Skopos theory provides
the freedom to the translator to choose the suitable strategy to
transfer these non-verbal actions. The researcher sees that Skokos
theory suits cultural translation due to its flexibility and its focus on
the target culture readers unlike many other translation theories

7.0 Limitations of the Study

The researcher extracts culture-specific items from one novel
which limits the number of the extracted culture-specific items. The
community of Granada has a unique nature as the last part of the
Andalusia kingdom and it is important to deal with the modern
Arabian world to reveal other sides of the Arabian culture. The
researcher faces scarcity of previous studies about the translation of
non-verbal communication in the Arabian societies.

8.0 Suggestions for Further Researches

For further researches, the researcher suggests the following
points:
1- The researcher suggests to deal with culture-specific issues
separately, in order to deal with a big number of items and to expose
them to analysis.
2. There are several cultural issues in *Granada* novel and they are
not dealt with even now; yet, it is suggested to take them in terms of
study and analysis as an expansion to the current research.

3. A similar study can be applied upon similar literary works with special focus on the non-verbal communication as a culture-specific bound.

4-The researcher highlights the need of compiling a dictionary for culture-specific items.

5 – The researcher suggests involving the target readers to new translation adequacies.

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