



PERSONIFICATION IN TRANSLATORS' PERFORMANCES

Mehrnaz Pirouznik

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DOCTORAL THESIS

Supervised by Professor Anthony Pym



UNIVERSITAT
ROVIRA I VIRGILI

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Abstract

“Personification” is the attribution of human characteristics to an object, in this case to a text being translated. It takes the form of an interaction between the *translator* and the projected *person* behind the text, most specifically the “author”. This study thus seeks to determine whether translators interact with the text as an object or as a person, and whether their degree of personification depends on their personality.

In order to answer these questions, an empirical think-aloud study was carried out with 16 professional translators, who completed the 60-item NEO-FFI (NEO Five Factor Inventory) personality test and then rendered an expository text from English to Persian. Correlations were sought between the personality traits and the degrees of personification, with secondary correlations being measured for a range of variables: sex, age, years of experience, presence of information on the author, speed, problem identification and risk-management strategies. Qualitative analysis of the think-aloud protocols was then used to explore the possible causes of the correlations. This was done by looking at the top and bottom scorers on the three main personality traits, and at how the translators found solutions to three key problems in the text.

The study finds that, although there is negligible personification in the second person, there is variable personification indicated in the third person. The subjects' personification while translating correlates strongly with their reported personification in daily life (of computers, cars, etc.), which suggests that personification is not part of a specific translator personality while translating. A significant negative correlation is found between the conscientious personality trait and personification for men but not for women. It is surprisingly found that experience correlates negatively with openness-to-experience and personification: the more experienced a translator becomes, the more closed-to-experience they become, and the less they tend to personify. Also surprising in this study is the finding that the presence of iconic or linguistic information on the author does not correlate significantly with personification.

Resumen

La “personificación” se entiende como el proceso de atribuir características humanas a un objeto no humano, en este caso al texto a traducir. Toma la forma de una interacción entre el *traductor* y la *persona* que se proyecta de alguna manera a través del texto, en general el “autor”. Esta investigación pretende determinar si los traductores entran en interacción con el texto como objeto o como persona, y hasta qué punto el grado de la personificación depende de la personalidad del traductor.

Se ha llevado a cabo un estudio empírico mediante *think-aloud protocols* con 16 traductores profesionales que contestaron a la encuesta de personalidad NEO-FFI, de 60 ítems, y luego tradujeron un texto del inglés al farsi. Se calculan las correlaciones entre la personificación y una serie de variables: género, edad, años de experiencia profesional, presencia de información sobre el autor en el texto, tiempo para realizar la traducción, problemas identificados y estrategias de gestión de riesgo. El análisis cualitativo de las verbalizaciones de los traductores indica las causas posibles de las correlaciones cuantitativas. Se comparan los traductores en los extremos superior e inferior de los tres principales rasgos de personalidad y se analiza cómo dichos traductores solucionaron tres problemas clave en el texto.

Se concluye que, aunque hay muy poca personificación que utilice la segunda persona, sí que hay niveles de personificación variable en la tercera persona. Dicha personificación tiene una correlación fuerte con la personificación que los traductores dicen que realizan en la vida cotidiana (con ordenadores, coches, etc.), lo que sugiere que la personificación no forma parte de un rasgo específico que se active únicamente en el acto de traducir. Se detecta una correlación *negativa* significativa entre la personificación y la personalidad responsable en el caso de los hombres, pero no en las mujeres. Al contrario de lo esperado, cuantos más años de experiencia tiene el traductor, menos se detecta la personificación y la apertura a nuevas experiencias. También sorprende la falta de relación significativa entre la personificación y la presencia de información icónica o lingüística sobre el verdadero autor del texto.



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May 3, 2019

I hereby certify that the present study *Personification in translators' performances*, presented by Mehrnaz Pirouznik for the award of the degree of Doctor, has been carried out under my supervision at the Department of English and Germanic Studies of the Rovira and Virgili University, and that it fulfills all the requirements for the award of Doctor.

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Declaration

I, Mehrnaz Pirouznik, hereby declare that this thesis is entirely my own work, carried out at the Universitat Rovira i Virgili for the degree of Doctor of Philosophy in Translation and Intercultural Studies, and that it has not been submitted as work for a degree at any other university. Where other sources of information have been used, they have been acknowledged. Some parts of this thesis have been published in: Pirouznik, M. 2014. "Personality Traits and Personification in Translators' Performances: Report on a Pilot Study". In E. Torres-Simón and D. Orrego-Carmona (eds), *Translation research projects 5*. Intercultural Studies Group: Tarragona. 93-111.

Teheran, 3 May 2019

A handwritten signature in black ink, appearing to read 'M. Pirouznik', with a large, stylized flourish at the end.

Mehrnaz Pirouznik

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1. Introduction

1.1. Topic

This study seeks to investigate the translation process from an aspect not widely considered in previous process-oriented explorations of translation, in spite of their vast contributions not only to Translation Studies, but to its cross-linked disciplines as well. I therefore hope that this study will contribute to a better understanding of questions concerning the translator's mental functioning. seeking aid from a multi-trait theory of personality to gain a more insightful view of the modality of the translation process, the insides of the human mind, and the possible interactions that might take place in this process between the translator and the text, its author or the person behind the text, aware that these interactions are personality-driven, among other things, and require special tools to be tested. In short, the present study seeks to reveal the link between translator personality and translator attitudes in the process of translation, with emphasis on personification.

This research investigates who or what translators interact with when they are translating. The nature of the interaction is different depending on the object of the interaction, which could either be a person or a thing. The term "personification", one of the main variables of this research, is thus introduced to refer to a certain kind of approach to the text being translated, where the translator considers the text as a person and interacts with what is imagined to be the author behind the text.

The question is thus whether translators interact with the text as an object or the text as a person. The importance of personification lies in the way it attributes human characteristics to an object, here the text to be translated, and situates the translator in a certain ethical context when rendering the source into the target. Does personification, working on the text-as-person, help translators avoid literalism?

Here I thus set out to identify instances of personification. Using a think-aloud protocol experiment, I try to see whether translators interact with the author in the second person ("What do *you* mean?") or in the third person ("What does *he/she* mean?"). Both instances indicate personification, although the former is presumed to be stronger than the latter. Non-personification is thus typified as interaction with the text as object ("What does *this* mean?").

Using a standard psychological test, I also investigate whether some personalities personify more than others. I focus on the three personality traits of Agreeableness, Conscientiousness and Openness-to-experience, asking whether any of these traits correlate with degrees or types of personification.

1.2. Motivation

Translators, I believe, can be seen as carriers of intangible cultural heritage. They are living human treasures in the absence of whose services a major part of the intangible heritage of humanity will be lost. This elevates the concept of translator studies to a central position in Translation Studies, and in a variety of different debates including the philosophy of the mind, and the philosophy of dialogue.

What has truly motivated me to do this research was to find out the reason or reasons why translators translate as they do. I want to know whether translator personalities impact on translator performances in any way and to see who or what translators interacted with when they translate a text. I was initially thinking that perhaps translators who acted similarly shared “something” in common and I thought that this “something” could be their personality. So, I started reading personality theories, personality psychology and the objectives of personality psychology, most significantly the understanding of the individual psyche (for me, the translator's).

1.3. Aims

Within the frame of the philosophy of mind, the aim of this research is therefore to gain a more in depth understanding of the internal mental processes that underlie translator performances and to delineate whether translators' approaches to the text share a fundamental structure or not. Do they follow a specific pattern? Are they mentally dependent constructs or are they situation based? How does a translator deal with the text being translated? How do translators treat texts? Do they interact with a person when translating or with the text as an object? Do they have any pictorial representation of the author in mind or not?

This research is thus based on the assumption that psychological processes play an important role in translators' decision-making and in their overall translatorial performance. The study investigates this issue from the standpoint of different personality traits.

The main aim of the study is to identify translator personalities and the different forms they take. This is part of an attempt to construct a picture of the major psychological processes that form translators' approaches. It will hopefully reveal something about the mental processes and thus the cognitive dispositions that underlie a translator's decision-making, particularly their view of the source text (the text that is to be translated into other languages) as a text or a person. In other words, this research is used to explain one aspect of how decisions are made in the translation process, drawing on methods from both Psychology and Cognitive Science.

1.4. Chapter overview

The second chapter, the literature review, initially considers personification from the perspective of the philosophy of dialogue. It then looks at applications of TAPs, personality in psychology and the use of the NEO test and personification and animism. The chapter then goes on to consider traces of psychological approaches within Translation Studies, cognitive explorations of interpreting, think-aloud methods in cognitive explorations of translation, the translator's habitus as a psychological and sociological concept, psychology in translator training and current trends in translation psychology.

Chapter three, on the methodology, provides information on my research question, hypotheses, data gathering and the tools used for data analysis. It comprises the theoretical grounding for the methods used to implement this research. There is also a focus on translation risk-management, a secondary variable of considerable importance in this thesis, looking specifically at risk-taking, risk-transfer and risk-aversion. Risk-management is seen as a cognitive phenomenon and is studied as such.

In the fourth chapter, on quantitative results, I initially use regression analysis to study the variables with which there is some potentially significant interaction in relation to Personification and the three personality traits. Quartile and correlation analyses follow. The quantitative findings for each variable are given in various tables, and finally the different risk management strategies are discussed. The chapter also looks at the results that respond directly to the hypotheses. Correlations with translators' experience and age are also considered under this chapter.

The fifth chapter is the qualitative results chapter. In spite of the quantitative nature of the analyses, this research draws on a partly individualistic and hence qualitative personality-dependent interpretation of the translation process and product. The qualitative method is thus

used to overcome the shortcomings of the quantitative analysis. TAPs will be qualitatively analysed here with specific focus on the relations between the top four and the lowest four scoring subjects on Personification. I will be looking in particular at the relations between Think-aloud Personification, Reported Personification and Conscientiousness. Agreeableness and Time on task will be considered. Literalism, Risk-management, Personality traits and Experience are among the other variables that will be qualitatively discussed in this chapter.

Chapter six, Discussions, discusses the quantitative findings and some of the questions arising from the main findings, particularly with respect to the question of whether we can say there is a translator personality in terms of the variables we have been looking at. This concerns the nature of personification, years of experience, risk management, and the time taken to complete the translation. The chapter then considers some complex hypotheses concerning mixes of the personality traits.

Chapter seven, the Conclusions chapter, summarises the results obtained, discusses supplementary findings, lists the shortcomings of the study as well as contributions to the field and sheds light on avenues for further research.

2. Literature Review

This chapter begins by chronologically outlining the differing views on the philosophy of dialogue. It starts with a review of this tradition from the early 20th century, where its focus was purely on a form of existentialism centred on the distinction between the “I-Thou” and “I-It” relationships, running through to the early 21st century when it began to be integrated into Translation Studies. I then explain what personification is, as the core theme of the research. The concept of personification, the notion that prompted the need for cognitive investigations and the administration of personality tests in this research, is considered in the works of Piaget, Sartre and Robinson. I finally relate this to the use of Think Aloud methods in cognitive explorations of translation, before moving on to explain related personality theories.

2.1. Personification from the perspective of the philosophy of dialogue

The philosophy of dialogue is the main construct and essence of the question upon which this thesis is built: “Who or what do translating translators interact with?” or, “Who or what are they thinking of or is influencing their thoughts when translating?”

2.1.1. *Martin Buber*

Martin Buber (1878-1965) was an Austrian-born philosopher best known for his philosophy of dialogue, a form of existentialism centred on the distinction between the I-Thou relationship and the I-It relationship. Buber is famous for his thesis of dialogical existence, which he described in the book *I and Thou* (1923/1937).

In *I and Thou* there is a distinction between two modes of relations and/or two modes of dialogue: the “I-Thou” and the “I-It”. The following passage helps clarify Buber’s thinking in regard to his definition of the primary words I-Thou and I-It:

The attitude of people is twofold in accordance with the twofold nature of the primary words we speak.

The primary words are not isolated words, but combined words.

The one primary word is the combination I-Thou.

The other primary word is the combination I-It, where, without a change in the primary word, one of the words He or She can replace It.

So the I of people is also twofold.

For the I of the primary word I-Thou is a different I from that of the primary word I-It.

(Buber 1923/1937: 19, trans. revised).

In the I-Thou combination, Buber is primarily referring to the relationship between the human person and God (the intimate Thou). In the above-cited passage, he is talking about interpersonal relations, about the way subjectivity is positioned by those relationships. In the introduction to his translation, Smith (1937: vi) explains how Buber differentiates between a person's attitude to other people and his attitude to things. In this classification, the attitude to other people is considered a relation between persons, while a person's attitude to things is seen as a connection with objects. In the personal relation, one subject "I" confronts another subject "thou"; in the connection with things the subject contemplates and experiences an object. These two attitudes represent the basic twofold situation of human relationships with things and people, the former constituting the world of thou (I-thou), and the latter the world of it (I-it).

The "I" of people differs in both modes of relation. The "I" of the "I-It" relation is one that is subject to experience, whereas the "I" of the "I-Thou" relation is one that becomes whole in relation to another self. The "I-Thou" relation is part of a dynamic, intimate dialogue between the "self" and the "other".

Moreover, these two different types of relationships are of differing value for Buber. He elevates the I-Thou relations over the I-It relations, describing the I-It relations more as an I-It experience:

Man travels over the surface of things and experiences them. He extracts knowledge about their constitution, about them: he wins an experience from them. He experiences what belongs to the things. But the world is not presented to man by experience alone. These present him only with a world composed of It and He and She and It again.

(Buber 1923/1937: 5)

In this sense, the "I" of the I-It relation is a solitary I. Buber, on the other hand, sees the I-Thou relation as the primary intimate relation of people with God. Here "thou" has no bounds and "all else lives in its light" (Buber 1923/1937: 78). According to Buber, "the primary word I-

Thou can only be spoken with the whole being [...] the Primary word I-It can never be spoken with the whole being" (Buber 1923/1937: 3). The primary word I-It is, therefore, thought of as establishing the world of experience, whereas the primary word I-Thou is identified as establishing the world of relation.

Further into these concepts, there are three spheres in which the world of relations is established. These include "our life with nature, our life with men, and our life with intelligible forms" (Buber 1923/1937: 6). In other words, Buber seems to be identifying three spheres of dialogue or I-Thou relations, which correspond to three types of otherness:

Thus, the spheres in which the world of relations is built are three. First, our life with nature, in which the relation clings to the threshold of speech. Second, our life with men, in which the relation takes on the form of speech. Third, our life with intelligible forms, where the relation, being without speech, yet begets it.

(Buber 1923/1937: 101)

Finally, Buber's one direct reference to personification is in the frame of a child's interest in creation:

the instinct to "creation", which is established later (that is, the instinct to set up things in a synthetic, or, if that is impossible, in an analytic way through pulling to pieces or tearing up), is also determined by this inborn Thou, so that a "personification" of what is made, and a "conversation" take place. The development of the soul in the child is inextricably bound up with that of the longing for the Thou, with the satisfaction and the disappointment of this longing, with the game of his experiments and the tragic seriousness of his perplexity.

(Buber 1923/1937: 28)

Buber's concept of personification, in the sense explained here, is most probably drawn from Freud's story of the child's game of *Fort-Da* (the German words for "gone" and "there"), written in 1920, where he explains the consideration of the yield of pleasure involved for the child in this game. In the game, which was invented by a little boy of one-and-a-half whose mother left him occasionally and returned some while after, small objects were taken and thrown away into a corner, under the bed or other places by the little boy, who then hunted for them to find them. Each time he threw a toy, he would give out a long "o-o-o-o-o", which both

his mother and Freud agreed to represent the German word “fort” (gone), and every time he found his toys he would say “da” (there) with great pleasure.

The child’s object here stands for the mother, and the play with the object allows the child to control the problematic sense of absence. This would seem to be basic personification. In Buberian terms, the relation between the child and the object can be thought of as both an I-It and an I-Thou. When the object is thrown away, the child is, in a sense, treating the mother as an object, hence an I-It relationship is established and the intimate second person is treated as an object that the child has power over and can control; a sense of dissatisfaction prevails. However, the finding of the object, which represents the return of the mother, signifies an intimate I-Thou relationship and brings with it an even greater yield of pleasure.

Although none of the ideas cited from Buber are related to translation, they would make this connection in Laygues’ view of the philosophy of dialogue.

2.1.2. Arnaud Laygues

Arnaud Laygues is a French translation scholar and an advocate of the philosophy of dialogue. He links dialogue to the notion of ethics in translation in his PhD thesis (2007), which he completed at the University of Helsinki under the direction of Andrew Chesterman.

Laygues’ work on the philosophy of dialogue is partly expounded in his article “Death of a Ghost. A Case Study of Ethics in Cross-Generation Relations between Translators” (2001), his “Review article of Buber, Marcel and Levinas” (2001), his doctoral thesis *Pour une éthique du traducteur poéticien* (2007), and in the personal correspondences I had with him in May-June 2015. However, having no French to read Laygues in the original language of his main texts, an important reference is also Pym’s report on Laygues’ doctoral thesis (2008).

In his review article (2001) and later in his thesis (2007), Laygues uses Buber to insist that translators should seek out the human relations behind texts, the readers behind the client, the interpersonal behind the objective. Laygues does not see language as a set of things, but for him it is *people* who should be worked with as expressed through language. The things of this world, the countless tasks of I-It relations, are better seen as exchanges between people able to help each other, in Laygues’ view. The central idea of Laygues’ philosophy is thus that when translating, we should communicate with people (intimate second persons) and not just with texts (third persons). This is considered “personification” from the perspective of the philosophy of dialogue in translation.

Laygues emphasises dialogue with the other as other and not just as one of our own. Further, he believes that a translator's identity is continually constructed in dialogue with the other. To hold dialogue with the other as the other refers to the need to accept and understand the other with all their differences.

Simply stated, in Laygues' philosophy the text itself is considered as a person. For Laygues, the relation between the human person and the text is of a parallel nature, where destruction of the text can lead to the destruction of populations, and reading a text is considered as a means for the revival of thought and a tool for giving a voice to new and old ideas (personal correspondence 2015). However, in Laygues' philosophy of dialogue, this thinking is mainly directed at literary and artistic texts and less at technical writings, and it is more centred on the ethics of translation than on the behavioural or the cognitive aspects of translation.

Drawing on the concept of the face of the other, introduced by Emanuel Levinas, Laygues sees the text as the face of the author, the living but silent presence of the author that needs the translator, as earlier explained, to give it a voice. In this frame, the author as other is expressed not physically but by means of written speech, which introduces the reader/translator into the meaningful world of the other (personal correspondence 2015).

Laygues links the philosophy of dialogue to translation ethics not only based on Buberian thinking, but also from the insights of Marcel, Ricoeur and Levinas.

In Gabriel Marcel he finds a humanised version of Buber, given to dialogue with the other not just as one of our own, but with the "other as other" (*Autrui*), more in keeping with what might one expect of a cross-cultural encounter.

From Paul Ricoeur he draws on the duality of identity: on the one hand we have the identity of the same, of the kind of repetition, at whatever level, associated with equivalence. Yet Ricoeur (1990) also conceptualizes the identity of selfhood, continually constructed in dialogue with the other.

Emanuel Levinas offers Laygues a different dimension of the other's identity. This is an other whose face translators are more responsible for saving/maintaining and introducing it in all its otherness. In other words, an other far from one of our own, but an other in all its entirety. In Laygues' review article (2001: 317) Levinas is introduced as "[b]roadly following Buber and Marcel yet contesting what he sees as the reciprocity of the relation between I and You." For Laygues (2001: 317-318),

Levinas situates the debate in the field of that which is 'for the Other', according primacy to a generosity unconditioned by any request for reciprocity (1995:111). This is where

we find the notion of 'face' as that which the Other presents, visible but with a content that is yet to be known, the exteriority given in a relation of sociality. This notion breaks into the relation between I and You, presenting a 'third person' who claims justice because they are also a You.

The practical function of the philosophy of dialogue in translation becomes more apparent here when we consider the different types of questions possibly posed by translators when performing, most specifically, a written task of translation. According to Laygues (2001: 316), "[t]he translator might ask 'What does it – the text – mean?' or 'What does s/he – the author – mean?' These questions turn on Buber's primary word I-It." In this sense, "the translator works on an object text and an absent author, thought of as an it."

A second type of question asked is one that sees the text not as an object, but a subject. Here the question posed would be 'What do You mean?' And this You, as Laygues (2001: 316) explains, "marks the presence of an author in or through the text." In Laygues' theory "in the change from an I-It to an I-You, a truly ethical relationship might be created" (Laygues 2001: 316).

To conclude, seen as an independent original contribution to knowledge, Laygues' theory argues for an ethics of direct person-to-person engagement in translation.

2.1.3. Anthony Pym

Anthony Pym was one of the first to move the study of translation away from texts and towards translators as people. His view of personification emanates from the philosophy of dialogue and its usage in Translation Studies. This French tradition gives emphasis to opening the self to the other, thus rendering translation as dialogue with an other, who is seen as an intimate second person and is accepted and introduced as such.

Pym (2006: 1) spells out this philosophy in the work of various translation scholars as the need to "receive the other as other (Berman), translate the text as a person (Laygues), and indeed then perceive that we, as translators, are ultimately others to ourselves (Kristeva)". In all of these however, "the underlying ethical position", says Pym (2006: 1) "assumes a mode of presence that is scarcely tenable in terms of an anthropology of technology", simply for the reason that "this other, thanks to displacement through inscription, is never wholly there". For Pym (2006: 1), this displacement is fundamental to the relation between all technology and language. In the age of electronic technology, the humanization of the source text ultimately

becomes an act of massive self-deception, using the otherness of the other as the mark of elitist leverage. As such, Pym reframes the philosophy of dialogue in the context of an era whose most significant attribute is the enhanced use of electronic technologies. In such a context, where difference is framed in terms of communication and its means, “the ethical dialogue must instead seek cooperation with the end-users of translations, unforgivably excluded from the classical philosophies of otherness” (Pym 2006: 1). The kind of dialogue held with the other in the mirror of the classical philosophies of otherness, in Pym’s opinion, is one of communicating with the past; this dialogue is mainly one held with the author, called the ‘backward gaze’ by Pym. In his differentiation of pre- and post-print cultures, Pym introduces three different types of communication with the other:

In pre-print cultures, that relation with the past was not of more weight than the politics of the translator’s present, or than the ideal of transmitting knowledge to the future. Similarly, our post-print cultures work from texts that tend to be temporary, relatively authorless, and produced within a professional intercultural. In those cases, it is quite hard to enter into profound dialogue with a cultural other. More to the point, the philosophies of such dialogue would seem to be attached to the intermediary age of print, to authorship, to fidelity [...]. Whatever the case, the ethics of the backward gaze would seem profoundly inadequate to the consequences of non-print technologies.

(Pym 2006: 8)

In Pym’s thinking, globalisation and the advent of modern communication technologies have transformed the traditional forms of cross-cultural transfer and dialogue into a ‘one-to-one’ communication with an other that is not immediately present, rendering this dialogue indirect. According to Pym (2006: 4), “this is, therefore, technology that must ultimately undermine the philosophical illusion of translation as dialogue, knowing that technology reduces distance and multiplies cross-cultural communication between cultures”. Thus, in the age of rapid technological advancements with the growth of technological texts, communicating with the author is no longer of the nature of communicating with an intimate second-person, an intimate cultural other.

Communication nevertheless takes on different forms, in Pym’s view, depending on whether we are

communicating with an intimate 'you' (a close friend, a spouse, a parent, a sibling, a daughter or son) or communicating with a 'he' or a 'she'; people relegated to the status of third-person things, where the difference is framed in terms of communication, and specifically of pronouns. (2006: 2)

Pym argues in favour of the need to communicate with people and not just with texts when translating: "whatever the mediation, we translate people not just texts, and we translate for people, not just texts" (2008: 169). This is, however, an even more important issue for him when it comes to technical translation, localisation, translation technology and the like, and in his own words, "wherever our work processes and perceptions seem most caught up in networks of things, one must make at least the pedagogical effort to insist on people" (Pym 2006: 2). People, here, most specifically, are the end-users of translatorial products.

In his Opponent's Report on Arnaud Laygues' PhD thesis *Pour une éthique du traducteur poéticien*, Pym (2007: 5-6) maintains that the ethics of dialogue refers consistently to dialogue with the past, as is perhaps necessarily the case when the translator confronts a text already written:

One might also ask, however, if the principles should also apply to the translator's relations with the future, most notable with the client [...] and the future readership. Further, were we to extend the schema, it could be said that in the age of advanced electronic know-how there can be no dialogue that is not mediated by technology, making this a general problem of communication. However, that does not mean of course, that we should abandon all hope of a humanizing dialogue. It need not mean ignoring the ethics of cross-cultural relations, which remain the most pressing concerns of our age. The dialogue I suggest should also be with the places where our technological texts are going.

(Pym 2008: 169)

2.2. Personification and animism

Personification is thought about quite differently in psychology than in the philosophy of dialogue. In psychology, one kind of personification is also known as "animism" or "anthropomorphism", understood as attributing human traits or characteristics of animate objects (qualities, feelings, actions, etc.) to non-living or inanimate objects (things, colours,

qualities or even ideas). In other words, tagging non-living objects as living, based on knowledge about animate objects, especially humans.

Very simple and at the same time clear examples of personification can be taken from children's plays or stories when, for example, it is said that "Mr. sun woke up", "the moon smiled down on me" or "the angry clouds marched in the sky".

The Swiss developmental psychologist and philosopher Jean Piaget drew on animism in his epistemological studies of the child's conception of the world. Animism is a feature of the preoperational stage of Piaget's four stages of cognitive development. The first stage concerns the age range of 4 to 5 years, when the child believes that everything is alive and holds a specific purpose. The second stage concerns the age range of 5 to 7 years, when the child's thinking is developed to consider only moving objects as purposeful. The third stage covers the 7 to 9 age range, when the child believes only objects that move spontaneously are living. And finally, in the fourth stage (9 to 12 years), the child considers only animals and plants as living beings.

This concept, though hard to apply to the translation situation, may explain why personification can be regarded as childish, and why some translators may not want to report its functioning.

Another relevant enquiry is Sartre's theory of impersonation as the psychological images that we have of other persons that can impact on our actions. Although Sartre does not directly refer to personification, this sense of impersonation can be in a way linked to our concerns. In *The Imaginary* (1940/1986), Sartre drew on the nature of philosophical enquiry, the relation between philosophy and psychology and the structures of emotion and aesthetic experience to develop his theory of imagination. At the root of his theory is Edmund Husserl's distinction between the matter of an experience and its form. In his translation and philosophical introduction, Webber (1940/2004: xiii) explains that "in ordinary perception, parts of our material environment provide the matter of experience. The form is provided by the attitude taken towards the matter", where this attitude is also dependent on the three elements of knowledge, affections and goals pursued. In the field of translation, "the matter of experience" can represent the source text and the form may be the function of the translator's attitude towards the source text.

"Sensing" is another concept introduced in Sartre's theory. This, according to Webber (1940/2004: xix) means that the matter is not experienced as having a certain sense, but as "presenting a sense borrowed from some other object". A photograph is not misperceived for the thing it is a photograph of, but that thing is imagined through the photograph. As Sartre

makes clear in his discussion of mental images (1940/2004: xiv), “the matter involved in imagining need not be a part of the perceivable material world. The matter of the experience is endowed with the sense of another object and is understood as in some way presenting that object”. Sartre’s discussion explains the nature of depiction or pictorial representation and their relations to “impersonations” and “images” seen in patterns. Linguistic representations, on the other hand, differ from pictorial representations in that they seem to be a matter of convention. They represent what is agreed upon by the members of the linguistic community they are linked to. For Sartre, the affective response to, for instance, a photograph or portrait that resembles a person would endow that photograph or picture with the same sense that the person depicted would have for the viewer. This claim, though, need not be limited to paintings and photographs of people. Fitting this view into the framework of written translation, the translator’s mental image of the author can affect the source text in the same sense that the author in person would have for the translator, thus affecting the translator’s performance. We can thus say that our experiences of texts can be impacted on by the beliefs and affections normally associated with the image the translator construes of the author or the speaker (in interpreting).

Sartre believes that there is reasoning in images. He sees the image as a kind of consciousness that aims at producing its object. Sartre relates the concept of the imaginary to comprehension and classifies two classes of comprehension: “pure” comprehension (whether supported by signs or not), and “imagined” comprehension (which also may or may not make use of words)” (Sartre 1940/2004: 101). These two types of comprehension are functionally different.

For Sartre, when a subject makes an effort at comprehension, the symbolic image appears first. As such, according to Sartre (1940/2004: 103), “the essence of the work of comprehension would therefore consist in constructing schemas”. The subject would then decipher the constructed image and find in it the meaning sought. Symbolic representation in Flach’s theory, explains Sartre (1940/2004: 103), “may possess all the fundamental traits of the thought that must be comprehended”. However, comprehension is described by Sartre as being knowledge-driven. For instance, without knowledge of the meaning of a term one cannot develop an imaginary construct of a term. Sartre believes that what actually happens when a person pictures something imaginary is not perception but it is what he refers to as “quasi-observation”. Sartre explains that imagination is nothing like perception. He introduces perception as an incomplete phenomenon because perception concerns our understanding of an object with our senses, which comes about in the wake of time. Imagination, on the other

hand, is total; it is complete. He explains that there is a difference between a chair that we perceive and a chair that appears in our imagination. In the latter, we have all sides of the chair made visible for us at once. However, this is not possible in the case of our perception of a chair. Imaginary objects are thus what we intend them to be.

Sartre also speaks about “analogons”. This can be the mental image a person construes when thinking about something. The analogon takes on the sense of the object it denotes.

Sartre developed aspects of his theory of imaginative engagement into a theory of mental images that are construed in the absence of any aid from pictures, patterns, words and sounds. As such, “day-dreaming, memory recall or simply considering how something might look can all involve visualising or picturing something. And running through a tune in one’s head might be thought an auditory version of the same ability” (Webber 1940/2004: xix). Forming mental images can also take place when a translator construes an image of the author when performing the task of translation, hence personifying the source text.

Finally, for Sartre (1940/2004: 122), the “imaging attitude” represents a particular function in psychic life. If an image appears, in place of simple words, of verbal thoughts, or of pure thoughts, this is never the result of fortuitous association: it is always a case of a global and sui generis attitude that has a sense and a use.

Another instance of personification or animism can be linked to the different methods associated with translators’ learning processes. In this regard, Robinson (2003: 63) emphasises the mode of “visual learning”, where without making any direct references to the terms “personification” or “animism” he distinguishes between “visual internal” and “visual external” learners. According to Robinson (2003: 63-64):

Visual learners learn through visualizing, either seeking out external images or creating mental images of the thing they’re learning [...] Visual-internal learners learn best by creating visual images [...] As a result, they are often thought of as daydreamers or, when they are able to verbalize their images for others, as poets or mystics.

Since these learners learn best by picturing concepts, they may also be good personifiers, using personification or animism not only as a means for learning, but also as a means for a better performance of the task of translation.

This might also be related to Bourdieu’s concept of habitus, explained in section 2.3.3 below.

2.3. Traces of psychological approaches within Translation Studies

As an interdisciplinary study area, Translation Studies can gain from a broad range of disciplines to respond to the many newly arising questions in the field. This concerns a myriad of matters ranging from the text, language and culture (the basics in translation) to investigating the human translator's brain and the manners in which it functions. Psychological approaches should prove helpful in explorations of the cognitive issues.

In spite of the relatively low count of writings on psychological approaches in Translation Studies, there are various viewpoints that serve to reflect the translator's mental experience in the process of translation. However, a systematic approach to the field of translation psychology remains to be developed.

The primary focus in Translation Studies is still not much on how translation happens, although cognition-oriented research is not new. This issue has been the subject of several critiques thus far.

In 2000 Riitta Jääskeläinen noted that Translation Studies had been focused on texts and cultures rather than on the human mind. There were process-based studies, but they had not been able to produce valid generalisations, and they were not integrated into the more general approaches to translation.

More than simply a science or art, translating is a multidisciplinary mental activity. As such, process-oriented studies of translation call, *inter alia*, for the study of the human mind and person as the prime agents of the multidisciplinary transfer through translation. The last decade has been witness to growing interest in empirical research into the translation process and the translator's mindset as the key to understanding translation itself, and various attempts have been made to access the translator's mind and the mental states of a subject carrying out the task of translation. Additionally, the effects of psychological factors, including the translator's personality, personal background and behaviour must not be overlooked in portraying a translator's mindset in information processing by the translators. In recent years translation and interpreting studies have seen a growing interest in personality traits. Extraversion, emotional stability, self-efficacy and risk-taking as well as tolerance of ambiguity have been the foci of many studies (Eyckmans and Rosiers 2017 Hubscher-Davidson 2009, 2013; Bontempto, 2012; Bolaños Medina 2014).

Studying the human translator's black box and how it functions is not a simple task and requires the use of special methods and the application of specific tools. Cognitive-oriented

research is a set of such tools and provides good means for studying the translator's mind and mental setting. However, this method is:

perhaps also impeded by the fact that those who situate themselves in 'Translation Studies' are not, on the whole, cognitive scientists, biologists or psychologists. But some remain undeterred by the challenges and forge ahead, little by little, with their investigations of translation processes. In this regard we are engaging in 'disciplinary nomadism'.

(Cronin 2003: 112)

Cronin (2000: 104) sees Translation Studies itself as being nomadic in nature, due to its disciplinary journey from subject area to subject area. However, to make this journey understood, at least in psychology, which is the main area of focus of this study, there is a need, according to Hubscher-Davidson (2009: 188), for "raising awareness of the benefits of applying new psychological theories to the study of translation" as a "first step towards making TS a truly interdisciplinary field".

2.3.1. Cognitive explorations of interpreting

The first footprints of psychology in Translation Studies can be traced back to the 1930s, when experimental methods were first borrowed from psychology, primarily to investigate the hows of the translation process and the whats of the interpreter's mind. The process began with an early 20th century study by Jesús Sanz Poch, a Spanish educationist, who was among the first to raise issues like cognitive abilities, stress factors and training needs for conference interpreters. In his findings (1930), Sanz Poch lists both physical and psychological/mental qualities as success factors for effective interpreting performance, although his studies remained largely unknown. In the 1960s experimental psychologists showed interest in studying interpreting again. Pierre Oléron, a French psychologist, is credited with the first experimental study of simultaneous interpreting. In 1968, issues such as interpreters' mental processes and stress factors became the topics for discussion at a high-level conference held annually in an alpine village in Austria, the European Forum Alpbach.

Experimental psychologists who developed an interest in and studied the mental processes of interpreters and their psychological qualifications include Henri C. Barik (1969)

and the British psycholinguist Frieda Goldman-Eisler (1967, 1972/2002). Other authors of the 1960s who worked on the psychology of interpreting are Ingrid Pinter and David Gerver. The latter was a leading representative of psychological interpreting research, who, in 1977, co-organised a landmark interdisciplinary symposium on interpreting research in Venice that hosted experts from Linguistics, Cognitive Psychology, Sociology and Artificial Intelligence. In the mid to late 1970s, researchers in the Paris School, led by Danica Seleskovitch, attempted to study interpreting and written translation in real situations from a mental and cognitive perspective. They drew on experimental psychology, neuropsychology, linguistics and Jean Piaget's work on developmental psychology. In 1978, Robert Ingram made an appeal for a sociological and social psychological study of interpreters. In the 1980s, Barbara Moser-Mercer and Sylvie Lambert reaffirmed the view of interpreting as cognitive information processing, leading to a cognitive psychological re-orientation in Interpreting Studies. A landmark event in this development was the International Symposium on Conference Interpreter Training organised in 1986 by the University of Trieste.

The Trieste School owes its pivotal role in integrating research into interpreting studies to its interdisciplinary approach to the neurolinguistic foundations of simultaneous interpreting. As Pöchhacker notes,

[t]he re-orientation, which took place in the course of the 1980s within the community of interpreting scholars could be described as a vertical development, with empirical research probing ever more deeply into the cognitive processes underlying interpreting performance. (2004: 38)

The Trieste symposium thus served to open interpreting studies to the application of cognitive sciences, in particular to cognitive psychology, psycholinguistics, and neurology. A lack of expertise in these areas by interpreters, who had direct knowledge of interpreting only, called for the presence of expert researchers and/or full-fledged cognitive scientists in the research process (Gile 2004). In the long run, Trieste became a hub for cognitive research into interpreting studies with a neuropsychological as well as a text-linguistic orientation.

2.3.2. Think Aloud methods in cognitive explorations of translation

The best-known of the methods used for cognitive explorations of translation was the Think Aloud Protocol, used for investigating the mental processes of the human translator by reporting/speaking up what is being processed in the working memory at the time of translation. The product of thinking aloud is a think aloud protocol or TAP for short.

The TAP approach drew on the work of Ericsson and Simon (1984/1993), where human cognition is seen as information processing that people can report on at any time. This approach will be discussed in detail below. For obvious reasons, TAPs are useful for the study of written translation processes, but not of interpreting.

There have also been studies of affective factors in translation, to gain a better understanding of the translation process. Kussmaul (1991), Tirkkonen-Condit (1997), Laukkanen (1996), and Jääskeläinen (1997) hypothesised that affective factors such as degree of engagement in the translation task, an accommodating environment for translation and self-confidence correlate positively with what is regarded as “successful performance”.

Other methods used to gain plausible information on the translation process include keyboard logging, screen recording, eye tracking and physiological methods including electroencephalography (EEG). However, none of these methods give us a full and clear view of the thought processes that take place when somebody is translating.

2.3.3. The translator's habitus as a psychological and sociological concept

Another point of reference in the use of psychology in translation is Bourdieu's concept of habitus. Habitus, a general disposition that people grow into, concerns both internal factors (psychology) and external factors (sociology). According to Simeoni (1998: 21) “we ought to be able to say [...] that becoming a translator is a matter of refining a social habitus into a special habitus” and this special habitus can draw on both socio-cultural circumstances and a translator's mental attributes. Hence, as stated by Simeoni (1998: 35-36), “translational habitus is a circumstantial byproduct, the result of years of internalization, yet in practice never final and it is not necessarily acquired through schooling [...] the habitus of the translator is the elaborate result of a personalized social and cultural history.”

Elsewhere, Simeoni explains that habitus can be both structured and structuring, both acquired and shaped: it is neither innate nor a haphazard structuring. This set of dispositions, according to Thompson (1991: 12),

inclines agents to act and re-act in certain ways. The dispositions generate practices, perceptions and attitudes, which are “regular” without being consciously coordinated or governed by any “rule” [...] Dispositions are acquired through a gradual process of inculcation in which early childhood experiences are particularly important [...] the individual gathers a set of dispositions, which literally mold the body and become second nature.

As such, translatorial habitus can be considered from a psychological point of view and not just as a set of acquired skills that come about by practice and improve as translators master the profession, becoming professionals.

2.3.4. Psychology in translator training

Another area in which the application of psychology is suggested is translator training, where Robinson (2003: 122) introduces psychology as “the primary deductive approach to the problem of how people act. By this reasoning, the next step beyond paying close attention to people for the student translator would be to take classes in psychology.” This application, should, however, be needs-based and courses must be organised in accordance to translators’ needs, otherwise these classes might be unsatisfactory for the student of translation. Similarly, trainees in interpreting and practising interpreters can gain from training courses in behavioural sciences and personality psychology. This might help them to boost their efficiency in the interpreting booth or at the conference table by enhancing their personal, mental and interpersonal skills, especially in the case of on-stage consecutive interpreters who are visible and sit at the conference table together with the participants. I note this from my own experience.

According to Robinson (2003: 122), the “psychology of translation is still undeveloped as a scholarly discipline”. An additional problem is that, as Robinson (2003: 122) notes, “psychology as a discipline is typically concerned with pathology, i.e. problems, sicknesses, neurosis and psychosis, personality disorders [...] and the people translators dealt with in a

professional capacity tend to be fairly ordinary, normal folks.” As noted above, this is one of the reasons for my selection of the shortened NEO test in this research.

2.3.5. Current trends in translation psychology

All of the above indicates the importance of studying the human translator's mental behaviour, integrating behavioural sciences and psychology into the multidisciplinary science of translation in order to gain better access to the translator's mindset, especially when performing a written translation. Hansen (2010) has made an appeal to go beyond the triangulation of quantitative data produced via TAPs, keyboard logging, eye tracking, etc. to a more “integrative description of translation processes”, which includes the “life story” (values, emotions, memories) of the translator.

With greater attention paid to the human translator and the hows of the translation process, the application of personality psychology is gaining some ground in Translation Studies. An example is a study on “personal diversity and diverse personalities in translation”, by Hubscher-Davidson (2009). A more recent study by the same author (2013) considers the role of emotional intelligence in successful translatorial performance. This study emphasises the already acknowledged role of personal and emotional characteristics in translating and interpreting performance, aware that the ability to “appraise and communicate one's own and other people's emotions is a key aspect of intercultural communication, and therefore a key skill for translators and interpreter” (Hubscher-Davidson 2013: 9).

Although all of the above show the significance and presence of psychological research in Translation and Interpreting Studies it can be inferred that the studies undertaken before the 21st century took little or no notice of the roles of individual personalities in Interpreting and Translation Studies. They, in fact, often assumed a professional subject who always behaved in the same way.

2.4. Applications of TAPs

Thinking aloud is a means of collecting data in this research. What thinking aloud does yield is access to more information about the translation process.

2.4.1. Definitions of Think Aloud Protocols

Based on the core assumption that the spoken mindsets of translators can be transcribed into written records that offer researchers access to the whats and hows of any process-oriented cognitive activity, the prevailing definitions of Think Aloud Protocols are largely the same in nature. They differ only based on the degree of intensity associated with any research activity. Think Aloud Protocols, TAPs for short, are defined by Pym (2011: 93) as:

Transcriptions of the words spoken by subjects as they perform a task, for example translators as they translate. This is one of the tools used in process research. The word “protocol” is used here in the sense of “written record”, as in the protocol of a “treaty”. The term “talk aloud protocol” is sometimes used in experiments where subjects only describe the actions they are performing, and not the reasons.

A description that dates back to the early 1980s is one by Ericsson and Simon (1984/1993), which, according to O'Brien (2011: 2) is based on the view of human cognition as information processing and on the assumption that we are able to report accurately on what is being processed in our working memory at any point in time. If reporting occurs simultaneously with a task, it is called a ‘concurrent verbalisation’, but if the reporting occurs once a task has been completed, it is termed a ‘retrospective verbalisation’. The term used for what is happening during verbalisation is ‘thinking aloud’ and the product of thinking aloud is a ‘think-aloud protocol’ (TAP for short).

Another and more specialised form of TAP emanates from research on “Exploring Translation Competence Acquisition”, where, according to O'Brien (2011: 2), ‘Translation Process Protocol’ (or TPP) includes not only what was said during translation but also actions that occur during the process, such as consulting a dictionary.

In spite of the many drawbacks associated with this research method, thinking aloud remains a source for data collection and studying the translator’s behaviour in process-oriented research in translation. It has been used in many projects and it is easily carried out.

2.4.2. TAP findings in cognitive explorations of translation

TAPs research is mainly used to study the translating process. However, since their inception, TAP studies have been used to address a variety of translation-relevant topics. These include psychological issues such as the effect of the translator's attitude on translation quality, where TAPs can show the important role that affective factors play in the decision-making processes of translation. The findings indicate a strong link between translators' positive and negative attitudes and translation quality (Laukkanen 1997), creativity in the translation process (Kusmaul 1991) and aspects of professional behaviour and translators' confidence levels (House 2000, Fraser 2000).

Xeni (2006) has used TAPs to investigate the presence of creativity when translating humour. Englund Dimitrova (2005) has succeeded in gaining a deeper understanding of how individual competence affects explicitness during the translation process, using several research methods (TAP, videotaped keystroke logging, and revision analysis).

On the issue of think aloud in psychology and cognitive science, Bernardini (2001: 242) draws on Ericsson and Simon's (1993/1984) works and their model that emphasises the storage of information in different memory stores, i.e. the STM (short-Term Memory) and the LTM (Long-Term Memory). Bernardini explains the varying access and storage capabilities of either one of these two memory stores. In Bernardini's model, TAPs can be used to give due consideration to the influence of personality and personal behaviour on collected data.

A pioneering study that uses TAPs to investigate individual differences in translation, more clearly to study "personal diversity and diverse personalities in translation" has been carried out by Hubscher-Davidson (2009). This study uses TAPs and personality tests to investigate the influence of personal diversity and diverse personalities on translating. The data obtained offers deeper insight into the influence of individual differences on decision-making in translation. The study also "raises awareness of the benefits of applying new psychological theories to the study of translation and is a first step towards making Translation Studies a truly interdisciplinary field" (Hubscher-Davidson 2009: 188).

In an attempt to investigate the influence of individual personality traits on translatorial behaviour and performance and to study the possibility of target readers becoming aware of a translator's personality traits when reading their translations, Hubscher-Davidson (2009) draws on a number of different methods for testing the underlying assumptions. These methods include background questionnaires, TAP test, retrospective questionnaires, and personality tests. The background questionnaire was used to gain information on the subjects' translating

experience and education. The retrospective questionnaire provided access to a number of aspects of the subjects' performance, including difficulties experienced, opinions on test conditions and enjoyment of the exercise. The TAPs and the personality test data were used to provide information on students' behaviours, personality traits and individual differences. The mixed-method approach of the study adds to the reliability and precision of the data collected.

TAPs must therefore be used with care, and, for more reliable results, they should preferably not be the only tool for collecting data in research. Triangulation can be considered a safeguard. A reason why think aloud protocols should not be used as the sole source of collecting data is that they are verbalisations of what goes on in the translators' working memory and these processes are not always complete: a number of thought processes are excluded from the working memory because they are not held there long enough to be verbalised. Another reason for the incompleteness of the working memory is the automatization process that is thought to be an attribute of routineness or at times even professional behaviour. A method adopted to overcome this problem is the use of retrospective questionnaires that call for data retrieval from the mid-term memory. Retrospective questionnaires can thus be considered as supplementary data-gathering tools, enabling access to more in-depth information on the translators' thought processes, helping to unveil information that is not accessible through the working memory.

2.5. Personality in psychology and the use of the NEO test

Understanding translation as a mental activity, our underlying assumption in this research is that internal cognitive and motivational processes influence human behaviour, and translation does not escape from this influence.

2.5.1. The meaning of "personality"

Hjelle and Ziegler (1981: 6) remind us that "the word *personality* in English is derived from the Latin 'persona'. Originally, it denoted the masks worn by theatrical players in ancient Greek dramas; eventually, the term came to encompass the actor's role as well".

The meaning of "personality" in psychology now extends far beyond the original superficial social image. It should not be considered as an overall impression that an individual makes on others; it refers to something much more essential and enduring about a person.

However, within psychology there is disagreement about the meaning of the term. In fact, psychology is rich in various definitions of “personality” and there are as many meanings of it as there are psychologists who have tried to define it.

An overview of the meaning of “personality” in psychology can be gained from a brief consideration of the views of a few recognised theorists of the 19th and early to the mid 20th centuries. Here we draw heavily on the account offered by Hjelle and Ziegler in their book *Personality Theories: Basic Assumptions, Research and Applications* (1981).

Carl Ransom Rogers, born in 1902, developed a phenomenological theory of personality, a theory that, as explained by Hjelle and Zeigler (1981: 399), fosters “the study of the individual’s subjective experience, feelings and private concepts as well as his or her personal views of the world and self”. Behaviour for Rogers is strictly dependent on how a person perceives the world and “the best vantage point for understanding behavior is from the internal frame of reference of the individual himself” (Rogers 1951: 494).

Gordan Willard Allport, born in 1897, fostered a trait theory of personality. In his view, no two people are completely alike, and no two people react identically to a similar situation. Allport showcases a humanistic and person-oriented approach to the study of human behaviour. This theory is humanistic in that it recognises all aspects of the human being, including the human potential for growth, transcendence, and self-realisation, and it is person-oriented or personalistic in its attempt to gain information on the different dimensions of human development and even anticipate them (Allport 1968). What is most significant in Allport’s theory is the belief that behaviour comes from a configuration of personal traits. For Allport, “personality is something and does something [...] it is what lies behind specific acts and within the individual” (1937: 48). Later, Allport modified this definition in an attempt to respond to the question on the nature of the “something”. Allport’s revised definition introduces personality as “the dynamic organization within the individual of those psychological systems that determine his characteristic behavior and thought” (Allport 1961: 28).

Erik Erikson, born in 1902, developed a psychosocial theory of personality. He was identified as an “ego psychologist”. The features that distinguish Erikson’s theoretical orientation include “emphasis on developmental change throughout the entire human life cycle; a focus on the “normal” and “healthy” rather than the pathological; a special emphasis on the importance of achieving a sense of identity; and an effort to combine clinical insight with cultural and historical forces in explaining personality organization” (Hjelle and Ziegler 1981: 113). Erikson’s definition of the “Eight Ages of Man” is his most important contribution to

personality theory. For Erikson, “life proceeds in terms of a series of psychosocial crises, and personality is a function of their outcome” (Hjelle and Ziegler 1981: 7).

George Alexander Kelly, born in 1905, was the first personologist to emphasise the cognitive or knowing aspects of human existence as the dominant feature of personality. He thus fostered a cognitive theory of personality. In this theoretical system “a person is basically a scientist, striving to understand, interpret, anticipate, and control the personal world of experience for the purpose of dealing effectively with it. The scientist-like view of human behaviour, is the hallmark of Kelly’s theory” (Hjelle and Ziegler 1981: 321). For Kelly, his subjects were not passive “reactors” to external stimuli, but scientists inferring on the basis of the past and hypothesising about the future. Kelly considered personality “as the individual’s unique way of making sense out of life experiences” (Hjelle and Ziegler 1981: 7).

Yet another conception is that of Sigmund Freud (born in 1856). In his anatomy of personality (Hjelle and Ziegler 1981: 33), the human person is described to be composed of three elements—id, ego and superego. The concept of unconscious mental processes was central to Freud’s early description of personality. The id is thought of as a structure containing everything inherited and it is present at birth. The primary principle of all human life is thus thought to be expressed by the id. The ego, on the other hand, is that part of the human personality that acquires its structure and functions from the id. It is said to be evolved from the id. Caught between the id and the superego, the ego strives for gratifying and expressing the desires of the id.

For Freud, in order for a person to be a constructive social participant they are required to acquire a system of values, norms, ethics and attitudes that are reasonably compatible with the society they live in. These are developed by means of the formation of the superego. The superego is considered as being made up of the “conscience” and the “ego-ideal”. The conscience is said to be acquired through parents’ punishments, concerned with behaviours that parents categorise as “naughty”. The super-ego thus represents the moral branch of personality. An example of the functioning of the ego-ideal can be brought of the child who is rewarded for scholarly efforts, and hence feels proud whenever he or she shows academic accomplishment.

These different conceptions clearly indicate that the definitions of personality differ substantially. Within psychology, any definition of personality depends on the relevant theory it has emanated from. However, beyond that point, theoretical definitions of personality have certain features in common. These features are summarised by Hjelle and Ziegler (1981: 7) as follows:

- 1) Most definitions depict personality as some kind of hypothetical structure or organization. Behavior, at least in part, is seen as being organized and integrated by personality. In other words, personality is an abstraction based on inferences derived from behavioral observation.
- 2) Most definitions stress the need to understand the meaning of individual differences. With the word "personality" the palpable uniqueness in all individuals is indicated. Further, it is only through the study of personality that the special properties or combination of properties that distinguish one person from another can be made clear.
- 3) Most definitions emphasize the importance of viewing personality in terms of a life history or developmental perspective. Personality represents an evolving process subject to a variety of internal and external influences, including genetic and biological propensities, social experiences and changing environmental circumstances.

Two definitions manage to encompass all the major assumptions of a generally accepted definition of the concept of personality and lay the psychological basis of this research from the view of personology.

First, according to Child (1968: 83), "personality refers to more or less stable, internal factors that make one person's behaviour consistent from one time to another, and different from the behaviour that other people would manifest in comparable situations". The important part of this is that "personality is more or less stable". The notion of the relative stability of personality allows for and justifies the possibility of long-term personality growth and change over the life-span as well as short-term, day-to-day fluctuations in personality. "Internality" means that personality cannot be observed directly: measurements of personality can only be made indirectly by observing external manifestations. And "consistency" over time refers to the similarity between a person's behaviour on two or more different occasions. In the framework of translation, this could be used to explain a translator's constantly similar translatorial action when confronting a certain problem area or in risk management.

The definition also refers to "stable factors" of personality. As with the meaning of personality, personality psychologists differ substantially in how they conceptualise these "factors" or "personality traits". Definitions of traits abound, although Hirschberg (1978: 45) notes they are "generally seen as broad, enduring, relatively stable characteristics used to assess and explain behavior". Personality traits are observed from past behaviour and are convenient means for describing consistent behavioural patterns. As such, considered as "a kind of person

concept, which is usually reflected in behaviour”, according to Hampson (1988: 4), traits are easily accessible for research purposes.

A second relatively inclusive definition sees personality as what Larsen and Buss (2008: 4) describe as “a set of psychological traits and mechanisms within the individual that are organised and relatively enduring and that influence his or her interactions with and adaptations to the environment, including the intrapsychic, physical and social environment”. Each component of this definition has a meaning in its own right. As Larsen and Buss (2008: 7-11) explain, “psychological mechanisms” refer to the processes of personality, specifically an information-processing activity. “Within the individual”, refers to the internal nature or what is known as the internality of personality, something that is carried out by a person over time and from one situation to the next. “That are organised and relatively enduring” means that mental mechanisms and traits are related to one another in a logical manner and that they remain constant, at the core, over time. Psychological traits are also enduring, especially in adulthood and are generally consistent in different situations. “And that influence” refers to the influential role that traits have on people’s lives in the sense that they can depict every act of the individual. The interactionism invested in the phrase “his or her interactions with” relies on the fact that interactions with situations in psychological terms comprise the four components of perceptions, selections, evocations and manipulations. “And adaptations to” refers to the adaptive functioning of personality that, as explained by Larsen and Buss (2008: 9), “comprises accomplishing goals, coping, adjusting, and dealing with the challenges and problems we face as we go through life”. And finally, “the environment” refers to a person’s physical, social and intrapsychic environments, where intrapsychic means “within the mind”. In this definition, traits are considered to function as personality variables and are seen as frequent experiences of specific states, i.e. a frequent experiencing of anxiety.

The definition of personality adopted in this research is a blended form of the above two definitions. As such, personality is introduced here as a set of psychological traits and mental, person-relevant processes/mechanisms that are internal, coherent and relatively enduring within the individual and that influence a person’s behaviour, making it consistent from one time to another and yet different from the behaviour manifested by another individual in comparable psychological situations. The traits and mechanisms also influence an individual’s adaptation to the environment (be it the intrapsychic, physical or social environments).

2.5.2. Personality as a set of psychological traits

Personality traits are a set of characteristics that describe ways in which people are different from each other or ways in which people act similarly. According to Larsen and Buss (2008: 6), “personality traits are useful for at least three reasons. First, they help us describe people and help us understand the dimensions of difference between people. Second, traits are useful because they help us explain behavior. Third, traits are useful because they help us predict future behavior”.

As such, personality traits are useful in describing, explaining and predicting differences between individuals. They can influence people's lives. They influence how people act, how people view themselves, how they think about the world, how they interact with one another, how they feel, how they select their environments, what goals and desires they pursue in life, and how they react to their surroundings.

Personality traits are thus considered to be forces that influence how we think, act and feel. Again, definitions of personality traits abound. However, they all share a similar core that conceptualises traits as the measurable attributes of personalities. Hampson (1988: 16) defines them as “internal characteristics, which are capable of distinguishing between individuals in the sense that they are believed to be present to a greater extent in some people than in others” (Hampson 1988: 16). Analyses of personality traits have therefore been used as a means to define the constructs of personalities. This is because traits are characteristics inferred from observable behaviour and are thus testable.

The present study draws on a multi-trait theory of personality. This is mainly for the reason that multi-trait theories develop a detailed and comprehensive vision of the personality to be tested. However, since personality traits alone cannot account for translator performances, this study is based on the presupposition that behaviour (here, translator performance) is the outcome of both personality and situational factors. This, in personality psychology, is referred to as “interactionism” (Hampson 1988).

2.5.3. The Five Factor theory of personality and the NEO inventory

In the quest for evidence of personality traits, self-report data seems to be a most pertinent and practical means of collecting information. Self-report data can be obtained either through interviews or by means of questionnaires of various sorts. The reason why self-report data are

considered an important source of personality-relevant information is because people have a lot to say about their personalities and their innermost feelings, emotions, perceptions, etc. that they can clearly report on in response to appropriate questions. Although self-report data has its own drawbacks, particularly a tendency on the part of the individuals to present their self in a positive light and thus not providing accurate information about their person, research in personality psychology has used self-report data as the most common method for assessing personality. Personality questionnaires that allow access to quantifiable results are known to be better tools for this than are open-ended questionnaires. This is because quantifiable data allow us to provide clearer classifications of results and even construct more complex statistical models in an attempt to give an explanation of what is observed. This research uses the NEO personality test for this purpose. The reason for choosing the NEO test is its validity and reliability for use with an Iranian subject population.

In the 1980s, Costa and McCrea started to develop their NEO Personality Inventory. It was labeled N-E-O because it was initially designed to measure the three trait domains of Neuroticism, Extraversion and Openness to experience. Up to that date, Extraversion and Neuroticism had appeared in one form or another in almost all personality inventories. Beyond these "Big Two" (Wiggins 1968), however, the various questionnaire-based models of personality tests exhibited few signs of convergence.

Consistent with the views of John, Pervin and Robins (2010: 125), in 1983 Costa and McCrea realised that their NEO system closely resembled three of the Big Five factors but did not encompass traits in the Agreeableness and Conscientious domains. They therefore extended their model to include Agreeableness and Conscientiousness, in addition to Neuroticism, Extraversion and Openness to Experience, thus rendering the inventory complete in 1985.

Kaufman, Quilty, Grazioplene, Hersh, Gray, Peterson and De Young (2014), used the NEO test, to show that Openness-to-experience and intellect differentially predict creative achievement in the arts and sciences. According to this study "Openness predicts creative achievement in the arts, intellect predicts creative achievement in the sciences" (2014: 1).

In a later study, Christiane Niess and Hannes Zacher (2015), used personality characteristics, and the Big Five in particular, as both predictors and outcomes of upward job changes into managerial and professional positions. Results indicated that participants' Openness to experience not only predicted, but that changes in Openness to experience also followed from upward job changes into managerial and professional positions.

2.5.4. Personality studies on translators

Henderson (1987) attempted to compare the personalities of translators and interpreters. He touched on the particular importance of interpreters' confidence and 'tolerance of ambiguity', both traits that could be seen in terms of a greater propensity for risk-taking. The term "tolerance of ambiguity" (TA) originates from general psychology, where it operates as an individual difference variable. "TA is generally defined as the ability to manage situations that are new, complex and contain problems within a clear solution" (Budner, 1962, cited in Eyckmans and Rosiers, 2017: 53). These and similar psychological factors were later investigated using think-aloud protocols. Fraser (1996) then proposed that translators with more experience become good at finding ways to 'live with' uncertainty in the source text. Fraser (2000: 123) investigated translators' particular 'tolerance of ambiguity and uncertainty', finding that professionals generally have more tolerance than do novices. Tirkonen-Condit (2000) similarly used think-aloud protocols to observe the way translators use 'uncertainty management', basically by becoming proficient at advancing tentative solutions.

A recent pioneering study that investigates personality traits is research conducted by June Eyckmans and Alexandra Rosiers (2017), who place special emphasis on Tolerance of Ambiguity (TA) and use the NEO-FFI and the Multicultural Personality Questionnaire MPQ. They find that tolerance of ambiguity correlates positively with "Openness-to-experience".

Considering that these situations are inherent to both translation and interpreting practices, Eyckmans and Rosiers (2017) sought to shed light on the level of tolerance of ambiguity in novice and expert translators and interpreters.

In general, the results indicate a significant difference between interpreters and translators at the professional level regardless of age (2017: 52). This difference concerns the extent to which translators and interpreters are tolerant of ambiguity. The results indicate that interpreters are more tolerant of ambiguity than translators.

When relating Tolerance of Ambiguity to risk-management, it was found that "individuals with high TA tended to take risks more easily and accepted change more readily. TA was also found to be able to fluctuate with experience" (2017: 55).

Another study on "Diverse Personality Traits and Translation Quality" (Akbari and Segers: 2017) also used the NEO-FFI personality test in an attempt to investigate the impact of human personality on the quality of translation and to find out whether there was any correlation between the participants' personality types and the quality of their end products. This study considered four of the five above-mentioned traits: Agreeableness, Neuroticism,

Extraversion and Openness. The study did not depict the type of the NEO test applied in the Persian-speaking community of translators for whom it was administered, and it only elaborated the different culture-dependent formats in which the test was administered (44, 60, 120 and 240 questions). The results indicated that “neurotic participants encountered more difficulties with the fundamental academic skills such as reading and writing. Simply put, they could not firstly decode the function of the text and secondly could not write well” (2017: 260).

Another result of this study was that “Open-to-experience participants outperformed the neurotic participants in their translations” (2017: 260).

On the whole, it was concluded that “the effect of personality traits on the quality of translation could not be disregarded” (2017: 262). Additionally, the need for translation scholars to take psychology classes for a better understanding of their own personalities was emphasised, reaffirming the interdisciplinary nature of Translation Studies.

Bezari, Raimondo and Voung (2018) propose an approach to translation based on the imaginaries of translation, translating and translators, where the imaginary is explained as “the constant interaction of texts with an *external dimension*” (2018: 2). The “imaginary” of translation thus emphasises ideas that may exist beyond the translated text in order to describe and identify all the characteristics of a translation, although how this fits in with the kind of imaginary that we find in Sartre is far from clear.

2.6. Conclusion

According to Hubscher-Davidson (2009: 188), “raising awareness of the benefits of applying new psychological theories to the study of translation is a first step towards making Translation Studies a truly interdisciplinary field.” My personal belief is that integrating psychology with Translation Studies helps better understand the mental construct of translators’ psyche. The studies already referred to and the following are all attempts at unveiling the mental constructs of translators.

This chapter has reviewed the literature relevant to recent reflections on cognitive approaches to translatorial performance, with special emphasis on “personification”. This overview serves as an interdisciplinary platform that aims at clarifying the cognitive aspects of personification in translators’ performances, drawing on the philosophy of dialogue, cognitive sciences, and psychology in the main disciplinary setting of Translation Studies.

Researchers have mainly drawn on experimental psychology, neuropsychology, linguists, developmental psychology and social psychology. Personality psychology or personology however has been less frequently used in these approaches.

Moreover, most of the previous studies work from a psychology of the professional subject, while very few look for individual translators with differing psychological traits and attitudes. This is an issue that my research seeks to address. Considering the central role of the translator in the process of translation, it seems necessary to study the personal characteristics of the translator as an individual in their own right.

As such, a more individualistic approach to the field of translation and translator psychology remains to be developed.

3. Methodology

3.1. Introduction

The methodology of the research is presented in full in the following subsections.

3.2. Research question

The question underlying this research is about translators' interactions with the text or the person behind the text. We ask: Do translating translators interact with a text or with a person (i.e. do they ask, "What does this/it mean?", "What do you mean?" or "What does she/he mean?").

These questions are rooted in the philosophy of dialogue. They investigate the modalities of relationships established by translating translators when carrying out a written act of translation.

"This" and "it" in the first question refer to the text. Here the text is seen as an object. The interaction is thus thought to take place between an "I", which is the translator and an "It", the text.

In "what do *you* mean?" the text is no longer an object, but an "intimate you" (formerly "thou" in English). The relationship here is established between two people. The interaction would take place between an "I", the translator, and a "thou", the (real or implied) author. The "thou" is referred to in the second person and is the author of the text. This question signifies personification in the present research.

In "what does s/he mean?", the interaction is thought to take place between an "I" and a person, who is not addressed in the intimate second person, but as an absent being addressed in the third person, who is relegated to an "It" status.

The "I-It" and the "I-Thou" classifications are based on Buber's differentiation between the two basic types of relationships. On the other hand, the idea of addressing the translator in the second person and as an intimate thou, draws on Laygues' view of establishing ethical person-to-person relationships in translation, where the text is seen as an author.

3.3. Research hypotheses

For a better understanding of the conscious or subconscious purposes based on which translators make decisions, this research explores the correlation between personality traits and translators' attitudinal behaviour with respect to the text being translated. In doing so, the interaction frame that could be established between the translating translator and a person (be it the author, client, target audience/receiver or the translator's self), is modeled in terms of the following main hypotheses:

H1 One of the three personality traits tend to correlate with significantly more personification than do the others.

H2 One of the three personality traits tend to correlate with significantly more literal or source-oriented translation processes than do others.

H3 The presence of iconic and linguistic information on the author correlates with significantly more Personification than does the absence of this information.

H3 emanates from the results obtained from the pilot study and the different modes of presenting the main text for translation to the subjects.

The links between personalities and risk-management in translation, and the link between personalities and the selection of appropriate problem-solving strategies, are also considered here as secondary points of interest.

3.4. Definition and operationalisation of variables

The three main variables in this study are the translator personality traits, the degrees of personification, and the text presentation mode. Personality traits are considered as the independent variable, while degrees of personification and presentation mode are both considered dependent variables. Each of these variables includes a number of sub-variables.

The personality variable has all the minor variables involved in the personality questionnaire.

The degree of personification variable includes minor variables that are indicated by translator performance: basically, verbalised arguments, interaction types and frequencies,

although my discussion will also later connect this with translation strategies or solution types and risk-management behaviour.

Presentation mode has two minor variables: presence/absence of a photograph, and presence/absence of biographical information.

This research aims at finding a correlation between the constituents of the dependent variable and constituents of the independent variables.

3.4.1. Personality as a complex variable

The definition of personality adopted in this research is a blended form arising from the definitions of Larsen and Buss (2008: 4) and Child (1968: 83), already explained under subsection 2.4.1. The concept is introduced in this research as a set of psychological traits and mental, person-relevant processes/mechanisms that are internal, coherent and relatively enduring within the individual and that influence a person's behaviour, making it consistent from one time to another and yet different from the behaviour manifested by another individual in comparable psychological situations. The traits and mechanisms also influence an individual's adaptation to the environment (be it the intrapsychic, physical or social environments, see 2.4.1.).

As the constituting elements of personalities, Personality traits are considered to be forces that influence how we think, act and feel. Traits are the measurable attributes of personalities. As such, they are useful in describing, explaining and predicting differences between individuals.

The personality traits tested in this research are three of Costa and McCrea's Big Five Factors. These are Agreeableness (A), Conscientiousness (C) and Openness to experience (O). All three traits and their constituting sub-scales or facets are explained in detail under section 2.4.4. The acronyms OCEAN or CANOE serve as a mnemonic device for the five traits, where "N" stands for Neuroticism and "E" stands for Extroversion. N and E are not tested in this research (see 2.4.4.).

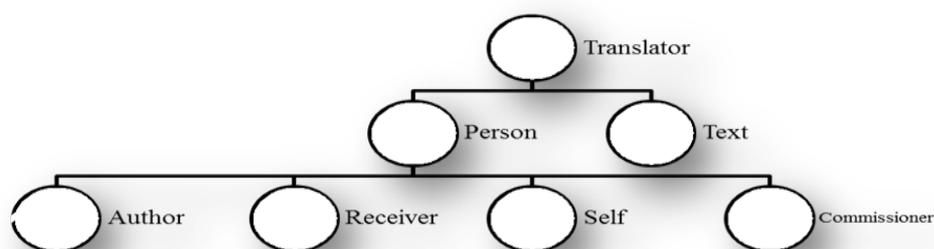
3.4.2. Personification as a complex variable

Personification means attributing human traits (qualities, feelings, actions or characteristics) to non-living objects (things, colours, qualities or ideas). Here, personification is used to refer to the act of treating texts as persons.

We do not assume that a single type of interaction is maintained through the whole of the translation process. Instead, we assume that the interaction is of various types. Being abstract and intangible in nature, interactions are expected to be identified by means of arguments formulated by translators in the process of their verbalisations in the TAP test. Interactions here are considered to function within the two general frames of “translator-text” and “translator-person”. Interaction in the translator-person frame includes interactions of the translator-author (personification), translator-receiver, and translator-self types. As such, four types of interactions were initially proposed for consideration in this research, with the “translator-text” interaction being the fourth type of the mentioned interactions. However, the results obtained from the pilot and main studies on translators’ interactions in the process of translation also revealed a fifth type of interaction that is of a “translator-commissioner” nature, where the translator interacts with the person administering the test. This brings the total number of interactions studied in this research up to five: four in the translator-person frame and one in the translator-text frame.

A diagrammatic representation of the five interactive frames is given in Figure 1.

Figure 1. Diagrammatic representation of the five interaction frames



In the Buberian sense, the translator-text frame can be considered as an I-it, where the text is seen as an object and treated as one. The translator-author frame can be considered, with a slight deviation from Buber’s thinking, where the third person is relegated to an “it” status, as an I-s/he or an I-you (thou), where the latter depicts personification in this research and is considered as establishing a strong relationship between the translator and the author in that

the author is referred to in the intimate second person. On the other hand, interactions of the former frame mentioned above, the I-s/he frame, depict a weaker instance of personification, since the author is referred to in the third person.

Following a strict reading of Laygues, the translator-author interaction would be of an I-you nature, with “you” standing for the intimate second person. It is important to note that I do not follow this strict division. For me, “you” can refer to the imagined author or the imagined receiver (Laygues does not consider this), and “s/he” can signal personification of the author. As such, the variable is not based on strict pronouns, but on the interaction frames they construct. Further, the translator-self frame can be considered as an I-I type of relationship, where the translator relies solely on her or his own experience. This type of interaction can be considered as narcissistic or self-absorbed if the translator translates without thinking of the author, the text, or the end-users. The translator-receiver frame can be seen again as an I-s/he frame, where the translator is communicating with the target audiences.

As mentioned, one of the main problems with our methodology is the classification of the interactions based on linguistic data (the TAPs). If we followed a strict reading of Laygues' idea, “personification” would involve the translator using the second person while translating, where the correlating question would be: “What do you mean?”. In the tests administered, however, there was no such use of the second person except for one instance. We thus classify the interactions on slightly different criteria:

- 1) Interaction with the self: presence of the first person.
- 2) Interaction with the author (personification): naming of the author, in the third person (and possibly in the second person).
- 3) Interaction with the text: naming of the text in the third person, directly referring to the text by saying “text” or affirmative or negative interaction with the text-as-discourse.
- 4) Interaction with the receiving culture and/or reader: naming of agents or factors in the target culture, and concern about the produced text's acceptability and appropriateness.
- 5) Interaction with the commissioner: addressing the commissioner in the second person, complaining to or asking questions of the commissioner.

To illustrate how this works, Table 1 presents examples from one of the subjects. Parts of the table are written in Persian, which is the language in which the subject was verbalising. The Persian is translated into English below each chunk.

Table 1. Interaction types as identified from a translator's verbalisations

Type of interaction indicated	Phrases used (arguments) or behaviour indicating a specific type of interaction within the translator-text and/or translator-person frames of interaction
Interaction with self	How can I understand her intended meaning?' 'How can I know what she had in mind?' 'A hell of an artist I am to understand what she meant!' 'I like what she says; it's interesting'. 'I suppose "Holy Book" is better'.
Interaction with author (personification)	<i>Using the "SHE" pronoun:</i> 'She means that...' 'She wants to say that...' 'She had a special vision of translation.' <i>Being in conflict with the author:</i> The subject got angry with the author at times and she reacted in different ways. For instance, by complaining or asking questions of herself: 'What is the author talking about anyway?' می‌خواد بگه که در، چی می‌خواد بگه؟ می‌خواد بگه در تأیید این مطلب یا برای، برای تأیید این گفته در ادامه مطلب ااا هنگام ا آزمایش اولین ماشین ترجمه ا یک یک جمله از پای‌بل کتاب مقدس بگم یا بگم که از تورات؟ She wants to say that in, what does she want to say? She wants to say as proof of this, eh, eh, eh, when eh, the first translation machine was tested eh, a sentence from the "Bible", should I say "Holy Book" or should I say "Torah"?
Interaction with text	<i>Using the "IT" pronoun:</i> 'What does it want to say?'
Interaction with the receiving culture and/or reader	<i>Thinking of an applying censorship in translation:</i> The subject thought she should not translate "vodka" and "Bible" and she used other words to replace them in the Persian language. The words she used were: Non-alcoholic drink and Holy Book The Persian phrases for these two from left to right are: نوشیدنی --- کتاب مقدس همون کتاب مقدس فکر کنم که بهتر باشه. با توجه به اینکه این ترجمه باید در ایران باشه بهتره لزوماً اسم کتاب گفته نشه. (خنده). نکته سیاسی. I suppose "Holy Book" is better. Given that this translation is intended for use in Iran, it's best not to use the word "Bible". [Laughs aloud]. A political point. جمله نهایی ترجمه شده که از ماشین دریافت شد این بود: (خنده) چه جالب ودکا" یا "نوشیدنی"؟ نمی‌دونم "ودکا" را ترجمه می‌کنند یا نه ولی اصولاً اگر ترجمه برای ایران باشه "ترجیح می‌دهند "ودکا" را بگویند "نوشیدنی". The final translation received from the machine was: [Laughs aloud]. How interesting! "Vodka" or "non-alcoholic drink"? I don't know whether "Vodka" is translated as it is or not, but if the translation is intended for Iran, it is preferable to translate "Vodka" as "non-alcoholic drink".
Interaction with the commissioner	<i>Talking to me at times both as the commissioner and a friend:</i> خسته شدم I'm tired. نمی‌شد اینو می‌بردم خونه انجام می‌دادم؟ Couldn't I have taken this and done it at home? اوه چقدر سخته این کار Phew! this is too difficult!

3.4.3. Presentation mode

The presentation mode variable concerns the different manners in which the main text was presented to the subjects for translation.

The different presentation modes seek to explore the link between iconic and linguistic information on the author and translation performance, with special emphasis on personification. While the body of the text was the same for all subjects, the form in which it was presented was different: one with the textual author's biodata, one without this information, and one containing both the biodata and a picture of the author.

It was hypothesised that the presence of the biodata and the image would increase personification.

Full information on the different modes of main text selection is available under 3.7.

3.5. Research design

This research is empirical. The disciplinary location of the research is Translation Studies, using methods borrowed from Psychology and Cognitive Science.

The research was implemented with 16 subjects: 9 men and 7 women. They were required to translate two texts; a warm-up and a main text. The warm-up text was given to all the translators prior to the main task.

The main text came in three different forms. The body of the text was the same for all, but there were differences in the way the information on the author was presented. This difference was deliberately placed in order to test the influence of the presence of the author's image and biodata on translators' performances in regard to personification. Full details of the text selection and characteristics are available under the relevant subsections (3.4.3. and 3.7.). Placement of the author's photo can be considered as a variable likely to influence the main dependent variable, degrees of personification.

The experiment took place in Iran for a population of Persian-speaking subjects. The research took place over a five-year time span, beginning in mid 2011.

The translations and TAP tests, were carried out under similar conditions for all subjects, except for one who was tested by the research supervisor as a pilot study out of Iran, in Spain, in a different place and under different conditions.

The location of the experiment was the office of a psychologist. Since the office was designed in a manner that evoked a sense of peacefulness in the psychologists' clients, it was considered to have a similar effect on the subjects of the TAP test as well, justifying the reason for choosing it as a test place. The colour used in the office created a sense of safety and relaxation.

A pilot test was initially conducted with three subjects to examine the feasibility of the warm-up and main texts and the post-translation questionnaire. The results confirmed the suitability of the warm-up text and the questionnaire and required the main text to be shortened. As a result, the text was shortened from 638 words to 534. A detailed explanation of the text selection is available under 3.7.

The pilot test also confirmed the idea of the positive influence of the presence of the author's image and biodata on personification. As such, it was decided to have the text presented to the translators in three different forms to further examine the validity of this hypothesis.

Another result of the pilot test was the introduction of a new and almost constantly present type of interaction, which was accordingly included to the interaction types subject to study in this research. This was the translator-commissioner frame of interaction, already identified under section 3.3.

3.6. Selection of subjects

The subjects were mainly selected from among translators who had a degree in any field, with special emphasis on Translation Studies, had a good knowledge of translation and had more than three years of experience translating. The total number of subjects tested was sixteen.

The subjects' educational and socio-cultural backgrounds were to a large extent relevant and even similar at times. Aware that society and culture shape cognition, the translators were selected from among individuals with a somewhat similar social and cultural status. This was not a difficult task, given the familiarity of the researcher with the subject population.

With respect to the subjects' educational background, the majority of the subjects had a degree in translation as well as long years of experience. The latter factor had more weight attached to it since translation knowhow was considered more important than holding a degree in this area.

The subjects were all employed, although not necessarily in translation or related fields. However, they all had translation as at least a second source of income. The subjects' occupations are identified in each of their full and short analysis reports and are presented in the Appendix.

The subjects were mainly selected from among my classmates in a Master's in Translation Studies, who were more responsive to the call for participation in the TAP research. They were contacted by telephone and email. A few were also introduced by my classmates. Attempts were also being made to have a translation class at a university to cooperate in the research, but the conditions were not convenient for me. The subjects were selected from both sexes in an attempt to highlight gender representations in translation and personification.

Effort was made to have equal numbers of men and women tested. Initially, a number of twenty subjects responded to the call for participation in the research. Of the twenty respondents, however, only fifteen completed the research requirements in full. Two men and one woman withdrew due to the complexity of the TAP test. A male subject was dismissed, and a female subject could not attend the test due to it being conducted in a non-familiar location for her. Consequently, eight men and seven women completed the test. A sixteenth subject was also tested separately in Tarragona, Spain, as already explained under section 3.5.

The subjects ranged from young adults to middle-aged individuals. The women, mainly young adults, had an age range of 30 to 35. The men, a blend of young and middle-aged adults, had an age range of 33 to 48. The translators represented a medium to upper-medium income range.

3.7. Selection of the warm-up and main texts

The texts used in this research included a warm-up and a main text. The warm-up text and subsequently the warm-up test served as a pre-think-aloud preparation experiment, justifying the need for the two mentioned texts.

The interdisciplinary nature of the research rendered text selection quite a time-consuming task.

Two short texts were initially chosen as a warm-up text. The first was a specialised, political text. The second was a more general text. The warm-up text finally chosen was a short, one-paragraph piece taken from a message of the UNESCO Director General on books. It was

chosen on the basis of its linguistic fluency and relative relevance to the topic of the main text. The warm-up text took fewer than 20 minutes to translate and verbalise.

The main text was also selected by a trial and error procedure. Five texts were tested. Initially, it was thought that the main text should be composed of three different parts of three different texts: general, scientific and literary. However, this did not prove viable and finally a single-body text was selected that ran fluently and was thought to be more appealing to the translator subject population.

The main text finally selected (see Appendix), had a strong first person in order to evoke personification. The text was on translation since this was considered a topic in which all subjects might have a similar interest. The text contained 534 words, which is considered long enough to allow the translator to build up a relationship with the textual world.

The maximum time given for translation was 120 minutes. Only one of the subjects did not manage to complete work in the given time limit. However, having completed two-thirds of the task, which was enough for me to analyse her performance, the work was accepted from her.

3.8. Research instruments

This research adopts a mixed-method approach to data eliciting, drawing on the interdisciplinary nature of translation and its multilingual and multicultural characteristics. The instruments used in this research are a personality test, think aloud protocols (TAPs), and a post-translation questionnaire.

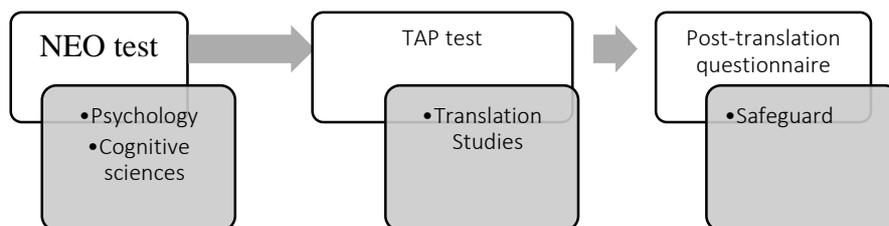
Prior to conducting the TAP test, the subjects were required to complete the 60-item NEO-FFI personality test. The personality test was administered a week before the TAP test, which was the actual experiment. This week-long interval was meant to allow the subjects to work freely as translators in the test by reducing any interferences resulting from the scores obtained on the personality traits.

The TAP test, administered a week after the personality test, was immediately followed by a questionnaire, where each subject responded to questions about their attitude to the text being translated. The questionnaire also collected self-reports about the subjects' biodata. The answers were meant to complement the results obtained from the translators' think-aloud protocols. If the results obtained from different experiments correspond to one another when

different methods of investigations are used with the same goal, the results obtained are thus more reliable, hence justifying the use of the post-translation questionnaire.

A schematic representation of what each subject did, the disciplinary location and relevant safeguard is presented in figure 2 below:

Figure 2. Schematic representation of subject activity



The arrow lengths are indicative of time intervals. The longer arrow represents the one-week wait between the personality test and the TAP test, whereas the short arrow indicates the immediate administration of the post-translation questionnaire, subsequent to the TAP test.

The TAP test may also be thought of as functioning in the framework of process analysis, given the nature of this type of analysis that offers a step-by-step breakdown of the phases of a process, trying to reveal the operations that take place in the translator's mind during the process of translation.

Further information on the research tools is offered in the following subsections.

3.8.1. Personality test

All subjects first completed the 60-item NEO-FFI test. The test was sent to them by e-mail and was to be completed in private in order to reduce any negative interference in the answering procedure by the presence of the commissioner.

The personality test was administered to gain insight into the personality traits that are conducive to the different interactions of translators when performing a written translation task. The aim of the test was thus to indicate personality traits that incline translators to do what they do in the process of translation.

As previously explained under 2.4.3, the current research used the standardised Persian translation of the NEO-FFI, the 60-item inventory, to identify the degree of the three traits of Agreeableness, Conscientiousness, and Openness to Experience.

Additionally, the test measured six subordinate dimensions for each trait, known as facets. The test was developed for use with adult (+17) men and women and initially came in 240 items that took 30 to 40 minutes to administer. Being time-consuming, it was later reduced to 60 items (12 items per domain). The cut-down version of the NEO PI-R (Revised NEO Personality Inventory), the NEO-FFI, is designed to take 10 to 15 minutes to administer.

As concerns the validity of the test, the cross-cultural stability of an instrument can be considered as evidence of its validity. The results of studies on the various aspects of cross-cultural research on the NEO PI-R and the NEO-FFI all confirm the robustness of the test across cultures. Given the wide use of the test globally, the results obtained on its validity and robustness can be generalised to many cultures, including Persian culture.

The test had been previously translated into Persian, localised and standardised for use in the Persian context (a copy of the 60-item Persian translation is available in the Appendix).

Together with the personality test, the subjects were also asked to complete, sign and return a research release form, whereby they agreed to take part in this research voluntarily. The agreement to voluntary participation and the guarantee of anonymity of the subjects was meant to brief the subjects on the purpose of the research and the methods adopted in the experiment, serving as a safeguard for enhancing the reliability of the study. Both the personality test and the research release form were sent for completion to the subjects by email. Both texts are accessible in the Appendix.

3.8.1.1. Scoring the test

The NEO tests were analysed by an external analyst, who held a Master's in Psychology. Scoring was carried out using a response key and in view of the mean and standard deviation score obtained for each of the traits in an Iranian sample of college students.

3.9. The TAP test

In spite of the many drawbacks associated with the application of this research tool, the think aloud method was used here in view of its relevance to the objective of the study. As Jääskeläinen puts it, "the choice of methodology always depends on the research aims" (2011: 23). Here, the aims were to gain better insight into the translation process by understanding the inner workings of the translator's mind, hence, in a narrower sense, to trace the links between

the personality traits already identified by means of the personality test, and the different interaction types of the translators. Verbalising thoughts and the manner in which the spoken ideas are produced, in the absence of any external interference, may well be personality-dependent and can thus help to unveil the hidden aspects of a translator's personality. Although some researchers, including Jääskeläinen (2002), believe that the potential interfering effects that thinking aloud itself may have can negatively influence the quality of a written translation, the objective of this research is not at all to test *how well* the subjects translate but to observe *how they think about* translation problems. Moreover, as previously explained, for more reliable results a post-translation questionnaire was used as a safeguard. According to Lörcher (1991), think aloud protocols are extremely enlightening when analysing translation processes, but they can still be enhanced by other procedures:

the subjects' willingness and ability to 'reveal' themselves by thinking aloud are largely personality-specific and individually caused. In future investigations, it might therefore be worth considering whether a combination of introspective [...] and retrospective procedures should be used. (Lörcher 1991: 279).

Prior to conducting the TAP test, the different interaction frames expected to be inferred from observation of the TAPs were defined (see 3.3. above) and the indicators that were likely to signal those interactions were depicted as arguments or spoken phrases formulated by translators in their process of thinking aloud. Additionally, the values to be taken into account with regard to the arguments formed were also determined. One such value was pronoun and adjective use (examples follow), with greater emphasis placed on pronoun use. For instance, as mentioned, if translators use the pronoun "she" in their verbalisations, the indication is that personification has taken place, but to a weaker degree compared to instances where the intimate second person pronoun "you" is used. This is also true for the use of adjectives. Adjectives that are used for humans are an indication of personification. For examples on pronoun use and different interaction types see Table 1. More examples will be available in the following chapters.

3.9.1. How the TAP sessions were organized

In the TAP test sessions, the subjects all translated the same warm-up and main texts from English into Persian. The warm-up task was administered in order to trigger and facilitate the subjects' simultaneous thinking and speaking, otherwise it may have taken them some time to adapt to the conditions of the think aloud task. While the body of the main text was the same for all subjects, the form in which it was presented was different. This is explained in detail under subsection 3.4.3. The maximum time considered for translation was 120 minutes.

Because of physical space limitations and access to only one recording device, the translators were invited for the test individually. They were all asked to come to the same office for the test.

The translators wrote their translations on paper. They had access to the latest edition of the *Oxford Advanced Learners Dictionary* and a quality bilingual dictionary. Additionally, they had access to a laptop with Internet connection for web searches. They were asked to call the commissioner using a landline in case of any questions. Their questions about the test were all responded to at any time during the test. The ring tone was muted while the subjects were translating, to avoid distractions.

As the translators worked, they verbalised their mental processes. The TAP was a monologue, to avoid indirect effects on the subjects resulting from the presence of an opposing translator or the commissioner. These effects may alter the translator's course of thinking.

The TAPs were recorded using a voice-recording device.

A written instruction sheet was handed out to the translators prior to the test. The translators were asked to render the text as if it were for publication in an anthology of texts about literary translation, intended for monolingual people who read novels. They were assured of their anonymity in the research process or in any publications. The commissioner also explained the procedure to the translators verbally, to ensure their full understanding of the requirements of the test for optimal performance.

Additionally, the instructions asked the translators to say everything that crossed their minds as they translated. For example, "How do I say this?", "I don't understand", "Ah, that could be the answer!", "I'll come back to this later", and so on. The translators were also asked to describe the actual actions they performed (e.g. opening the document, looking in Google, etc.). All the test documents, including the instructions and questionnaire, were initially prepared in English then translated into Persian and handed to the translators in Persian for better performance (see the Appendix for the Instructions Sheet). The subjects were asked to

talk freely in either English or Persian or both languages, and to feel free to say as much as possible, if in doubt.

The recordings were later transcribed and analysed in view of the indicators considered for identifying instances of personification. In addition to the think aloud protocols, the products of the translation task were also analysed for evidence of correlation between the verbalised thoughts and the written words. In other words, in addition to listening to the verbalisations and transcribing them, I also read what the translators had written in search of written examples of the verbalised interaction types (see Table 1). As such, a reason for product assessment was to collect examples for the different instances of interactions.

The protocols showed that the (Iranian) subjects verbalised easily and freely. They showed no psychological resistance to speaking their thoughts out loud, although almost all of them were performing such a task for the first time.

Immediately following the translation, a third requirement asked each subject to fill out a post-translation questionnaire. The questions were selected in view of the research objective and in close connection to the main text. For full detail on the questionnaire see 3.8.3.

3.9.2. How the TAPs were analysed

In addition to identifying the different interactions indicated by the translators and detecting the correlation between personalities and interaction types, another feature of the analyses was to determine the type and/or nature of the problem encountered when translating a problematic segment. Determining the solutions adopted by translators was one of the means for carrying out a microanalysis of the problematic segments considered for analysing translator behaviour in this research. Based on the translators' verbalisations and the written products of their translations, three different types of problems were identified together with their corresponding solutions. The functional difference between these categories is the amount of text or context used to solve the problem. These include: Word choice and textual problems, Authorial intention and re-expression, and Reception.

These three types of problems are defined as follows:

Word choice and textual problems occur when the translator has problems understanding the meaning of a word and has difficulty in finding an appropriate rendition for that specific word in the target language. Word choice is problematic here. The problem here can be resolved by

work at no more than the sentence and text levels. This is different from grasping the author's intention. The translator's difficulty here is with finding an equivalent for a source word in the target language.

Authorial intention and re-expression problems are those that deal with what the author wanted to say. In other words, the translator here experiences problems in understanding the author's intention. In this case, the translator may return and re-read the ST over and over. The translator here understands the meaning of a word in the text, but not in context. The translator in this case struggles to understand the author and to express and/or re-express the author's intention in a manner understandable to the receiving culture/readership. (The problem here is resolved by working at greater-than-sentence level and at times, especially when there is an intention to produce something appropriate for the receiving culture, the translator might have to move beyond the text).

Reception problems are those that deal with how to make an ST segment understandable for the receiving culture and audience. These are mainly due to cultural differences between the readers of the ST and the readers of the TT. Another reason for their occurrence may be national regulations. This can at times lead to censorship. In this type of problem, the reader of the TT may be explicitly mentioned by the translator. More generally, the translator considers the nature of the target culture and audience.

The following are considered in this study as nine problem-solving strategies and/or solution types that may be adopted by translators:

- 1) Addition: to include an item that is not present in the ST, for further clarification.
- 2) Deletion: to suppress an ST item in the TT.
- 3) Explication: to make an implicit ST idea explicit in the TT.
- 4) Implication: to make an explicit ST item implicit in the TT, or to say something without directly expressing it (normally for problems of reception).
- 5) Literalism: to translate an ST item/chunk/sentence literally.
- 6) Simplification: to simplify a difficult-to-translate term or syntactic structures.
- 7) Substitution: to replace an ST segment with a totally different term, not a different sense.
- 8) Transliteration: to transliterate an ST item/chunk/sentence.

- 9) Re-conceptualisation: a solution type adopted in a message-based approach to the ST, when translators do not fully understand the meaning of each item in the ST and therefore switch to the message as construed from the co-text and the context, often based on guesswork and the invention of a new concept.

The solution types were identified through a microanalysis of three common problematic sentences for all subjects.

A long report of 10 to 15 pages and a short analysis report of 3 to 4 pages were prepared for each subject. The long report offered detailed analysis of the spoken protocols and the complementary post-translation questionnaire. The long report was used to identify the different interaction types, problem-solving strategies and risk-management behaviour. For ease of understanding, the long report was reduced to a short report that presented a summary of the data obtained. The analyses were carried out in view of three problematic segments, which were selected in view of their level of cultural ambiguity and linguistic complexity. They were the same for all subjects. The reason for using a set of common segments as the basis of the analyses was to enable and facilitate comparisons between results obtained for each of the subjects. The long reports gave data on eight distinct items for each problematic segment:

- 1) Time spent to translate the problematic segment (as a fraction of the total test time).
- 2) Number of solutions reached for translating the problematic segment.
- 3) Type of problem(s) encountered in translating the problematic segment.
- 4) Number of times the problematic segment was revised.
- 5) Number of decisions taken to render the problematic segment.
- 6) Interaction type(s) indicated when translating the problematic segment.
- 7) Problem-solving strategy/solution type adopted when translating the problematic segment.
- 8) Risk-management behaviour adopted when solving the problem encountered.

The short reports provide information on the frequency of interactions in absolute numbers and percentages. Both reports contain the subjects' biodata.

3.9.3. The post-translation questionnaire

The aim of using a post-translation or a retrospective questionnaire was to collect complementary information on the translation while the memory was still fresh in the translators' minds.

The post-translation questionnaire asked the translators about their age, sex, occupation, monthly income, education, marital status, years of experience as translator (being an amateur or professional in translation), blood type, and their full name (optional). The biodata collected enables a better understanding of the subjects' educational and social background and cultural upbringing, to some extent. This is because a translator's cultural background and social setting, in addition to education, can impact on the translation process. Reference can be made here to the concept of the translator's habitus, already explained under 2.2.3.

The reason for asking about the translators' blood types was to study the possibility of a biological link or correlation between performance as translator and blood type, hypothesising that translators of the same blood types might perform similarly in problem-solving.

The subjects were also asked about the way they found translation solutions: they could choose between the text being translated, the reader, the author, and the translator's self. The answer to this question is presumed to give some information of the translators' self-perceived type of interaction in the translation process.

Additionally, subjects are asked about their attitude towards the translation profession. This question was asked of the subjects on the assumption that the translators' attitude towards the profession gives some indication of how they treat the text they translate, whether they see it as a person or simply as a set of words, an object that needs to be rendered into a TL.

Some general questions were also designed to investigate the translators' attitude to personification in everyday life.

The responses to the questions are provided on a five-point Likert scale, ranging from "never" to "always". The questions were in no way mutually exclusive and the respondents were free to choose any answer they wished, based on how they felt and acted when translating the given text.

The results of the TAPs (observational data) were then compared with the results obtained from self-report data (the questionnaires) in order to see if the presence of

personification in translators' performances correlates with the information on their personality.

In conformity with the three different formats in which the main text was given to the translators (see 3.4.3.) and in view of the information required, the questionnaire was offered in two different formats: one asking about the perceived or imagined author of the text (for the subjects who did not receive any photo or bio data) and one without any questions about the author (for the subjects who already had this information).

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PERSONIFICATION IN TRANSLATORS' PERFORMANCES
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4. Quantitative Results

In this chapter I use an array of quantitative methods to test the hypotheses underlying the study, beginning with linear regression analysis. The regression tables presented here suggest the variables with which there is some potentially significant interaction in relation to Personification and the three Personality traits. This is followed by a correlation analysis between Personality traits and three other variables: Risk-management, Problem-identification and Problem-solving strategy. As the Personality variable comprises the scores for the three traits of Agreeableness, Conscientiousness and Openness-to-experience, the correlations of each of the traits will be calculated separately for each of the different risk-management, problem identification and problem-solving strategies. The chapter then looks at the results that respond directly to the hypotheses, specifically concerning translation strategies and the presence of photographic information of the author. Finally, the different risk management strategies adopted by the translators are presented, along with correlations with translators' experience and age.

4.1. Personification

This subsection begins with raw numbers on quantitative findings for the relations between Personification, Experience and Problem identification.

4.1.1. Personification scores

The distribution of the Personification scores for the subjects is shown in Figure 3.

Figure 3. Distribution of personification scores

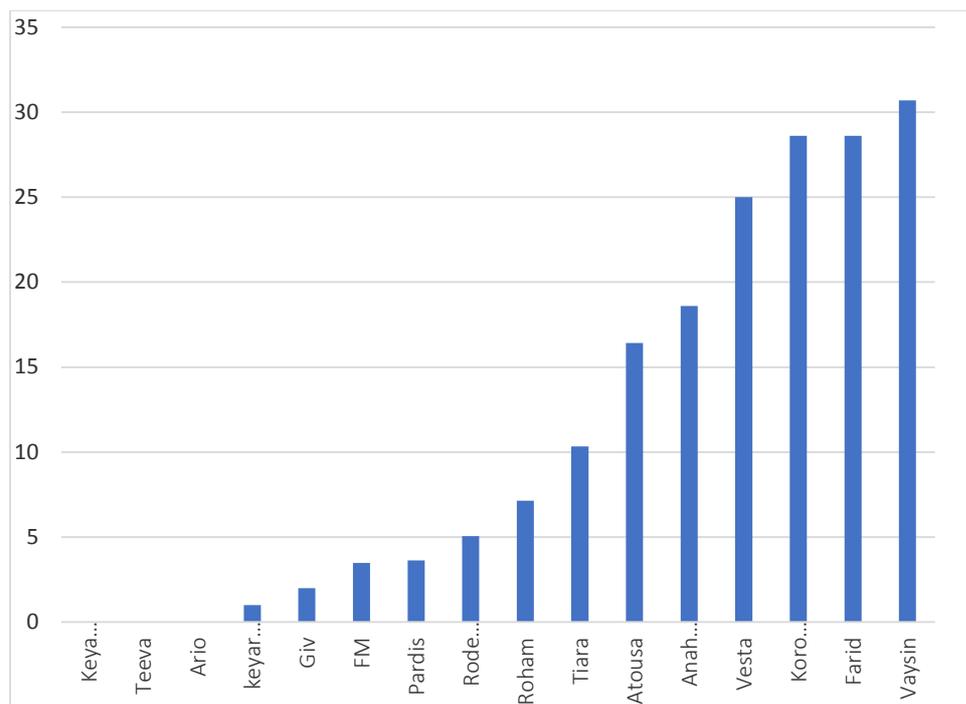


Figure 3 shows that the distribution of the personification scores, which count interactions with the textual author, is fairly continuous across the 16 subjects. The results show significant interaction with the author for subjects 13, 14, 15 and 16. This calls for a more detailed analysis of their results.

Linear regression analysis suggests that Personification has significant interactions with Reported personification and Conscientiousness (Table 3).

Table 3. Personification with pertinent variables, multiple linear regression

Variable	Parameter	S.D.	2-tail p-value	1-tail p-value
Reported personification	+8.999	3.174	0.02976	0.01488
Experience	-0.01412	0.9962	0.9892	0.4946
Open-to-experience	-0.1801	0.6915	0.8032	0.4016
Conscientious	-0.8618	0.4397	0.09774	0.04887
Agreeable	+0.2487	0.5012	0.6374	0.3187
Risk-transfer	-1.305	1.623	0.452	0.226
Risk-taking	-0.6573	6.247	0.9196	0.4598
Risk-aversion	-0.1027	1.716	0.9542	0.4771
Age	+0.4518	0.9206	0.6411	0.3205

If we then isolate these variables, their interactions are as shown in Table 4.

Table 4. Personification with Reported Personification and Conscientiousness, multiple linear regression

Variable	Parameter	S.D.	2-tail p-value	1-tail p-value
Reported	+7.097	1.545	0.0005044	0.0002522
Conscientious	-0.797	0.2382	0.005257	0.002628

We find that the more Conscientious the translators, the less they tend to personify when translating (a moderate negative correlation of -0.337 , $p=0.005$, two-tailed). Further, the positive correlation with Real Personification is fairly strong (0.609 , $p<0.001$). That is, translators who personify when translating also report doing so in real life, when they speak to their computers and so on. The raw scores here are shown in Table 5.

Table 5. Personification and Reported personification, raw scores

Subjects	Personification	Reported personification
Koroush	28.6	3
Keyasha	0	1
Rodeen	5.06	0
Teeva	0	0
Pardis	3.47	1
Vaysin	30.7	3
Roham	7.14	0
Tiara	10.34	2
Farid	28.6	0
Ario	0	0
Parsiya	3.63	1
Anahita	18.6	3
Vesta	25	1
Keyarash	1	0
Atousa	16.41	3
Giv	2	0

This correlation suggests that Personification may not belong to a professional “translator personality”, since these people report similar discursive behaviour in other spheres. I return to the importance of this in the Discussion chapter (5.1.1).

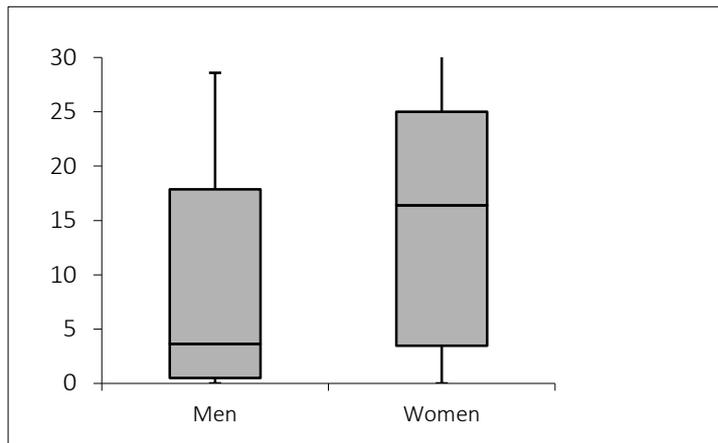
4.1.2. Personification and Sex

Of the sixteen subjects, nine were men and seven were women. Because of the nature of the sex variable, comprising two discontinuous values I did a two-tailed group t-test instead of a correlation analysis. The result obtained did not show a significant difference between the scores for degrees of Personification for men ($m=8.44$, $SD=11.66$) and women ($m=14.93$,

SD=11.11) since $p=0.279$. However, the different means suggest that women may be better personifiers than men.

Personification by the two sexes can also be considered in terms of quartile analysis (Figure 4), where the difference between the two means is clear. However, the spread of the results is similarly wide for both men and women. The upper quartile for women ($X_u=25$) stands at a higher level compared to this value for men ($X_u=17.87$).

Figure 4. Personification by the two sexes - quartile analysis



The quartile analysis was done with all sixteen subjects. However, access to the author's information was not the same for the men and the women translators and this factor may well influence the different quartile distributions shown in Figure 4.

Of the nine men, four had access to both the linguistic and the photographic information of the author, three had access to only the author's photographic information, and two had no information on the author at all. Of the seven women, four did not have access to any kind of information about the author, one was given access to the author's photographic and linguistic information and two were given access to only the author's photographic information.

Table 6 shows the Personification scores for men and women by Author Information.

Table 6. Distribution of Personification scores for men and women, by Author Information

	Photographic and linguistic information	Photographic information	No information
Men	5.06	28.6	28.6
	0	0	2
	3.63	0	
	1		
Women	30.7	10.34	0
		25	3.47
			18.6
			16.41

As can be seen, there are high and low Personification scores for each of the three values for Author Information. The suggestion is once again that the presence of Author Information does not significantly affect the difference between men and women. The hypothesis that the presence of more information on the author provokes greater Personification does not hold (see 3.2.). Even if we take the mean for men with access to *full* Author Information (2.42) and compare it with the mean for women with access to *no* information on the author (9.62), we find that women personify more than men (albeit at $p=0.18$ for a two-tailed test).

In a third analysis, the top four personifying subjects were compared to the lowest four personifying subjects. For information on the composition and scores of the two groups see 5.1. in the Discussion chapter. The two top personifying women had access to the author's information. Of the two top personifying men, one had access to the author's photographic information but the second had no information on the author.

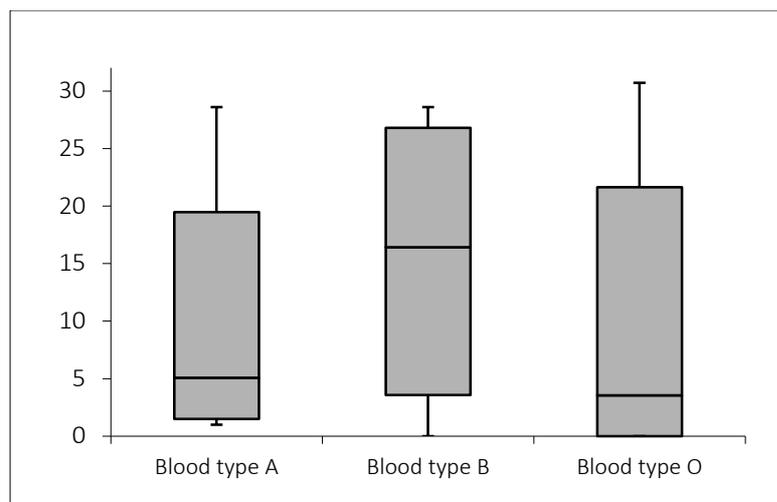
In the lowest four personifying group, all the men but one had access to the author's information. They were nevertheless low-scoring or non-reported personifiers. The woman in this group was not a reported personifier and did not have access to the author's information.

4.1.3. Personification and Blood type

The relation between Personification and Blood type, with discontinuous values, was studied initially by conducting an ANOVA test between the three groups of blood types: A, B and O. There was no significant difference in Personification for the three blood types, as indicated by an ANOVA test [$F(2,13,15)=0.4345$, $p=0.657$].

Personification by the different Blood types can also be considered by quartile analysis (Figure 5). However, the wide spread of results for all three groups suggests no significant link between Personification and Blood type.

Figure 5. Personification by blood type - quartile analysis



4.1.4. Personification and Problem Identification

Although Problem identification is technically a discontinuous variable, here it only has three values (Word choice and textual, Authorial intention and re-expression, and Reception problem types, all of which are explained under 3.8.2.) It can thus initially be studied by means of three separate correlation analyses.

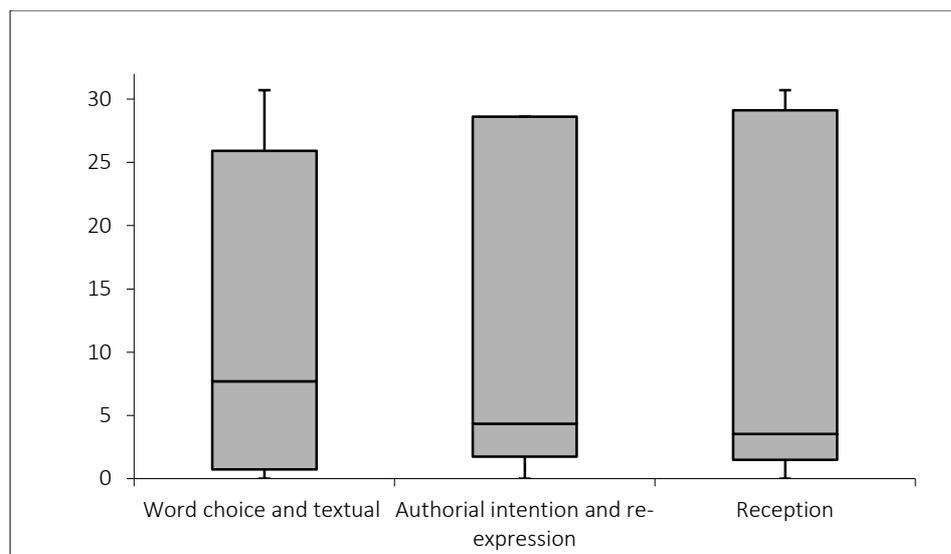
I found a negative, non-linear but non-significant association between Personification and the Word choice and textual problems ($r=-0.17$, $p=0.51$). Similarly, the association between Personification and the Authorial intention and re-expression problems is negative but insignificant ($r=-0.08$, $p=0.76$). The same can be said for the Reception type of problems ($r=-0.08$, $p=0.76$). See Table 7.

Table 7. Correlation between the Personification variable and Problem identification

Variable	Pearson Correlation	P-value
Problem identification		
Word choice and textual	-0.17	0.51
Authorial intention and re-expression	-0.08	0.76
Reception	-0.08	0.76

In a second analysis, the relation between degrees of Personification and Problem identification was tested by group quartile analysis (see Figure 6).

Figure 6. Personification and Problem identification - quartile analysis



The values on the y-axis are the degrees of Personification; those on the x-axis show the three groups of problem types. They indicate the degrees to which each of the three problem types were identified by the translators.

My classification of the subjects into the three groups was made according to the results obtained from analysing their Think Aloud Protocols. The subjects' verbalisations clearly indicated the different problems they had identified in their process of translating three problematic segments, three sentences that were thought to be difficult enough for the translators to engage them in the verbalisation process, fully explained under 3.8.2.

Some of the subjects had identified only one of the three problem types (5 translators) and others had identified two or all three of the problem types in their processes of translating the three problematic segments. As such, the one translator was sometimes put into two or even three groups, as depicted by the different problems they had identified when translating the problematic segments. For instance, if a translator had identified both the Word choice and textual and Authorial intention and re-expression types of problems then that translator was fitted into both groups.

As shown in Figure 7, the lowest median ($x_m=3.55$) of the three groups of problem types belongs to the Reception problems, which has the widest spread of results and the highest upper quartile ($x_u=29.125$). The median for Authorial intention and re-expression problems is 4.345. The upper quartile for this problem type is 28.6. The highest median ($x_m=7.7$) and the narrowest spread of results belongs to Word choice and textual problems. For this problem type, the upper quartile is 25.9. The very wide spread of results for all three problem types

suggests there is little possibility of a significant relationship between degrees of Personification and Problem identification.

In a third analysis, the relation between degrees of Personification and Problem identification were tested for the top four and lowest four personifying subjects (5.1).

It was found that the Word choice and textual type of problem prevailed among all four translators of the top four personifying group. This is to say that all four subjects in this group had identified Word choice and textual type of problems, albeit to different degrees. Of the two translators who had scored 28.6 on Personification, one identified the Word choice and textual problem by 1.53% and the other identified this type of problem by 0.917%. The translator scoring the highest on Personification, identified the Word choice and textual problem by 1.81%. The percentage of identifying Word choice and textual problems for the translator who scored 25 on Personification was 3.94. These numbers are obtained by calculating the degrees to which the translators identified the three different problem types in their process of translation. This in turn comes from analysing the translators' TAPs on the three problematic segments referred to above and counting the times each of the problems were identified and then calculating their percentage. Three of the translators had identified more than one problem type in their process of translation. Of the two men, both had identified Word choice and textual and Authorial intention and re-expression problems. However, the degrees of Problem identification were different for them: one of the men had identified both problem types to an equal degree. Of the two women, the highest scoring in the group-of-four on Personification (30.7) had identified all three problem types, slanting slightly higher towards the Reception problems. The second woman had only identified the Word choice and textual problem type.

In the lowest four personifying group, all four translators, consisting of three men and one woman, identified Word choice and textual and Authorial intention and re-expression types of problems, albeit to different degrees.

It can therefore be suggested that degrees of Personification have no significant relation with Problem identification, although this latter variable might be associated with Personality, which is tested further in this and the Discussions chapter.

4.1.5. Personification and Risk-management

In an analysis for all 16 subjects, each of the three Risk-management strategies was tested for their correlation with degrees of Personification. The Pearson correlations are shown in Table 8 below.

Table 8. Correlations of the Risk-management variable

Variable	Pearson correlation	P-value
Risk-taking	0.03	0.08
Risk-transfer	-0.12	0.64
Risk-aversion	-0.05	0.85

The aim is to test whether more Personification correlates with more Risk-taking, Risk-transfer or Risk-aversion. The results show a strong linear association between Risk-taking and Personification ($r=0.03$, $p=0.08$).

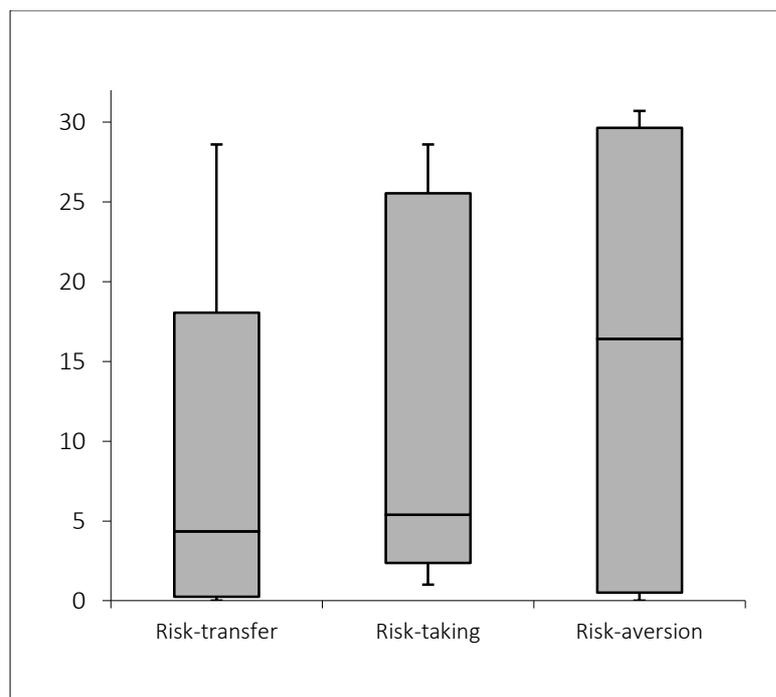
The calculations ($r=-0.05$, $p=0.85$) for the link between Risk-aversion and Personification did not suggest any linear association between the two variables and no significant results at $p<0.05$.

The results ($r=-0.12$, $p=0.64$) also suggest a non-significant, negative and a non-linear association between the two variables Risk-transfer and Personification at $p<0.05$.

A quartile analysis for the 16 subjects (Figure 6) shows a very wide spread of results for the risk-takers, with a mean of 5.385 and an upper quartile of 25.55. The lower quartile for the Risk-taker group stands at 2.367. The Risk-transfer group has a mean of 4.345. The upper quartile for this group stands at 18.052 and the lower quartile is 0.25. The spread of results for this group is not as wide as the risk-taking group. The highest mean belongs to the Risk-aversion group ($x_m=16.41$). The upper quartile for this group stands at 29.65, which is the highest of the three groups and the lower quartile is 0.5.

The wide spread of results for all three groups suggests there is no significant association between Personification and Risk-management.

Figure 7. Personification by Risk-management - quartile analysis



For a comparison between the top-four and bottom-four personifying subjects on Risk-management see 5.1.

4.2. Personality traits

The main quantitative findings for the personality variables are shown in Table 9. It is clear that there are no pure personality traits. This explains why, throughout this study, I do not classify the translators into separate personality groups; instead the personality scores are treated as continuous variables.

Some traits are, however, dominant in particular translators. These traits are shown in bold in table 9. There are also cases where a translator shows more than one dominant trait. Those are shown in bold as double or triple scores.

Table 9. Personality traits, raw scores

Subjects	Openness	Conscientiousness	Agreeableness	C&A	O&A	C&O	On-the-average
Koroush	31	34	29	0	0	0	(31+34+29)
Keyasha	25	42	30	0	0	0	0
Rodeen	32	31	27	0	0	0	0
Teeva	38	24	38	0	0	0	0
Pardis	30	47	39	0	0	0	0

Vaysin	31	37	30	0	0	0	0
Roham	18	40	41	(40+41)	0	0	0
Tiara	32	45	33	0	0	0	0
Farid	35	22	33	0	0	0	0
Ario	26	36	37	(37+36)	0	0	0
Parsiya	38	39	37	0	0	(39+38)	0
Anahita	41	32	38	0	(41+38)	0	0
Vesta	40	21	45	0	(45+40)	0	0
Keyarash	25	31	28	0	0	0	(25+31+28)
Atousa	30	45	41	(45+41)	0	0	0

4.2.1. Conscientiousness

The interactions of various variables with Conscientiousness are shown in Table 10.

Table 10. Variables interacting with Conscientiousness - multiple linear regression

Variable	Parameter	S.D.	2-tail p-value	1-tail p-value
Risk-taking	+2.788	2.275	0.2515	0.1257
Risk-aversion	+0.8797	0.9943	0.3993	0.1997
Risk-transfer	-0.9981	1.184	0.421	0.2105
Time	-0.1305	0.08482	0.1584	0.07921
Personification	-0.5553	0.1819	0.01372	0.006861
Reported	+5.061	1.715	0.01618	0.008089

The results suggest a fairly negative correlation between Personification and Conscientiousness ($p=-0.555$) and a strong negative correlation between Risk-transfer and Conscientiousness ($p=0.998$).

These interactions also suggest a possible negative correlation with the time taken to complete the translation ($p=0.07$, one-tailed): the more Conscientious the translators, the faster they might translate. Their speed might thus have something to do with how little they personify.

The results obtained for the correlations of the Conscientious personality trait are shown in Table 11.

Table 11. Correlations of the Conscientious trait

Variable	Pearson correlation (R)	P-value
<i>Risk-management:</i>		
Risk-transfer	0.0777	0.7748
Risk-taking	0.2778	0.2975
Risk-aversion	0.2337	0.3836
<i>Problem identification:</i>		
Word choice and textual	0.1897	0.4816
Authorial intention and re-expression	-0.0898	0.7430
Reception	0.2866	0.2818
<i>Problem-solving strategy:</i>		
Addition	0.1955	0.468
Deletion	0.2229	0.406
Explicitation	0.0529	0.845
Literalism	0.0744	0.784
Simplification	0.1166	0.667
Substitution	-0.0907	0.740
Transliteration	0.0707	0.794
Reconceptualisation	0.2088	0.437

According to Table 11, all correlations are positive except for those between Conscientiousness, Substitution and Authorial intention and re-expression. Under 7.1.2. the difference between personification between Conscientious men and women is discussed separately for each sex.

Table 11 suggests slightly weak positive correlations between Conscientiousness and the risk-transfer ($r=0.0777$), risk-taking ($r=0.2778$), and risk-aversion ($r=0.2337$) strategies. Although none of these results is significant at $p<0.05$, the suggestion is that there exists an almost equal correlation between Conscientiousness and the risk-taking and risk-aversion strategies, compared to the risk-transfer strategy. Regardless of the view that the Conscientious personality trait should perhaps be more risk-averse, the Pearson correlation actually suggests a closer link between this personality trait and risk-taking.

In a second study, shown in Figure 8, the link between Conscientiousness and the three risk-management strategies are considered by quartile analysis. The figure shows an almost equal spread of results for both risk-taking and risk-transfer strategies, although the median for risk-transfer stands at 1.475, which is higher than the median for the risk-taking strategy, which stands at 0.295. However, the spread of results for both strategies suggests a link between the Conscientious personality trait and the risk-transfer and risk-taking strategies. Despite having the highest maximum of the three strategies, risk-aversion is the risk-management strategy with the lowest correlation with the Conscientious personality trait, with a median of 0. This interpretation of Figure 8 is not in line with the result obtained from calculating the correlation between Conscientiousness and the risk-management strategies.

Figure 8. Conscientiousness and Risk-management - quartile analysis

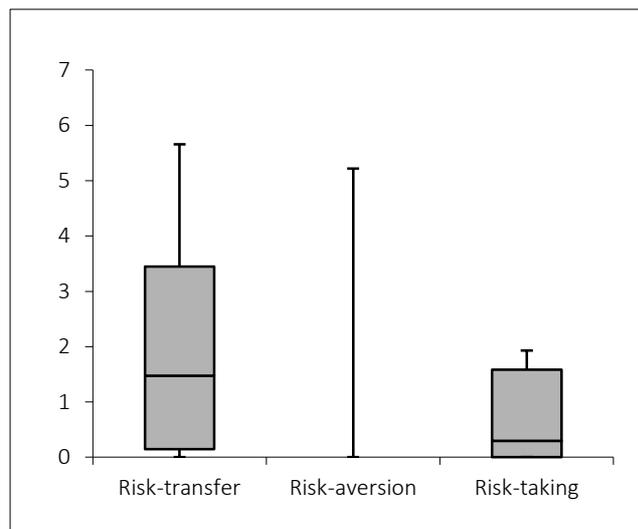
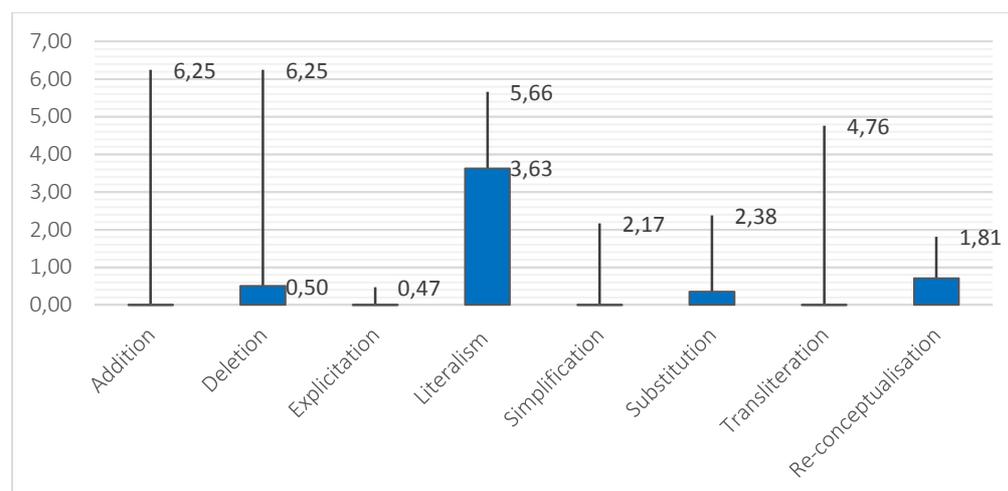


Table 11 suggests weak positive correlations between Conscientiousness and Addition ($r=0.1955$), Deletion ($r=0.2229$), Explication ($r=0.0529$), Literalism ($r=0.0744$), Simplification ($r=0.1166$), Transliteration ($r=0.0707$), and Reconceptualisation ($r=0.2088$). The sole negative correlation is with Substitution ($r=-0.0907$). The values obtained for the Pearson correlations suggest a somewhat stronger relation between Conscientiousness and the Deletion and Reconceptualisation problem-solving strategies, although not strong enough for a significant linear correlation. None of the results is significant at $p<0.05$.

In a second approach, the relation between Conscientiousness and the Problem-solving variable was examined by quartile analysis. Figure 8 shows the link between Conscientiousness and the problem-solving strategies except Implication, which was not adopted by any of the subjects.

The median for Addition, Deletion and Explication is 0. Deletion has the highest upper quartile among these three problem-solving strategies. Of the three strategies, Addition and Deletion have an equal maximum value and the lowest maximum belongs to Explication. The graph shows no specific relation between Conscientiousness and any of the three strategies of concern, except for a positive relationship between them. Their lower quartiles are all of an equal value and 0.

Figure 8. Conscientiousness and Problem-solving strategy - quartile analysis



The quartile analysis of the links between Conscientiousness and Literalism and Simplification shows that of the two problem-solving strategies investigated, Literalism has the highest median, 1.475. The upper and the lower quartiles are also high for Literalism, compared to Simplification, which has a zero value for its upper and lower quartiles. The wide spread of results for Literalism might suggest a link between the Conscientious personality trait and Literalism, unlike what is suggested by the Pearson correlation analysis. However, it is important to note that all three personality traits show a wider usage of Literalism compared to the other problem-solving strategies. This raises the question of which personality trait has the closest link with Literalism, an issue that will be analysed further in this chapter.

As for the results of the quartile analysis for the relation between Conscientiousness and the last three of the eight problem-solving strategies, Figure 8 suggests no significant association between Conscientiousness and Substitution, Transliteration or Reconceptualisation. The medians for all three problem-solving strategies are zero. This may contradict with the weak link suggested by Table 11 between Conscientiousness and Reconceptualisation.

4.2.2. Openness to Experience

Regression analysis shows no significant interactions with Openness to Experience (see Table 12).

Table 12. Openness to Experience with pertinent variables - multiple linear regression

Variable	Parameter	S.D.	2-tail p-value	1-tail p-value
Risk-taking	-1.242	2.449	0.6232	0.3116
Risk-aversion	-1.375	1.08	0.2319	0.116
Risk-transfer	+0.3142	1.23	0.8035	0.4017
Time	+0.02445	0.09434	0.8007	0.4004
Personification	+0.1579	0.1508	0.3196	0.1598

Table 12 shows that, unlike what was expected, there is no linear association between Openness-to-experience and Risk-taking ($r=-0.1165$). There is a weak negative relationship between Openness and Risk-aversion ($r=-0.3328$) and a slightly weak positive correlation between Openness and the Risk-transfer strategy ($r=0.0384$). However, none of these correlations are significant at $p<0.05$.

Figure 9 shows the quartile analysis for the relation between Openness-to-experience and Risk-management. The suggestion here is that, if anything, Openness-to-experience shows a weak positive relation with the Risk-transfer strategy ($x_m=1.475$, $x_u=3.445$, $x_l=0.147$). The lower quartile (x_l) and the median (x_m) both show the same value for this strategy. The lower quartile (x_l), the median (x_m) and the minimum values are all 0 for Risk-aversion. In the case of Risk-taking, the median stands at 0.295, indicating a less noteworthy relationship with the Openness personality trait, compared to the Risk-transfer strategy.

Figure 9. Openness-to-experience and Risk-management - quartile analysis

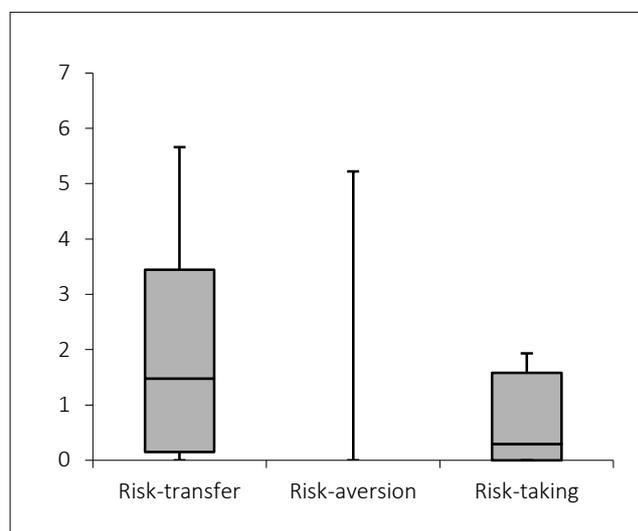


Table 12 suggests weak negative correlations between Openness-to-experience and the Authorial intention and re-expression ($r=-0.388$) and Reception ($r=-0.259$) problem types. The only positive relation shown is between Openness-to-experience and the Word choice and textual type of problem ($r=0.1427$). However, these relations are not significant at $p<0.05$.

The quartile analysis of the link between Openness-to-experience and Problem identification is shown in Figure 10. The distribution of the results shows that the Word choice and textual type of problem has the widest spread, with a median of 1.67, suggesting a closer link with the Open-to-experience personality trait. The Authorial intention and re-expression problem type has a lower median and a narrower spread of results compared to the Word choice and textual problem. The lower quartile for this problem type sits on the X-axis, while the upper quartile stands at a higher level. The Median and the lower quartile have equal values for the Reception problem. The upper quartile for this problem type is less than the upper quartile of the Word choice and textual problem. I may suggest that both Word choice and textual and Authorial intention and re-expression problems are identified by the Open-to-experience translator, although the spread of results is wider for the former problem type, suggesting a closer link between Openness and the Word choice and textual problem types.

Figure 10. Openness-to-experience and Problem identification - quartile analysis

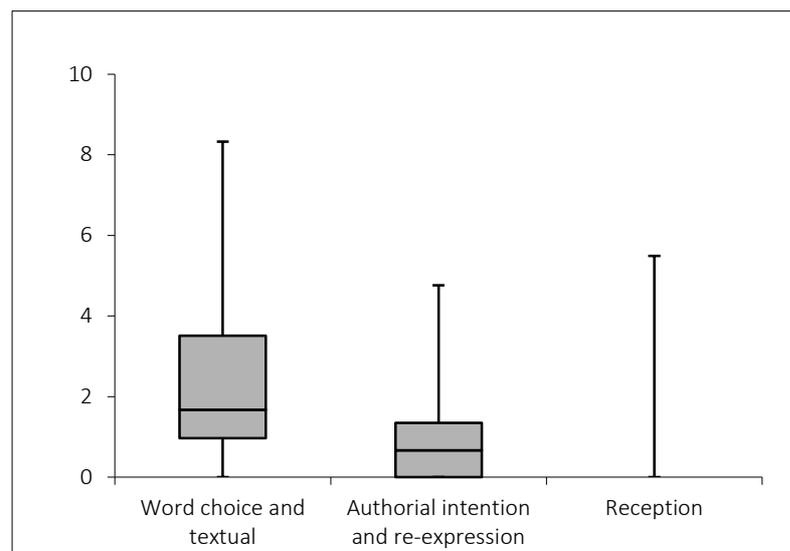


Table 11 suggests weak negative correlations between Openness-to-experience and Addition ($r = -0.325$), Deletion ($r = -0.318$), Reconceptualisation ($r = -0.353$) and Transliteration ($r = -0.2.55$). The data suggest no significant linear association between Explicitation ($r = 0.085$), Literalism ($r = 0.038$), Substitution ($r = 0.036$) and Simplification ($r = -0.025$). However, the relations between Openness and Explicitation, Literalism and Substitution are positive. None of these relations is significant at $p < 0.05$.

The quartile analysis of the relation between Openness-to-experience and the Problem-solving strategies is shown in Figure 11.

Figure 11. Openness-to-experience and Problem-solving strategy - quartile analysis

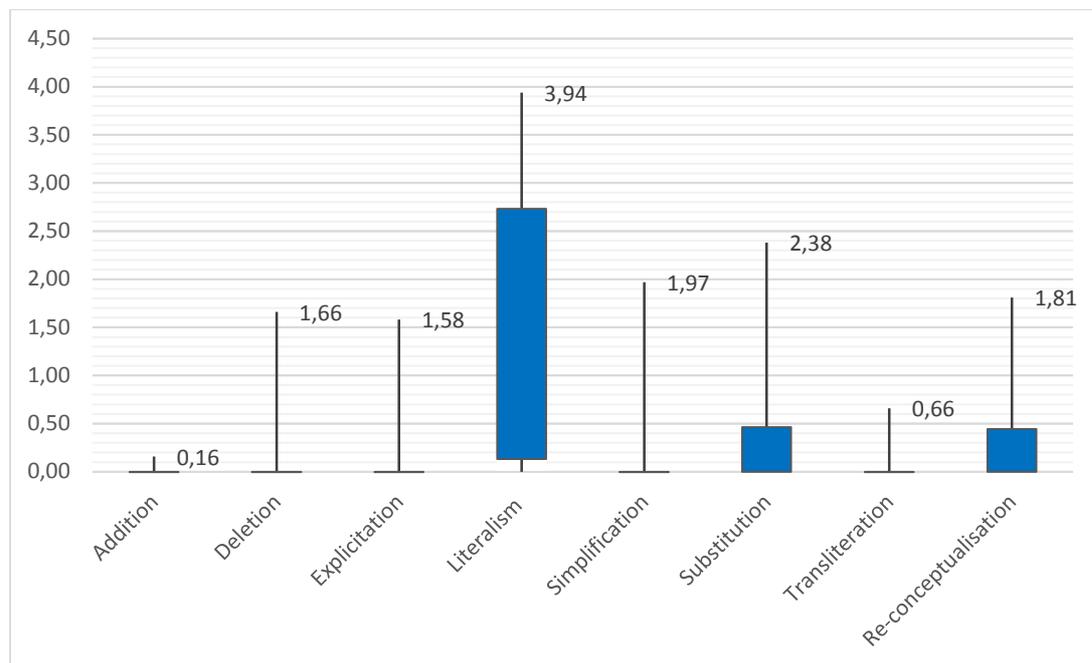


Figure 11 suggests no specific association between the three problem-solving strategies of Addition, Deletion and Explication with Openness-to-experience. The lower and upper quartiles and the median are all of an equal value, plus a zero for Addition. The median and lower quartiles for Deletion are equal to those values for Addition. The same holds for Explication.

The quartile analysis of the link between Openness-to-experience and Literalism and Simplification shows that the Simplification strategy was used to a very low degree. However, Literalism gives a considerable spread of results compared to the other strategies, with a median of 1.475. This might suggest a closer association between Openness-to-experience and Literalism, however the reason for this wide spread of results for Literalism is that it is the strategy most frequently adopted by all the translators. It is thus associated with all three personality traits tested in this research, not just with Openness.

As for the relation between Openness-to-experience and the Substitution, Transliteration and Reconceptualisation problem-solving strategies, Figure 11 shows that the median for all three problem-solving strategies is zero, indicating no significant relationship between them and the Open-to-experience personality trait. The Substitution and the Reconceptualisation strategies were adopted by four of the least Open-to-experience translators.

4.2.3. Agreeableness

Multiple regression indicates that the only interaction with Agreeableness is with the time taken to complete the translation ($p=0.02$, one-tailed) (Table 13). The more Agreeable the translator, the less time they tend to spend doing the translation (a weak Pearson correlation of 0.292).

Table 13. Agreeableness and pertinent variables - multiple linear regression

Variable	Parameter	S.D.	2-tail p-value	1-tail p-value
Risk-taking	+1.602	1.963	0.4355	0.2177
Risk-aversion	-0.6966	0.8579	0.4377	0.2189
Risk-transfer	-0.2442	1.021	0.8164	0.4082
Time	-0.1673	0.07318	0.0481	0.0240
Personification	+0.02927	0.1569	0.8562	0.4281
Real	-0.1695	1.48	0.9113	0.4557

From the regression analyses we can thus conclude that Personification while translating correlates positively with real-world personification, that there is a possible negative interaction between Personification and the Conscientious personality trait, and that Conscientious and Agreeable translators might work a little faster.

The results obtained for the correlations of the Agreeable personality trait are shown in Table 14.

Table 14. Correlations of the Agreeable trait

Variable	Pearson correlation (R)	P-value
<i>Risk-management:</i>		
Risk-transfer	0.0901	0.7400
Risk-taking	0.1466	0.5879
Risk-aversion	-0.3151	0.2346
<i>Problem identification:</i>		
Word choice and textual	-0.0182	0.970
Authorial intention and re-expression	-0.138	0.610
Reception	-0.3581	0.1733
<i>Problem-solving strategy:</i>		
Addition	0.1282	0.6360
Deletion	-0.2712	0.3099
Explicitation	-0.0979	0.7208
Literalism	0.0885	0.7444
Simplification	-0.0128	0.9648
Substitution	-0.3255	0.2269
Transliteration	-0.1043	0.7014
Reconceptualisation	0.0322	0.9063

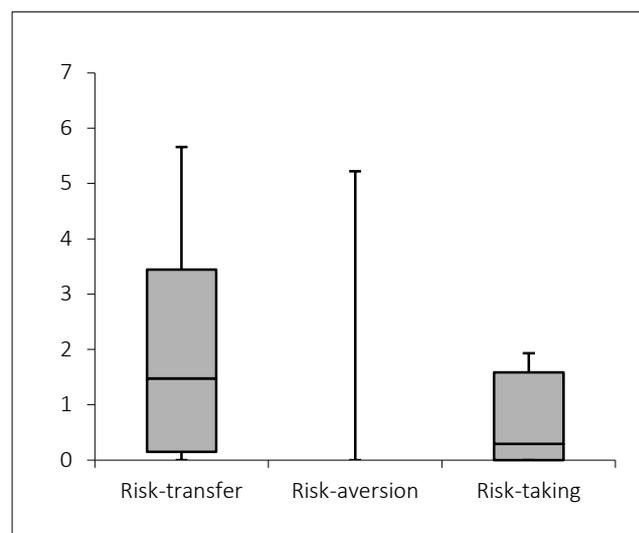
As evident from Table 14, Risk-transfer, Risk-taking, Addition, Literalism, Transliteration and Reconceptualisation might have positive relations with Agreeableness,

while all other variables show a negative relationship with this trait. At the same time, however, none of these correlations is significant at $p < 0.05$.

Table 14 suggests weak positive correlations between Agreeableness and Risk-transfer ($r=0.0901$), Risk-taking ($r=0.1466$), Addition ($r=0.1282$), Literalism ($r=0.0885$), Transliteration ($r=0.1043$) and Reconceptualisation ($r=0.0322$). The correlations between Agreeableness with all other variables, including Risk-aversion ($r=-0.3151$), Word choice and textual ($r=-0.0182$), Authorial intention and re-expression ($r=-0.138$), Reception ($r=-0.3581$), Deletion ($r=-0.2712$), Explicitation ($r=-0.0979$), Simplification ($r=-0.0128$) and Substitution ($r=-0.3255$) is negative. None of these relations is significant at $p < 0.05$, which is most probably because of my small sample size.

In a second analysis, the relation between Agreeableness and Risk-management was studied by quartile analysis. Figure 12 shows the relation between Agreeableness, Risk-transfer, Risk-taking and Risk-aversion, by quartile analysis.

Figure 12. Agreeableness and Risk-management - quartile analysis



The graph suggests a wide spread of results for Risk-transfer and Risk-taking alike. The median for Risk-transfer is 1.475 and the median for Risk-taking is 0.295. This might suggest a closer link between Agreeableness and Risk-transfer. However, when compared with the results obtained from calculating the Pearson Correlation (Table 33), Risk-taking seems to be more connected with Agreeableness. Risk-aversion shows no association with Agreeableness, which is also confirmed by the results presented in Table 14, suggesting a quite strong negative correlation between Agreeableness and Risk-aversion ($r=-0.3151$).

Table 14 suggests negative correlations between the Word choice and textual ($r=-0.0182$), Authorial intention and re-expression ($r=-0.138$) and Reception ($r=-0.3581$) problem types. This suggests no significant linear association between Agreeableness and Problem identification at $p<0.05$, although compared to the other two problem types there does exist a somewhat stronger linear correlation between Agreeableness and Reception.

Figure 13 shows the relation between Agreeableness and Problem identification by quartile analysis.

Figure 13. Agreeableness and Problem identification - quartile analysis

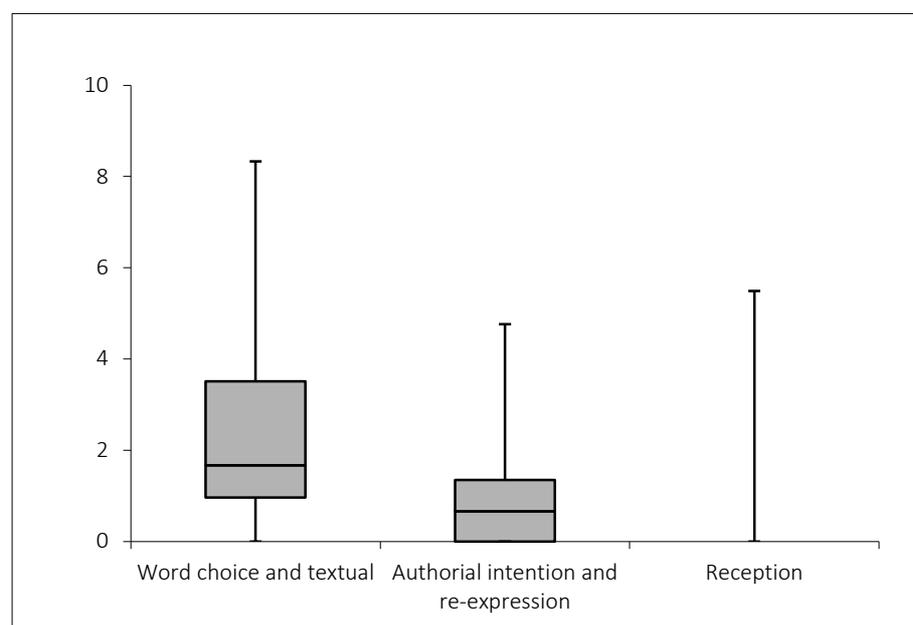


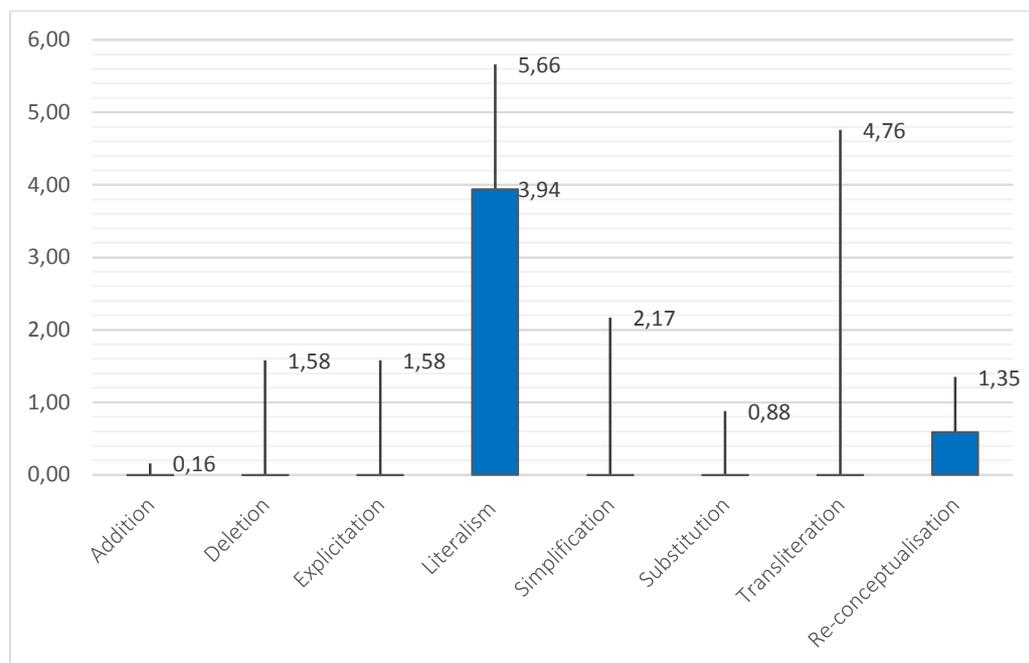
Figure 13 suggests no relation between Agreeableness and Reception. It shows a fairly wide spread of results for the Word choice and textual, followed by the Authorial intention and re-expression types of problem identification. The median for the Word choice and textual problem is 1.67, which is more than the median for Authorial intention and re-expression, 0.665. This may suggest a closer relation between Agreeableness and the Word choice and textual problem type.

Table 14 suggests a positive relation between Agreeableness and the Addition ($r=0.1282$), Literalism ($r=0.0885$) and Reconceptualisation ($r=0.0322$) problem-solving strategies. The relation between Agreeableness and the remaining five strategies, including Deletion ($r=-0.2712$), Explicitation ($r=-0.0979$), Simplification ($r=-0.0128$), Substitution ($r=-0.3255$) and Transliteration ($r=-0.1043$), are negative. The negative relation between Agreeableness and Substitution is stronger than the negative relation between the Agreeable

personality trait and the remaining four problem-solving strategies. None of the explained correlations, however, whether positive or negative, are significant at $p < 0.05$ (see Table 14).

A second attempt at studying the relation between Agreeableness and the Problem-solving variable was done by quartile analysis. Figure 14 shows the relation between Agreeableness and the problem-solving strategies.

Figure 14. Agreeableness and Problem-solving strategy - quartile analysis



The graph suggests no significant link between Agreeableness and Addition, Deletion or Explication. The median of all these three strategies is 0. Deletion has the highest upper quartile ($X_u = 0.785$), compared with the other two strategies. The highest maximum value belongs to Addition and Deletion. All three strategies have a 0-minimum value.

The quartile analysis between Agreeableness and Literalism and Simplification indicates that Literalism holds the highest maximum ($\max = 5.66$), median ($X_m = 1.475$) upper quartile ($X_u = 3.445$) and lower quartile ($X_l = 0.1325$). The wide spread of results for Literalism suggests a closer link between this problem-solving strategy and the Agreeable personality trait compared with Simplification. Nevertheless, the link between Literalism and the three different personality traits studied in this research (Openness-to-experience, Conscientiousness and Agreeableness) is common to all, calling for a closer look into the nature of this relation. Simplification shows no specific relation with Agreeableness, as also suggested by the Pearson correlation analysis (Table 14).

As for the relation between Agreeableness and the remaining three problem-solving strategies (Substitution, Transliteration and Reconceptualisation), Figure 14 suggests no specific relations. Of the three problem-solving strategies investigated, Transliteration has the highest maximum, followed by Substitution. The highest upper quartile belongs to Reconceptualisation ($X_u=0.4425$). The median for all three strategies is 0.

4.2.4. Personality traits and Personification

Our first hypothesis is that “one of the personality traits correlates with Personification more than the others do”. There is indication that this happens with Conscientiousness, which has a moderate negative correlation with Personification in the presence of Real personification. It is important to note that this correlation is solely of a quantitative nature; investigation is required to explore the possible qualitative reasons for these correlations.

The quartile analysis of degrees of personification for the three main personality traits is shown in Figure 15. For this analysis, the 16 subjects were put into three groups in accordance with the tested personality traits. In cases where two traits were equally prevalent, the subject was considered as possessing characteristics of both traits. The distribution shows that Agreeableness has the highest median ($m=16$). The spread of the results for the Open-to-experience group is nevertheless very wide, and the mean is actually low ($m=5$) and close to that of the Conscientious group ($m=3.6$).

Figure 15. Personification by personality trait - quartile analysis

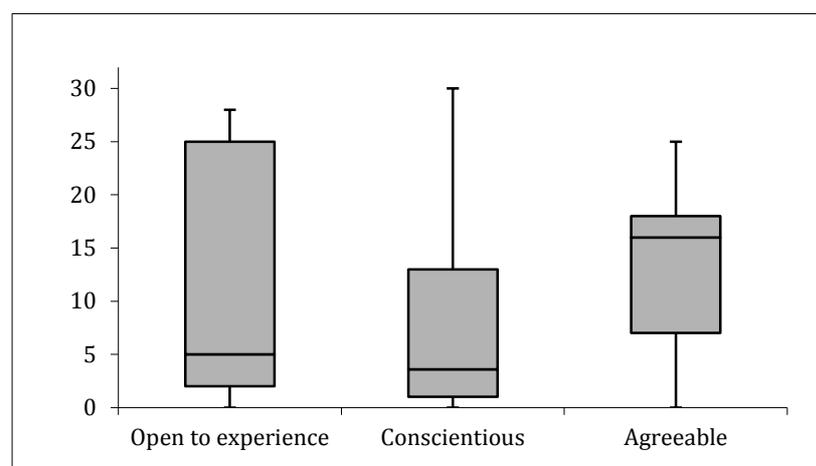


Table 15. Correlations of the Personification variable with Personality traits

Personality trait	Pearson correlation (R)	P-value
Openness to experience	0.31	0.24
Conscientiousness	-0.34	0.20
Agreeableness	0.16	0.53

In a second analysis, for all 16 subjects the scores for each of the three personality traits were tested for their correlation with the degrees of personification. The Pearson correlations, shown in Table 15, are as follows.

When calculated separately for women and men, the results were different and showed a fairly weak positive correlation between Openness-to-experience and Personification for men ($r=0.28$, $P=0.46$) and a weak negative correlation between personification and Openness-to-experience for women ($r=-0.45$, $p=0.31$).

Testing the correlation between Conscientiousness and Personification independently for women and men showed no linear association between Personification and Conscientiousness for women ($r=-0.17$, $p=0.71$), which is not significant at $p<0.05$. The calculations nevertheless indicate a fairly strong negative correlation between Conscientiousness and Personification for men ($r=-0.61$, $p=0.08$).

Separate tests on the association between Personification and Agreeableness suggest a very weak and non-significant negative linear relationship between Personification and Agreeableness for men ($r=-0.21$, $p=0.58$). The results between Personification and Agreeableness for women ($r=-0.12$, $p=0.79$) suggest no linear association between these two variables.

Overall the results suggest a weak positive correlation of personification with Openness-to-experience, a weak negative correlation with Conscientiousness for women and a strong negative correlation with Conscientiousness for men, and no linear association with Agreeableness. The distribution is consistent with the quartile analysis shown in Fig. 15.

4.2.5. Personality traits and translation strategies

In this sub-section we test the hypothesis that “one of the three personality traits tend to correlate with significantly more literal or source-oriented translation processes than do the others”.

Nine translation strategies were identified as being adopted by the translators in their process of translation (3.8.2). Since Literalism was clearly the strategy most popularly adopted by all

the three personalities (see Chapter 5 below), a regression table was calculated for the interactions of Literalism with pertinent variables (Table 16).

Table 16. Literalism with pertinent variables - multiple linear regression

Variable	Parameter	S.D.	2-tail p-value	1-tail p-value
Personification	-0.000547	0.0007334	0.4893	0.2447
Real	+0.007055	0.007364	0.382	0.191
Open-to-experience	-0.0003573	0.0009321	0.7172	0.3586
Conscientious	-0.00223	0.001065	0.09041	0.0452
Agreeable	-0.001673	0.001087	0.1842	0.09209
Experience	+0.0001782	0.00155	0.9129	0.4565
Risk-taking	+0.01285	0.008794	0.2038	0.1019
Risk-aversion	+0.001948	0.002986	0.5429	0.2715
Risk-transfer	+1.001	0.003416	8.788e-12	4.394e-12
Time	-0.0005776	0.0003331	0.1434	0.07171

The regression analysis suggests a weak negative correlation with Conscientiousness ($p=0.04$, one-tailed), which justifies our hypothesis and is worth exploring. Correlations with Openness-to-experiences and Agreeableness are also negative.

There is also a near-significant negative interaction between Literalism and Time. The correlation with Risk-transfer is positive.

Literalism was the translation strategy that was most applied by twelve out of sixteen subjects in their process of translation. Other strategies, including Addition, Deletion, Explicitation, Simplification, Substitution, Transliteration and Reconceptualisation were less applied and Implicitation was not at all used. Raw numbers on the application of the different translation strategies are given in the Appendix.

Table 17. Risk taking with pertinent variables – regression analysis

	Coefficients	Standard Error	t Stat	P-value
Personification	0.00162758	0.02276932	0.07148139	0.94476934
Real personification	0.29940411	0.25258984	1.18533708	0.269897
Experience	0.12076269	0.03633256	3.3238148	0.0104804
Age	0.10915035	0.03942385	2.76863736	0.02434785
Open-to-experience	0.05367462	0.03480708	1.54206069	0.16163059
Conscientious	0.0295911	0.03116893	0.94937807	0.37022258
Agreeable	0.01669427	0.02770953	0.6024742	0.56354162

Table 17 shows a positive correlation between risk taking and age: 0.353. The Table also shows a positive correlation of risk taking with experience: 0.674

Table 18. Risk transfer with pertinent variables – regression analysis

	Coefficients	Standard Error	t Stat	P-value
Personification	-0.0766744	0.08203342	-0.934673	0.37730673
Real personification	0.49178721	0.91003199	0.54040651	0.60363191
Experience	-0.1909621	0.13089913	-1.4588493	0.18272314
Age	-0.0943576	0.14203646	-0.6643195	0.52516689
Open-to-experience	-0.0873503	0.12540311	-0.6965561	0.50581195
Conscientious	-0.0605607	0.11229558	-0.5392976	0.604362
Agreeable	0.06005814	0.09983202	0.60159192	0.56410063

No significant correlations are shown here.

Table 19. Risk transfer with pertinent variables – regression analysis

	Coefficients	Standard Error	t Stat	P-value
Personification	-0.013198	0.08188039	-0.1611865	0.87594274
Real personification	0.21406209	0.90833434	0.23566443	0.81961404
Experience	0.03181338	0.13065494	0.2434916	0.81375218
Age	-0.0989933	0.14177149	-0.6982594	0.5048019
Open-to-experience	-0.1315472	0.12516918	-1.0509555	0.32398628
Conscientious	-0.0249252	0.11208609	-0.2223751	0.82959409
Agreeable	-0.0765618	0.09964579	-0.7683393	0.46435997

No significant correlations are shown here. However, Risk transfer correlates highly with Literalism, since all instances of Literalism are classified as Risk transfer.

The Time on task variable does not correlate significantly with any risk-management variable.

On Risk-management, it is shown that men take risks a lot more risks than women: men have a mean of 0.87 opposed to 0.32 for women ($p=0.085$). See 4.5.

Men have a mean of 1.03 on risk-aversion; women have 0.59; the p-value is 0.313, so there is no significant difference

Men have a mean of 1.64 on risk-transfer; women have 2.46; the p-value is 0.196, so there is no significant difference.

4.3. Author information

Our third hypothesis is that “the presence of photographic and linguistic information on the author correlates with significantly more personification than does the absence of this information”. To test this, I looked for interactions with the presentation or non-presentation of the author’s photograph and/or personal details. This is not possible using regression analysis because regression is a method for checking the interactions between variables that are mutually present: each subject has a bit of a personality type, a speed, and so on. But not all subjects are influenced by all three bio-data variables (presence of photographic and linguistic data, absence of author information, and presence of photographic data) at the same time. As such, what is considered here is the personification that happens in the three groups that are potentially affected in these different ways.

Five subjects were tested in each of the three author information groups and their personification scores were compared for differences in interacting with the Author. The personification scores for the group having no information on the author were 0, 3.47, 29.6, 18.6, and 2. The mean for this group, calculated by adding up the personification scores and dividing by five, was 10.73.

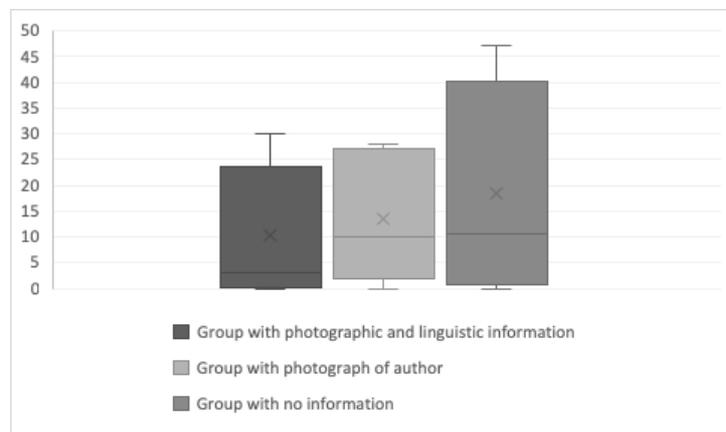
The second group of translators had access to photographic information on the author only. Their personification scores were 28.6, 0, 7.14, 10.34, and 25. This group had a mean of 14.21.

The last group, the group with no access to any kind of information on the author, had the lowest mean: 8.07. Their personification scores were 5.06, 30.7, 0, 3.63, and 1. The highest mean thus belonged to the group with access to only photographic information on the author 14.21, followed by the group with access to only linguistic information on the author 10.73.

It thus seems that more information on the author does not necessarily lead to more interaction with the author and/or more personification.

The scores showed huge variation within each group. This can be seen in the quartile analysis (Fig. 16)

Figure 16. Personification score by author information - quartile analysis



The distribution shows that the group with access to photographic information on the author has the highest median ($m=10.34$), followed by the group with no access to the author's information, neither photographic nor linguistic ($m=9.94$). The spread of results for the group with access to photographic information is quite wide, as is the spread of results for the group with access to both photographic and linguistic information on the author. The narrowest spread of results belongs to the group with no information on the author, and the lowest median ($m=3.63$) belongs to the group that has access to both linguistic and photographic information on the author. However, the wide spreads of results of all three groups indicate an absence of any statistical significance.

Intuitively, one would expect that the presence of Author Information would enhance Personification. Our results suggest that this is not the case.

To further analyse the relation between Personification and Author Information, three independent two-tailed group t-tests were carried out.

An independent two-tailed group t-test was conducted to compare the degrees of Personification between the groups of subjects who did not have access to the author's information of any kind (Absence of Author Information), and the group of subjects with access to the author's photographic and linguistic information (Presence of Author Information). The results obtained did not show a significant difference between the scores for

the Presence of Author Information ($M=8.078$, $SD=11.45$) and Absence of Author Information ($M=12.413$, $SD=10.43$, $p=0.45922$).

A second independent two-tailed group t-test was conducted to compare the degrees of personification between the group of subjects with no access to the author's information (Absence of Author Information) and the group with access to the author's photographic information only (photographic Author Information). The results are also suggestive of an insignificant difference between Absence of Author Information ($M=12.413$, $SD=10.43$) and Presence of photographic Author Information ($M=14.216$, $SD=10.83$, $p=0.90248$).

A third independent two-tailed group t-test compared the results obtained for degrees of personification between the group of subjects with access to the author's photographic *and* linguistic information (Presence of Author Information) and the group of subjects with access to the author's photographic information (photographic information only). This also indicated a non-significant difference between the Presence of Author Information ($M=8.078$, $SD=11.45$) and the Presence of photographic author information ($M=14.216$, $SD=10.83$, $p=0.71578$).

The results thus show no significant relation between Author Information and Personification, rejecting our hypothesis that the presence of photographic and linguistic information on the author is correlated with more personification (see 3.2.).

Analysis of the post-translation questionnaires revealed similar results. Prior to explaining the results, I must clarify that the questionnaires were distributed in accordance with the texts given for translation. For subjects whose texts bore information on the author, whether photographic or both linguistic and photographic, the questionnaires only asked if the translators thought of the author when translating. Where the texts were plain, containing no information about the author, in addition to the above question the questionnaire asked if the translators had "any image of the author in mind" when translating. It must be noted that "image" here is used for what exists in the mind of the translator, in the sense of Sartre's "imaginary" (see 2 and 2.5). It thus refers to a totally different concept from "photographic" information on the author.

Three groups of five translators each were thus given different post-translation questionnaires to respond to.

When asked if they thought of the translator at the time of translation, the translators who were presented with photographic information on the author mostly responded negatively. Only one of the translators, a man, reported thinking of the author. He also reported having an image of the translator in mind when translating, considering her as being in middle age and

possibly coming from “one of the countries of the former Soviet Union” (in his own words). This translator also reported personifying in real life.

Of the group given both photographic and linguistic information on the author, one reported only sometimes having the author in mind when translating. He did not report personifying in real life. He also reported rarely naming his personal belongings, rarely talking to his personal belongings, seldom respecting his personal belongings and only sometimes swearing at his computer.

Regarding the group with no information on the author, the results obtained from the self-report data show that these translators personified only if they were real-life personifiers. Four in this group were women and one was a man. The man responded negatively to all questions related to the author, reporting that he did not think about the author when solving the problems he encountered while translating the test text. This translator reported himself as being a non-personifier in real life. Of the four women, one reported rarely thinking of the author and having no image of the author in mind when translating. She was a non-personifier in real life. Another of the women in the group reported not thinking of the author when translating and having no image of the author in mind. This translator reported being a low-degree personifier in real life. As concerns the third woman in the group, when asked about the ways of finding solutions to her translation problems, her responses indicated interactions in the following order: author, text, reader and self. Also, when asked if she had any idea about the author's age or nationality in the process of translation, her response indicated that she always had the author in mind when translating and she thought of the author as being in the 50 to 60 age range, either European, or American, but not Asian. This translator was a strong real-life personifier. The fourth woman in the group interacted considerably with the author, even in the second person (in fact she was the only translator who interacted with the author in the second person). However, she reported not thinking of the author and having no image of her in mind when translating. Strangely, this translator is not a real-life personifier, or else she under-reported her interaction with her personal belongings in real life.

The results confirm the finding that this type of information alone has no impact on personification by the translators, and only a non-patterned impact in the case of real-life personifiers.

4.4. Age and Experience

Translation competence actively involves experience. The influence of age and professional experience is thus a matter requiring investigation.

Experience and age are two minor variables that are here considered separately in their relations with Personification. The number of years of professional experience as a translator is as given in the self-report biodata and is considered here to be an attribute of Professionalism (efforts were made to select the subjects from among translators with no less than three years of experience). Information on age is as given in the self-report bio-data.

Figure 34 shows that rising age does not correspond to rising experience. The correlation between the two variables is only weakly positive (0.21).

Figure 17. Age and experience by subject, in order of increasing age, by years

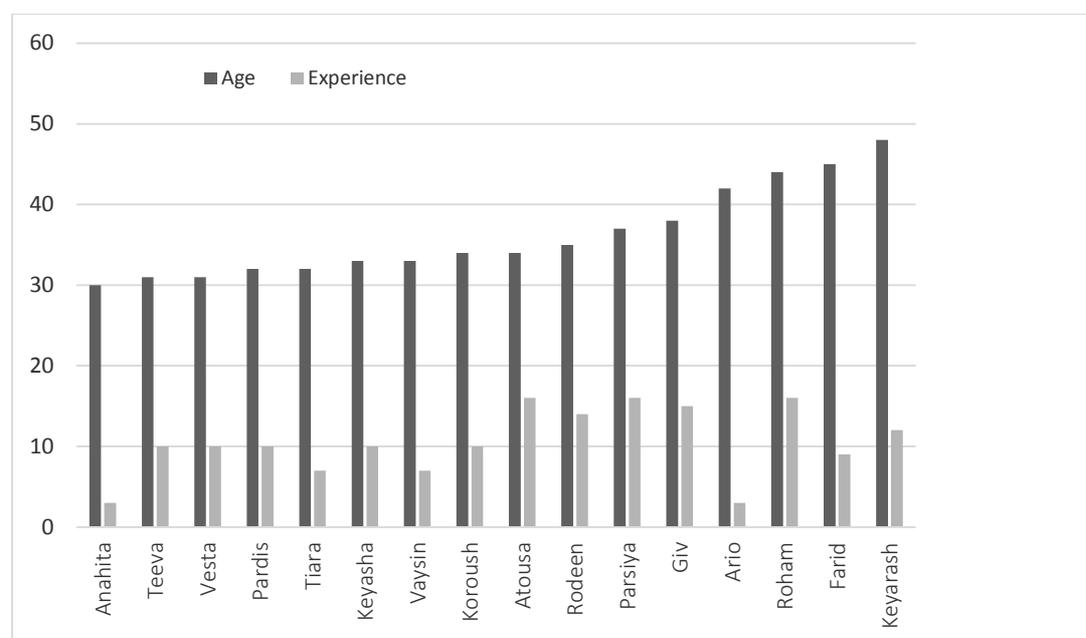


Figure 17 makes it clear that Age and Professional experience are two separate variables. As such, I will now discuss each separately.

4.4.1. Experience

Table 20 presents results of regression analysis related to translators' professional years of experience.

Table 20. Years of experience with Problem identification and Personality trait - regression analysis

	Coefficients	Standard Error	t Stat	P-value
Personification	-0.0198771	0.11139746	-0.1784343	0.86281775
Word choice and textual	0.02449776	0.01636875	1.49661731	0.17286286
Authorial intention and re-expression	0.17816781	1.10746028	0.16087964	0.87617662
Reception	-1.2630901	0.82840687	-1.5247219	0.16583648
Open-to-experience	-0.80273	0.27222511	-2.948773	0.01846029
Conscientious	-0.3269982	0.18023022	-1.8143363	0.10717719
Agreeable	-0.102756	0.23846488	-0.4309063	0.67791153

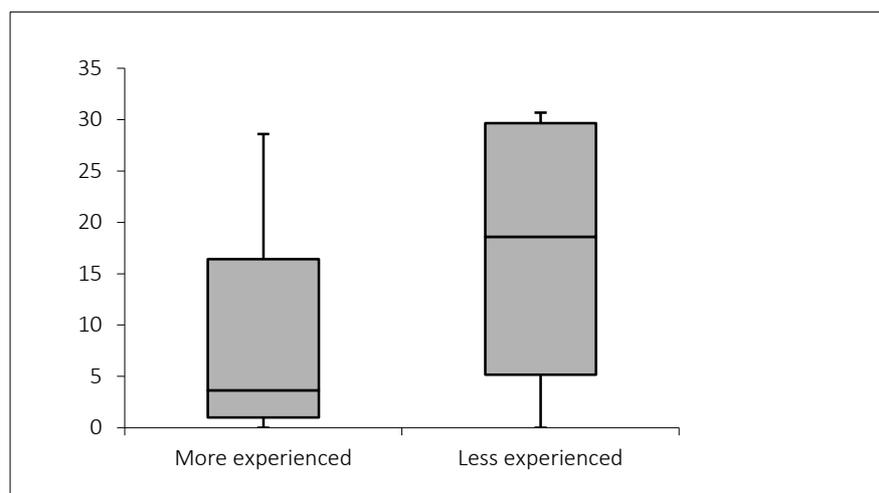
The regression analysis suggests that Experience has a significant negative interaction with attention to Authorial intention (a moderate correlation of -0.39). This may suggest that more experienced translators pay less attention to authors and thus personify less.

The table also suggests that Experience actually has no significant correlation with Personification. On the other hand, it shows a weak *negative* correlation with Openness-to-experience (-0.198, p=0.018).

Correlation analysis also shows a weak negative association between Personification and Experience for the 16 subjects ($r=-0.24$, $p=0.36$). As revealed by the regression analysis, this suggests that the length of any translator's experience in terms of years of translating, might not evoke Personification. The result is not statistically significant, however.

Figure 18 shows quartile analysis of Personification by Experience.

Figure 18. Personification by Experience - quartile analysis



The median and the upper quartile are higher for the less-experienced group, consisting of translators with three to nine years of experience ($m=18.6$, $X_u=29.65$), compared to these scores for the experienced group, with ten years and more experience ($m=3.63$, $X_u=16.41$).

The results may suggest that the less-experienced translators are better personifiers than the experienced group. Nevertheless, the wide spread of results for both groups indicates no statistically significant correlation between Experience and Personification.

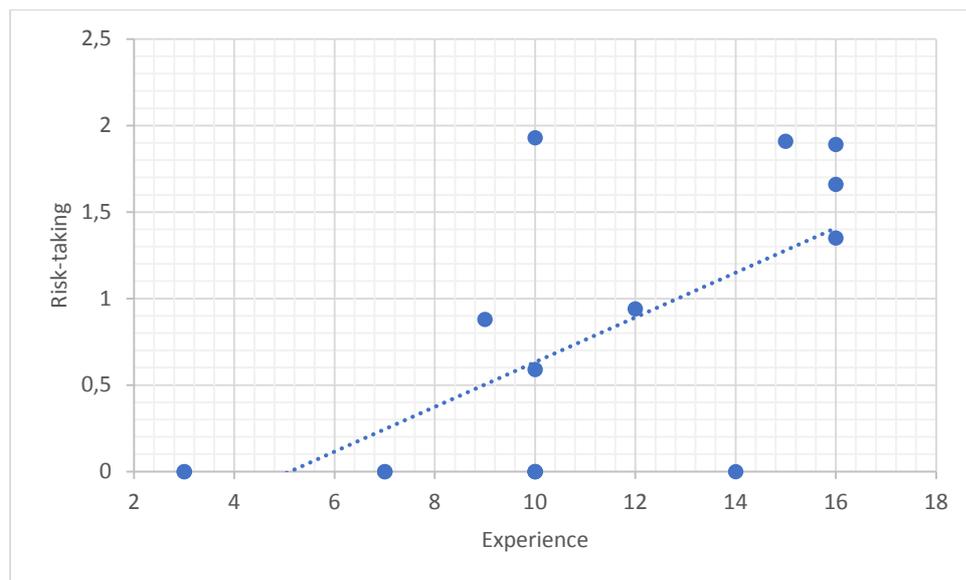
Experience also has a significant fairly strong positive correlation (0.674, $p=0.024$) with Risk-taking, shown in Table 21.

Table 21. Experience, with Risk strategies - regression analysis

	Coefficients	Standard Error	t Stat	P-value
Risk-transfer	-0.4076565	0.54882158	-0.7427851	0.47190298
Risk-taking	3.19245477	1.23701675	2.58076923	0.02406364
Risk-aversion	0.37088016	0.53705121	0.69058621	0.50296496

This positive correlation is shown in Figure 19.

Figure 19. Positive correlation between Experience and Risk-taking



4.4.2. Age

Tables 22 and 23 present results of regression analyses related to translators' age.

Table 22. Age and Personality traits - regression analysis

	Coefficients	Standard Error	t Stat	P-value
Agreeable	0.02047015	0.23025095	0.08890364	0.93062502
Open-to-experience	-0.682606	0.22688305	-3.008625	0.01089073
Conscientious	-0.3240731	0.16636866	-1.9479216	0.0751996

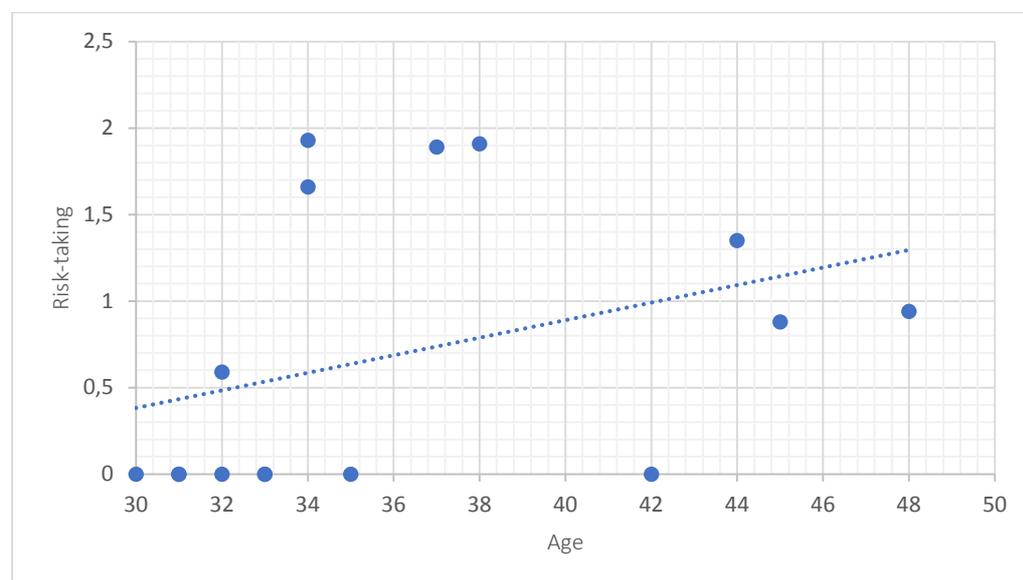
As seen in Table 22, there is a moderate negative correlation between Age and Open-to-Experience traits (-0.53). This could suggest that personality is not timeless but changes with age. It might suggest that people become more closed as they grow older, independently of how long they have translated for.

Table 23. Age and Risk strategies - regression analysis

	Coefficients	Standard Error	t Stat	P-value
Risk-taking	1.70851592	2.12848988	0.80268924	0.43776371
Risk-aversion	0.00261758	0.92408454	0.00283262	0.99778645
Risk-transfer	-0.6858097	0.9443374	-0.7262337	0.48162129

As Table 23 shows, the correlation of Age with Risk-taking is non-significant and much weaker (0.353, $p=0.43$) than is the correlation between Experience and Risk-taking (0.674, 0.024). This suggests that the relation with Risk-taking has more to do with the subjects' years of experience as a translator than with them getting older (Fig. 20).

Figure 20. Moderate positive correlation between Age and Risk-taking



These possible relations with Risk-management are further investigated under 4.5.

4.4.3. Time on task

Table 24. Time-on-task by Personification, Problem identification and Personality type - regression analysis

	Coefficients	Standard Error	t Stat	P-value
Experience	2.18937962	1.95870773	1.11776739	0.30055515
Personification	0.1127666	0.54103511	0.20842751	0.84083009
Word choice and textual	-0.0851922	0.09073375	-0.9389253	0.37902831
Authorial intention	1.96484175	6.87573627	0.28576456	0.78332979
Reception	-1.5808201	4.19271244	-0.37704	0.71731408
Open-to-experience	1.13696572	1.62209202	0.70092554	0.50597407
Conscientious	-0.2051838	0.8898512	-0.2305822	0.82423345
Agreeable	-2.7954116	1.16509096	-2.3993076	0.04751447

There is a moderate negative correlation between time taken to do the translation and Agreeableness (0.568, $p=0.047$): the more agreeable translators worked faster.

Time-on-task also correlates negatively with Literalism (-0.502, $p=0.047$), as one would expect: the less one problematizes the ST, the faster one translates.

The other correlations with speed were not statistically significant, including that with Experience. One might expect the more experienced translators to work faster, but in this case the non-significant correlation was actually positive (0.09): the more experienced translators worked a little slower, perhaps because they were more concerned with saving face.

4.5. Risk-management strategies

As described in 3.4.4, risk-management can be considered in terms of solutions to the key problem of credibility loss. These solutions can be categorised as risk-aversion, risk-taking and risk-transfer. A risk-aversion solution will, for example, omit a detail that is not key for an understanding of the text or transform a term that is not key for understanding the text into a more easy-to-convey term. A risk-taking solution will involve guessing the meaning of something that is key for an understanding of the whole text, or using something that is highly unexpected. A risk-transfer solution might mean transliterating the ST (transferring risk to the author), reproducing ambiguities (transferring risks to the receiver) or applying the client's instructions even when they seem wrong (transferring risk to the client).

In order to identify the risk-management strategies adopted by the translators, I look at the problems they identified in the process of translation and the solutions they adopted to solve those problems. We have seen that there is a significant positive correlation (0.674, $p=0.024$)

between Risk-taking and Experience (Table 18) but not with Age (Figure 8). The correlations with the other risk-management strategies, however, are non-significant. They have to be investigated in more qualitative terms.

Table 25 shows the risk-management strategies, personality traits, main interaction types, problem types and years of experience for all subjects.

Table 25. Risk-management, years of experience, interaction type, personification, problem identification and personality trait

Sex	Risk-management	Years of experience	Main interaction type	Personification	Problem identification ¹	Personality trait
M	R+, Rt	10	Author, Reader/receiving culture	28.6	A&R, W&T	On-the-average
M	R-, Rt	10	Commissioner	0	Reception, W&T	C
M	Rt	14	Text	5.06	W&T, A&R	O
W	Rt	10	Reader/receiving culture	0	W&T, A&R	O
W	R+, Rt	10	Self	3.47	Reception A&R, W&T	C
W	R-	7	Self	30.7	Reception A&R, W&T	C
M	R+	16	Self	7.14	A&R	C&A
W	Rt	7	Self	10.34	W&T	C
M	R-, R+	9	Self	28.6	W&T, A&R	O
M	Rt	3	Self	0	W&T, A&R	C&A
M	R+, Rt	16	Self	3.63	W&T, A&R	O
W	Rt	3	Self	18.6	W&T	O&A
W	Rt	10	Commissioner	25	W&T	O&A
M	Rt, R-, R+	12	Text	1	A&R, W&T	On-the-average
W	Rt, R-, R+	16	Self	16.41`	W&T	C&A
M	R+	15	Self	2	A&R, Reception	O&A

Table 25 lists the translators' Risk-management and Problem-identification attitudes in their order of frequency, from the most adopted/identified to the least adopted/identified. It shows that a single subject can adopt more than one risk-management strategy, even in the translation of a single sentence. The following can be concluded from Table 16:

1. The majority of the risk-takers (75%) are men.
2. All risk-takers (100%) are experienced translators.

¹ W&T stands for "Word choice and textual" and A&R stands for "Authorial intention and re-expression".

3. The majority of the risk-takers (87.5%) interact with the self.
4. A slight majority of the risk-takers (62.5%) personify to a very low, ignorable degree.
5. The majority of the risk-averse subjects (60%) are men.
6. The main interaction type of the majority of the risk-averse subjects is with the self (60%).
7. The majority of the risk-averse subjects (60%) personify (although no significant correlation was found in the regression analysis).
8. Risk-transfer is adopted to an equal degree by women and men.
9. The majority of the risk-transfer subjects (83.33%) have many years of experience.
10. Five of the risk-transfer subjects interact with their self only and seven interact with the text, commissioner and the reader/receiving culture.
11. Three of the risk transfer subjects (25%) do not personify at all and (33.33%) of them personify the textual author to a very low, ignorable degree.

The behavioural and attitudinal specifications of the risk-taking, risk-averse and risk-transferring translators, will be explored in Chapter 5 below.

4.6. Summary of significant quantitative correlations

Linear regression analysis suggests that Personification has significant correlation with Real Personification and Conscientiousness (Table 3). The positive correlation with Real Personification is strong (Table 4). Additionally, results shown in Table 5 suggest that Personification may not belong to a professional “translator personality”, since the translators report personifying to similar degrees in other spheres of activity.

With respect to the interaction between Personification and Personality traits, results suggest that the more Conscientious translators tend to personify less when translating. In Table 7, we see a fairly negative correlation between Personification and Conscientiousness, and a strong negative correlation with the times taken to complete the translation. The more Conscientious translators tend to personify less and, translate faster.

Table 8 suggests no significant correlation between Personification and Openness-to-Experience. Table 9 suggests that the only interaction with Agreeableness is with the time taken to complete the translation. The more Agreeable translators spend less time to translate.

Of the nine translation strategies identified throughout the study, Literalism was the most frequently adopted. Table 10 suggests a weak negative correlation between Literalism and Conscientiousness, while correlations with Openness-to-Experience and Agreeableness are also negative. The correlation with Risk-transfer is, however, very positive, since all instances of Literalism were classified this way.

Regarding the impact of photographic information of the author on the translators' Personification patterns, results confirm that this type of information alone has no significant impact on Personification by the translators, showing only a non-patterned impact in the case of real-life personifiers.

Figure 12 shows that the correlation between age and experience is only weakly positive in this sample.

Table 12 suggests that Experience has significant negative relations with attention to authorial intention and with Openness-to-Experience. Experience, however, has a significant strong positive correlation with Risk-taking (Table 22).

The relation with Risk-taking has more to do with Experience than Age (Fig. 19).

On the link between fast translating and risk-taking, the Pearson correlation shows a weakly positive relation between the two variables with the R being 0.264.

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5. Qualitative results

In this chapter I will present a qualitative analysis of my TAPs, specifically into the relation between the top-four versus the bottom-four personifying groups of subjects. I will then look at the TAPs of the top four and the bottom four for each personality trait.

The reason why I use qualitative methods stems from the limitations of the quantitative analysis. My sample may be too small to reveal many significant p-values and strong correlations, and this calls for qualitative explanations of some relations. Quantitative analysis never gives explanations of relations, no matter how good the p-values. Qualitative analysis is needed in order to guess at causes and to synthesise the complex variables. I therefore draw on a partly individualistic (subject-by-subject) and hence qualitative interpretation of the translation process and product.

Considering that the main purpose of the chapter is to explain the significant quantitative relations discovered in the Results chapter, I will be looking in particular at the relations between Think-aloud Personification, Reported Personification and Conscientiousness. Agreeableness and Time on task will be considered. Literalism, Risk-management, Personality traits and Experience are among the other variables that will be qualitatively discussed in this chapter.

5.1. Comparing the top and bottom scorers on Personification

In this subsection I will compare the top and the bottom four scorers on Personification.

Four of the subjects showed significant interaction with the author. These four will be compared with the four subjects who personified the author to the least degree. For these subjects, I look at the variables that were shown to have significant correlations with one another. These include Years of Experience, Personification, Personality traits, Interaction types, Time on task, Problem-solving strategies, Risk-management and Reported personification. They are compared in Tables 26 through to 29 below.

Table 26. Top four personifying subjects: experience, speed and strategy

Subjects	Personification	Experience (Years)	Personality trait	Main Interaction	Minutes on task	Problem-solving strategy
Koroush (Man)	28.6	10	On-the-average	Author	105	Literalism Deletion Reconceptualisation Substitution
Vaysin (Woman)	30.7	7	C	Author	85:45	Substitution Simplification
Farid (Man)	28.6	9	O	Author	99:34	Simplification Substitution Deletion
Vesta (Woman)	25	10	O&A	Author	55:16	Literalism

Table 27. Bottom four personifying subjects: experience, speed and strategy

Subjects	Personification	Experience (Years)	Personality trait	Interaction type	Minutes on task	Problem-solving strategy
Keyasha (Man)	0	10	C	With commissioner	70:45	Literalism Deletion Addition
Teeva (Woman)	0	10	O	Reader/receiving culture	80:30	Literalism
Ario (Man)	0	3	C&A	Self	51:12	Literalism Transliteration
Keyarash (Man)	1	12	C&A	Text	120:08	Literalism Addition Deletion Explicitation

5.1.1. Personification and Experience

Comparing all eight subjects with respect to the Experience variable shows that all except one of the *bottom* scorers on Personification had ten or more years of experience in translating and they were all trained translators. Of the four *top* scorers on Personification, three were trained translators, one with ten years of experience in translating and two with seven and nine years respectively. Only one of the subjects in this group, Vesta, was not a trained translator, although she had had twelve years of experience in this profession. The mean years of experience for the four *top* scorers on Personification is nine. For the bottom four scorers it is 8.8. This suggests that Personification is not an attribute that comes with Experience or diminishes with Experience.

5.1.2. Personification and personality traits

The *bottom* scorers on Personification show a greater share of the Conscientious personality trait followed by the Agreeable trait, whereas the *top* scorers have more of the Openness-to-experience trait. As such, the Open-to-experience translators may pay more attention to authorial intention in their process of translation. It is important to note that having years of experience is different from being Open-to-experience. In fact, with respect to Personification the variables appear to be operating as opposites (4.2.2 and 4.4.1).

5.1.2. Personification and Time on task

Both groups of subjects discussed here spent more than an hour on the task, with the exception of Vesta in the top four personifying group whose time on task was less than an hour and Ario and Keyarash in the bottom-scorers group, with Ario spending less than an hour on the task and Keyarash spending over two hours translating the text. Ario and Keyarash both have similar personality traits but different years of experience. Ario has less experience than Keyarash and he spent less time on the task than Keyarash. This suggests a lack of correlation between time-on-task and personality trait and years of experience. As already explained, both of these subjects were trained translators (under absolutely the same academic conditions, since they were classmates).

All the bottom scorers on Personification share Literalism as their main problem-solving strategy. In the top scorers group, however, Table 26 shows the adoption of different problem-solving strategies. Although Literalism is applied by two of the subjects, Substitution seems to be the most frequently used strategy in the group. This could suggest that personifiers make more shifts when translating.

We thus expect to see that Personification can be associated with Open to experience subjects who are relatively non-literalist.

5.1.3. Personification risk management

Tables 28 and 29 compare the top and bottom scorers on personification with regard to Reported Personification and main Risk-management strategy (4.4.5).

Table 28. Top four personifying subjects: personification and risk-management

Subjects	Personification	Reported personification	Main Risk-management strategy
Koroush (Man)	28.6	3	R-taking
Vaysin (Woman)	30.7	3	R-aversion
Farid (Man)	28.6	0	R-aversion
Vesta (Woman)	25	3	R-transfer

Table 29. Bottom four personifying subjects: personification and risk-management

Subjects	Personification	Reported personification	Main Risk-management strategy
Keyasha (Man)	0	1	R-aversion
Teeva (Woman)	0	0	R-transfer
Ario (Man)	0	0	R-transfer
Keyarash (Man)	1	0	R-transfer

Three is the highest score considered for Reported personification (Table 28). Of the four top personifying subjects, only one has scored 0 on the Reported personification variable. In a same manner, all bottom scorers on Personification are very low or non-personifying in real life (Table 29). It can be concluded, both from this analysis and from the full statistical correlation, that the translators' personification in real life (Reported Personification) is different from the three personality traits tested. It might thus constitute part of some translators' inner dispositions and mental orientation to the text being translated. It is thus of some importance. This raises the question of whether common behaviours and habits impact on translatorial behavior.

As regards Risk-management, no specific pattern is shown for the top personifying subjects, except that the two subjects with fewer than 10 years of experience both adopted Risk-aversion as their main strategy. Table 29, however, shows an interesting pattern with respect to the Risk-transfer strategy among the bottom personifying subjects. One of them has adopted the Risk-aversion strategy. In essence, though, both Risk-transfer and Risk-aversion draw on avoiding risks and it can be concluded that these subjects, who are all well-experienced (as shown by their years of experience), try to avoid risk in the process of translation. One would not expect to find Risk-taking among the non-personifying subjects (Tables 28 and 29).

The results (Table 8) suggest Risk-taking as the strategy that is most associated with more Personification.

Of the lowest four personifying group, a zero-scoring subject on Personification had adopted both the Risk-transfer and Risk-aversion strategies. A second zero-scoring subject on Personification had mainly engaged in Risk-transfer. The subject scoring 1 on Personification had adopted all of the three risk-management strategies. The subject who scored the highest on Personification 2 in this group was mainly a risk-taker.

5.1.4. Personification and author information

The comparison between the top four and lowest four personifying subjects by author information (4.1.2 and Table 6) shows that the two top personifying women had access to the author's information. Of the two top personifying men, one had access to the author's photographic information but the second had no information on the author. In the lowest four personifying group, all the men but one had access to the author's information. They were nevertheless low-scoring or non-reported personifiers. The woman in this group was not a reported personifier and did not have access to the author's information. It can thus be concluded that Personification is not an attribute of author information.

5.2. Comparing the top and bottom scorers on each trait

This section seeks to map the behavioural differences and commonalities between groups of top and bottom scorers on each of the three personality traits, to possibly reach a translation-based behavioural pattern, if any, between same-trait top and bottom scoring subjects.

5.2.1. Openness-to-experience

Following the quantitative analysis carried out in chapter 4 under 4.2.2, this subsection aims to draw a comparison between the four top scoring translators on Openness (38, 38, 41,40) and the four lowest scoring translators on Openness (18, 25, 25, 26). Of the four top scoring Open-to-experience translators, three are women and one, who has scored the lowest of the other four, is a man. All of the four low-scoring Open-to-experience translators are men.

Of the four top-scoring Open-to-experience translators, all four have applied Risk-transfer and only one has applied Risk-taking in addition to Risk-transfer. None of the four top scorers have used Risk-aversion. This underscores the lack of a relationship between the Open-to-experience personality trait with Risk-aversion, as also indicated by the quartile analysis (4.2.2).

All of the four lowest Open-to-experience translators were men and they all used Risk-transfer. One of them also applied Risk-aversion and one applied Risk-taking and Risk-aversion in addition to Risk-transfer. Except in one case, the major strategy adopted by these translators was Risk-transfer. This confirms the suggestion that there may be a strong negative link between Openness-to-experience and Risk-transfer.

In another analysis, the top-scoring and bottom-scoring translators on Openness were compared with regard to Problem identification. Of the three women in the top-scoring group, two only identified the Word choice and textual problem (this is clear from analysing their TAPs and verbalisations on translating the three problematic segments, explained under 3.8.2 and later in this chapter). The last woman in the group of top-scoring translators on Openness identified both the Word choice and textual and the Authorial intention and re-expression types of problems, scoring slightly higher on Word choice and textual. The one man in the group has identified all three types of problems, scoring significantly higher on the Word choice and textual problem.

Three of the four low-scoring translators on Openness-to-experience identified more than one problem type. Three of the group of four identified Authorial intention and re-expression to a considerable degree. The Word choice and textual problem was also identified by three of the four translators. However, the degree to which the Authorial intention and re-expression problem was identified was higher compared to the Word choice and textual problem type. The Reception problem was identified by only one translator. The one problem type identified by the lowest-scoring translator on Openness was Authorial intention and re-expression. This may well suggest that translators scoring higher on Openness identified more problems of the Word choice and textual nature.

A comparison was made between the top and bottom scorers on Openness with regard to their adoption of problem-solving strategies. This draws on Table 30, which shows the actual scores for the eight problem-solving strategies (Implication being excluded, as previously explained).

Table 30. Scores for the problem-solving strategies for the top-scoring translators on Openness-to-experience and the means for the most frequently applied strategies

Most Open-to-experience								
Sex	Addition	Deletion	Explicitation	Literalism	Simplification	Substitution	Transliteration	Reconceptualisation
W	0	0	0	1.93	0	0	0	0
M	0.158	0.158	1.58	0.632	0	0	0	0
W	0	0	0	2.25	0	0	0	0
W	0	0	0	3.94	0	0	0	0
Mean	0.0395	0.0395	0.395	2.188	0	-	0	0

Least Open-to-experience								
Sex	Addition	Deletion	Explicitation	Literalism	Simplification	Substitution	Transliteration	Reconceptualisation
M	6.25	6.25	0	3.63	0	0	0	0
M	0	0	0	0	0	0	0	1.35
M	0	0	0	4.76	0	0	4.76	0
M	0.94	0.94	1.16	1.1	0	0	0	0
Mean	1.7975	1.7975	0.29	2.3725	-	-	1.19	0.3375

The results show that three of the top-scoring women only used Literalism. The top-scoring man in the group of four had adopted four of the eight strategies: Addition, Deletion, Explicitation and Literalism. The interesting point in his usage of these strategies is that he applied the first two strategies to the very same degree. Explicitation was the most frequent in his usage. This could suggest a difference between men and women's approaches to problem solving, although this is not a generalisable result because of my small sample size.

Table 30 also compares the means obtained for each of the Problem-solving strategies by the most and the least Open-to-experience translators. It can be seen that the mean value for the subjects scoring lowest on openness-to-experience is higher for the Literalism problem-solving strategy, compared to the most Open-to-experience translators.

When looking at the lower-scoring group on Openness, I found that of the four in this group, who were all men, one adopted Addition, Deletion and Literalism, with Addition and Deletion having an equal and higher frequency compared to Literalism. The lowest scoring man on Openness adopted Reconceptualisation only. A third man in the group adopted Literalism and transliteration only and to an equal degree. The fourth member of this group adopted Addition, Deletion, Explicitation and Literalism. Addition and Deletion were used to an equal degree by this translator and Explicitation was used slightly more than Literalism. This could suggest the prevalence of the Addition, Deletion, Explicitation, Literalism, Transliteration and Reconceptualisation strategies among the less Open-to-experience translators.

5.2.2. *Conscientiousness*

In a qualitative analysis, I compared the results obtained for the Risk-management variable for the top and the lowest scorers on the Conscientious personality trait.

The translators who had scored the highest on Conscientiousness (with scores of 47, 42, 45 and 45) were three women and one man. The woman scoring the highest in the group adopted both the risk-transfer and risk-taking strategies, to an equal degree. Of the two other women, one adopted only the risk-transfer strategy and the other adopted all three risk-management strategies, with risk-transfer coming first, followed by risk-aversion and risk-taking. The only man in the group adopted risk-transfer and risk-aversion, scoring much higher on risk-aversion. This might suggest that Conscientiousness is more linked with the risk-transfer and risk-aversion strategies, although risk-taking is also a frequently adopted strategy among the conscientious translators.

The translators scoring the lowest on Conscientiousness (31, 24, 22, 21, 31) included five subjects, three of which were men and two were women. Of the three men, one had only adopted the risk-transfer strategy. The lowest-scoring man on Conscientiousness in the group of five adopted both the risk-transfer and risk-aversion strategies. The third man in the group adopted all three strategies, scoring slightly higher on risk-transfer, followed by risk-aversion and risk-taking. Of the two women in the group of five, the lowest-scoring on Conscientiousness adopted only the risk-transfer strategy. The second woman in the group also adopted a sole strategy of risk-transfer. It might therefore be concluded that the less conscientious the translators are, the more risk-transfer they use. But is this generalisable to the whole translation community? The p-values (Table 11) suggest not, perhaps because of the small size of the sample group.

In another analysis, a comparison was made between the top-scoring translators on Conscientiousness (four subjects) and the low-scoring translators on this personality trait (five subjects). The reason why I have five instead of four subjects in the low-scoring group on Conscientiousness is that five subjects scored similarly low on Conscientiousness, with two of them scoring equally low on this trait, and I could not simply choose one and leave out the other. Further, the objective of this kind of analysis is to track down the translatorial behaviours of the top and the low scorers on a certain personality trait as a whole, and not to compare the actions of a certain number of translators.

The top four group consisted of one man and three women. The man in the group identified the Word choice and textual and the Reception problems, scoring higher on the

Reception problem. The highest scoring woman on Conscientiousness identified all three types of problems and to an almost equal degree, scoring slightly higher on Reception. The two remaining women in this group both had only identified the Word choice and textual problem. It thus seems that the frequency of the usage of Word choice and textual problem is higher than the two other problem types for the Conscientious personality.

The results for the lowest-scoring group on Conscientiousness show that of the five translators in this group, three men and two women, all of them identified Word choice and textual, while four also identified the Authorial intention and Re-expression problem in addition to Word choice and textual. The Word choice and textual problem has the highest frequency among those identified by the lowest-scoring translators on Conscientiousness, followed by Authorial intention and re-expression. This might confirm the result obtained from calculating the correlation of the Conscientious personality with problem identification, concerning the somewhat strong negative correlation between Conscientiousness and Authorial intention and re-expression, in that the lower the score on Conscientiousness, the higher the frequency of identifying the Authorial intention and re-expression problem. However, these results are not generalisable to the larger community of translators, perhaps because of my small sample size.

The most Conscientious translators were compared with the least Conscientious translators in an attempt to track down their translatorial behaviours regarding the problem-solving strategies they adopted in their process of translation. Table 31 shows the scores obtained by the most Conscientious and the least Conscientious translators on each of the eight problem-solving strategies.

Table 31. Scores on the eight problem-solving strategies for the high- and low-scoring translators on Conscientiousness

Most Conscientious									
Sex	Addition	Deletion	Explicitation	Literalism	Simplification	Substitution	Transliteration	Reconceptualisation	
M	6.25	6.25	0	3.63	0	0	0	0	
W	0	0	0	0.53	0	0	0.66	0.59	
W	0	0	0	5.66	0	0	0	0	
W	0	1.66	0	2.89	2.17	0	0	0	
Mean	1.5625	1.9775	0	3.1775	0.5425	0	0.165	0.1475	

Least Conscientious									
Sex	Addition	Deletion	Explicitation	Literalism	Simplification	Substitution	Transliteration	Reconceptualisation	
M	0	0	0	1.42	0	0	0	0	
W	0	0	0	1.93	0	0	0	0	
M	0	0.88	0	0	1	0.88	0	0	
W	0	0	0	3.94	0	0	0	0	
M	0.94	0.94	1.16	1.1	0	0	0	0	
Mean	0.188	0.188	0.232	2.63	0	0.952	0	0	

The most Conscientious translators, three women and one man, all adopted Literalism. The lowest scoring on Conscientiousness of the group of four top-scorers scored higher on Addition and Deletion. The highest scoring translator on Conscientiousness, a woman, adopted Transliteration and Reconceptualisation in addition to Literalism. Her score for all three strategies was in an almost equal range. The two remaining women in the group, who had equal scores on Conscientiousness adopted different strategies. One only adopted Literalism and the second adopted Deletion, Literalism and Simplification. The table suggests that Literalism is the most frequent strategy adopted by the most Conscientious translators.

In the group of least Conscientious translators, the most frequently adopted strategy is Literalism as well. In this group there are three men and two women. The first and the last men in the group, as shown in Table 9, both have obtained equal scores on Conscientiousness (31), but the problem-solving strategies adopted by them are different. Apart from their usage of Literalism, the second translator also adopted Addition, Deletion and Explicitation. This raises the question of what factors can influence translatorial behaviour in this case other than personality traits. Could it be Experience or Sex? The two equally scoring men on Conscientiousness are in fact the most Experienced translators in the group. One has 14 and the second has 12 years of experience translating. Both women in the group only adopted Literalism. And the least Conscientious man in the group of five adopted Deletion, Simplification and Substitution, scoring equally the same on Deletion and Substitution and slightly higher on Simplification.

The results obtained from comparing the behaviours of the most and the least Conscientious translators seem to contradict the result obtained from the correlations analysis, which indicated a somewhat stronger correlation between Conscientiousness and Deletion and Reconceptualisation. The top and bottom comparison is, however, more in line with the quartile analysis, which indicated a stronger link between Conscientiousness and Literalism. However, as seen so far, Literalism is the most frequently adopted problem-solving strategy by all the subjects.

5.2.3. Agreeableness

A qualitative analysis considers the behaviours of the most Agreeable and the least Agreeable translators regarding Risk-management. The most Agreeable translators are four in number, scoring 40, 41, 41 and 45. Of these four translators, two are men and two are women. The

translator scoring the highest on Agreeableness is a woman. She adopted only Risk-transfer. The second woman in the group adopted all three strategies, scoring higher on Risk-transfer, followed by Risk-aversion and Risk-taking. Of the two men, the highest scoring on Agreeableness adopted only Risk-taking. The second man in the group also only adopted Risk-taking. This might suggest that this personality trait is associated with a greater tendency to risk-transfer by women and a greater tendency to risk-taking by men.

The second group compares the Risk-management behaviours of the translators scoring the lowest on Agreeableness. There are five translators in this group, scoring 27, 28, 29, 30 and 30. Of these five translators, four are men and one is a woman. The lowest scorer on Agreeableness was a man, who adopted only Risk-transfer. The second low scoring man adopted all three strategies, scoring higher on Risk-transfer and Risk-aversion, followed by Risk-taking. The man scoring 29 on Agreeableness adopted Risk-transfer and Risk-taking, scoring slightly higher on Risk-taking. Of the two subjects scoring 30 on Agreeableness, one was a woman and the other was a man. The man adopted Risk-transfer and Risk-aversion, while the woman only adopted Risk-aversion. A comparison of the Risk-management behaviours of the two groups suggests that Risk-aversion is a more frequently adopted strategy among the translators who have scored low on Agreeableness compared to those scoring the highest on Agreeableness.

Additionally, the lowest scoring translators on Agreeableness were compared with the top scorers on Agreeableness regarding their problem identification behaviour. Table 43 shows the scores for the most and the least Agreeable translators on the eight problem-solving strategies of concern.

Table 32. Score on the eight problem-solving strategies for the top-scoring and low-scoring translators on Agreeableness

Most Agreeable									
Sex	Addition	Deletion	Explication	Literalism	Simplification	Substitution	Transliteration	Reconceptualisation	
W	0	0	0	3.94	0	0	0	0	0
W	0	1.66	0	2.89	2.17	0	0	0	0
M	0	0	0	0	0	0	0	0	1.35
M	0	0.35	0.47	0	0	0.35	0	0	0.71
Mean	0	0.5025	0.1175	1.7075	0.5425	0.0875	0	0	0.515

Least Agreeable									
Sex	Addition	Deletion	Explication	Literalism	Simplification	Substitution	Transliteration	Reconceptualisation	
M	0	0	0	1.42	0	0	0	0	0
M	0.94	0.94	1.16	1.1	0	0	0	0	0
M	0	0.5	0	1.53	0	0.5	0	0	1.81
M	6.25	6.25	0	3.63	0	0	0	0	0
W	0	0	0	0	1.97	2.38	0	0	0
Mean	1.438	1.538	0.232	1.536	0.394	0.576	0	0	0.362

Of the five translators scoring the least on Agreeableness, four are men and one is a woman. The translator who scored the least on the Agreeable personality trait is a man who identified the Word choice and textual and Authorial intention and re-expression problems, scoring considerably higher on the Word choice and textual problem type. The second low-scoring man in the group of five also only identified the Word choice and textual and Authorial intention and re-expression problem, scoring only slightly higher on the Authorial intention and re-expression problem type. The third man in the group identified all three problem types, scoring slightly higher on Authorial intention and re-expression and scoring the least on Reception. The two remaining translators in the group of the least Agreeable translators have scored equally on Agreeableness, however one of them is a man and the other is a woman. The man identified Word choice and textual and Reception, scoring considerably higher on Reception. The woman identified all three types of problems, scoring higher on Reception, followed by Authorial intention and re-expression and Word choice and textual, scoring very close on the last two of the problem types.

This comparison between the translators scoring the most on Agreeableness, two men and two women, resulted in the following: the translator scoring the highest on Agreeableness was a woman who identified only the Word choice and textual problem; two of the translators in this group scored equally on Agreeableness, however one was a woman and the second was a man. The woman identified only the Word choice and textual type of problem, while the man identified the Authorial intention and re-expression type of problem. Could this be due to sex? The last of the group of four was a man, who identified Authorial intention and re-expression and the Reception problem types to almost the same degree.

Further in the chapter concrete examples will be given of the translators' approaches to the text being translated.

5.3. Translators' verbalisations of three problematic segments

In this section I will analyse the translators' different approaches to translating three problematic segments of the test text. This analysis will review the translators' time spent on each problematic segment, the number of solutions reached by each translator, the problem types identified by the translators when working on the problematic segments, the number of revisions of the problematic segments, the number of decisions taken by the translator when translating the problematic segments, the pronouns used by the translators to refer to the author

(personification), the interaction types identified when translating the problematic segments, as well as the problem-solving strategies adopted.

Under the subsections that follow, I initially look at the top scoring and the bottom scoring subjects on each trait, followed by tables indicating their verbalisations and the relevant back-translations and my comments resulting from a comparison of their performances will follow the tables. I finally attempt to find a relation between Personification and problem identification in the three passages.

5.3.1. Verbalisations of the most and the least Open-to-experience translators

Here I investigate qualitatively the cognitive aspects of the *most* and the *least* Open-to-experience translators' performances when translating three problematic segments of the test text. These three sentences are considered to be possibly indicative of the range of translatorial behaviour for all the sixteen subjects.

As already explained earlier in this chapter and quantitatively in chapter 4, the most Open-to-experience translator is a woman who scored 41 on this trait. She had only three years of experience in translating and personified the textual author quite considerably (code for subject: Anahita, Table 9). It is important to explain here that when translating the three problematic segments, some of the translators did not personify the textual author, even though they are analysed here as personifiers. This is because in the analysis of Personification, the overall verbalisations of the translators are taken into account.

The most Open-to-experience translator, who also had the fewest years of experience in translating, rendered the main text in one hour, nineteen minutes and thirty-nine seconds (01:19:39). The total allowed test time was 120 minutes for all translators.

The least Open-to-experience translator is a man scoring 18 on Openness (code for subject: Roham, Table 9), with sixteen years of experience in translating. He translated the text in fifty minutes (00:50:00). He did personify the textual author albeit to a very low, ignorable degree. This translator did not verbalise the first and the second of the three problematic segments. He was not a talkative person. He did however verbalise the third of the problematic segments.

The first of the three selected sentences for analysis is, "Translation seems to be an excellent metaphor for consciousness". In this sentence, *excellent metaphor* is the segment of concern. For full information on the selected texts (warm-up and main texts) see 3.6.

The most Open-to-experience translator's verbalisations suggest that she spent three minutes and fifty-eight seconds (00:03:58) translating the first problematic segment. The most problematic words for the translator were "metaphor" and "consciousness". The different solutions she suggested for these two words were استعاره (Metaphor), وجدان (Conscience) and آگاهی (Awareness). The problem identified was thus Word choice and textual. The translator repeatedly revised the two problematic segments of the subject sentence, as well as the sentence itself. She did not change her mind once she decided on a definition for the two problematic words in the test sentence. She did not use any pronouns to refer to the author when translating this segment. She interacted with herself, the text and the commissioner when translating the problematic segment. These interactions are shown in Table 33, which shows her verbalisations of the first of the three problematic segments and their back-translations. For the criteria to classify the interactions, see 3.4.2.

Table 33. Verbalisations, with back-translations, of problematic segment 1 by the *most* Open-to-experience translator ("Translation seems to be an excellent metaphor for consciousness")

Verbalisation	Interaction type
ایشون به صنعت ادبی بود. This was a literary concept متافور، متافور، متافور؟ Metaphor, metaphor, metaphor?	With text With text
ایهام که نبود. تشبیه شاید؟ It's not pun. Simile, maybe?	With text and self
گوگل که اذیت می‌کنه. این اینترنت کوفتی کار نمی‌کنه. همون سیستم سنتی خودمون از همه بهتره. Google is bothering me. This damn Internet doesn't work. Our good old traditional system is better.	With commissioner
آهان این استعاره اس، یادم نبود. Aha, this is metaphor. I had forgotten.	With self
استعاره از یا استعاره برای؟ Metaphor of or metaphor for?	With text and self
وسواس هم دارم. به اون چیزی که تو کله‌امه اعتماد ندارم باید نگاه کنم تا مطمئن شم. بخاطر همین ترجمه کردن طول می‌کشه همیشه. I'm picky. I don't trust what's in my head. I must look it up to make sure. This is why it always takes me a very long time to translate.	With self and commissioner
همیشه این دو تا را من با هم قاطی می‌کنم. conscience داریم، به conscience دونه We have a conscience and a conscious and I always mix these two up	With commissioner, text and self
آگاهی میشه اینجا It refers to awareness here	With text
من موقع ترجمه وسواسم می‌گیره. برای همین که طولانی می‌شه. اما چاره‌ای نیست. حکم سقلمه I get picky when translating. This is why it takes a long time. But, no way out it's a command from above.	With self and commissioner
خدایا صدام داره می‌گیره God, my voice is getting gruff!	With self

The problem-solving strategy adopted by the translator here was mainly Literalism. She was thus analysed as being a Risk-transferer (Rt). It is important to recall that a translator can

adopt more than one risk-management strategy when translating, depending on the complexity of the translation task. For information on the different Risk-management solutions, see 4.5. Her verbalisations were not all task-related.

Considering that the least Open-to-experience translator did not verbalise the first of the three problematic segments, it is not possible to draw a comparison between the two subjects with respect to that segment.

The second problematic segment was "...reaching beyond not only the borders of language, but also of cultural expression". "*Cultural expression*" was the phrase of concern in this sentence, although some of the translators experienced problems other than that phrase.

The *most* Open-to-experience translator took one minute and eleven seconds (00:01:11) to translate this sentence. The one and only solution suggested for "cultural expression" by the translator was "بیان فرهنگی" – a literal translation of the term. She did not change her mind once she made this decision and decision-making was easy for her. The problem type identified by this translator was Word choice and textual. She revised the whole sentence only once and the problematic phrase twice. This translator interacted mainly with herself, the text and the reader/receiving culture. She did not use any pronouns to refer to the author when translating this sentence. Table 48 displays the verbalisations indicating these interactions.

Table 34. Verbalisations, with back-translations, of problematic segment 2 by the *most* Open-to-experience translator ("...reaching beyond not only the borders of language, but also of cultural expression")

Verbalisations	Interaction type
چی می گن بش، cultural expression? What is cultural expression translated into?	With reader/receiving culture, text and self
چیہ فرهنگ؟ A cultural what?	With reader/receiving culture and self
بیان فرهنگی یا بیانها؟ بیانها نمی خواد بگیم Cultural expression or expressions? No need to say expressions	With Self

The one and only problem-solving strategy adopted by this translator was Literalism. The translator was analysed as being a Risk-transferer (Rt). Her verbalisations were all task-related. As in the case of the first problematic sentence, the least Open-to-experience translator did not verbalise problematic segment two either, hence a lack of data to draw a comparison between the translatorial behaviours of these two subjects regarding the second segment.

The third problematic segment was "But then it takes two - the translator and an interpreter or transliterator - and good cooperation". The *most* Open-to-experience translator rendered this sentence in fifty-six seconds (00:00:56). Her selected choice for "transliterator" was مترجم, the Persian for "translator". The problem type identified by the translator was Word

choice and textual. She decided easily on the meaning for transliterator and did not change her mind once she decided what to translate it as. She did not use any pronouns to refer to the author. She read the sentence only once and did not revise it any further. The translator only interacted with herself when translating this sentence. Table 46 displays the relevant verbalisations.

Table 35. Verbalisations, with back-translations, of problematic segment 3 by the *most* Open-to-experience translator ("But then it takes two - the translator and an interpreter or transliterator - and good cooperation")

Verbalisations	Interaction type
و یکی هم به مفسر یا مترجم. مترجم فکر می‌کنم. And one is an interpreter or translator. Translator I suppose.	With self
این باشه transliterator به نظر من معنی. I suppose this is the meaning of transliterator.	With self

The translator's main problem-solving strategy was Literalism. She was analysed as being a Risk-transferer (Rt). Her verbalisations were all task-related.

The results of the qualitative analysis of problematic segment 3 for the *least* Open-to-experience translator show that he spent three minutes and one second (00:03:01) to translate this sentence. His main problem was the word "transliterator", which he rendered as مترجم "translator". Once he made a decision on this translation, he did not change his mind. In translating this problematic segment, the translator identified the Authorial intention and re-expression problem. He read the problematic segment out loud only once. He did not revise his translation. He used no specific pronoun to refer to the author: he only said "the writer". Table 36 offers complementary information on the translator's verbalisation of the third problematic segment.

Table 36. Verbalisations, with back-translations, of problematic segment 3 by the *least* Open-to-experience translator ("But then it takes two - the translator and an interpreter or transliterator - and good cooperation")

Verbalisations	Interaction type
به نظرم این جمله‌اش، این پاراگرافه به خورده لوسه. نگارنده خیلی قشنگ نوشته، اما من خیلی خوشم نیومد. This sentence of the text, this paragraph seems babyish to me. The writer has phrased it very well. But, I didn't like it very much.	With self and text. The reference made to the author is in the third person and it does not imply an interaction with the author. It is rather an interaction with the text.
می‌گه که بعضی اوقات می‌شه به ترجمه خیلی خوب رو آدم انجام بده حتی اگر مترجمش زبان اصلی رو ندونه. It says sometimes it is possible to carry out a very good translation even if the translator of a text doesn't know the original language.	With text mainly and also with self since he seems to be reasoning with himself, while carefully reading the text.
البته گفته این با همکاری یک مترجم و یک مفسر - در حقیقت با همکاری خوبشون صورت می‌گیره. With text mainly and also with self since he seems to be reasoning with himself, while carefully reading the text.	With text mainly and also with self since he seems to be reasoning with himself, while carefully reading the text.

Of course, it says here that this happens with the cooperation of a translator and an interpreter-in fact it happens with their good cooperation.

حالا من اینا رو می نویسم، ترجمه اش می کنم. هر چند بهش اعتقاد ندارم.

Now, I'll write and translate these although I don't believe in them.

سعی می کنم تعهدم به نگارنده اش را حفظ کنم.

I'll try to stay committed to its writer.

With self

With self and text.

The translator is talking about the author here and referring to the author as an object. He is in fact interacting with the text and not the author.

The translator's main problem-solving strategy was Reconceptualisation (see 3.8.1. for full details on the problem-solving strategies). He was analysed as being a Risk-taker (R+) in the process of translation. His verbalisations were not all task-related. He spoke in parts about his feelings. Although experienced in translating, the subject's self-report data indicated that translation is not his main source of income, in spite of the frequency of the translation activities in his life.

The results of this qualitative analysis suggest that this translator does not personify the textual author, although he does talk *about* the author quite a lot. He has many years of experience translating.

A comparison of the translatorial behaviours of the most and the least Open-to-experience translators regarding their translation of problematic segment 3 shows that the most Open-to-experience translator had the sentence translated in a shorter time than did the least Open-to-experience translator. The most Open-to-experience translator adopted Literalism, whereas the problem-solving strategy adopted by the least Open-to-experience translator was Reconceptualisation. The most Open-to-experience translator identified the Word choice and textual problem when translating this sentence, while the main problem type identified by the least Open-to-experience translator was Authorial intention and re-expression. The most Open-to-experience translator was identified as being a Risk-transferer (Rt), while the least Open-to-experience translator was identified as being a Risk-taker (R+). The verbalisations of the most Open-to-experience translator were all task-related, whereas the verbalisations of the least Open-to-experience translator were not all task-related. Neither of the two translators personified the textual author when translating the third problematic segment.

Although the *most* Open-to-experience translator did not interact with the textual author in her translations of the three problematic segments, she was a good personifier and did interact with the author in her translations of both the warm-up and the main texts. This Open-

to-experience translator did not have many years of experience translating but she scored quite highly on Personification. Examples of her interactions with the author are given in Table 37.

Table 37. Instances of personification of the *most* Open-to-experience translator

Examples from the warm-up text	Pronoun used
منظورش اینه که هم عینیت داره و هم نظریه آهان Aha, object and idea, s/he means that it's both theoretical and objective.	s/he (reference in the third person)
منظورش بهطور مساویه؟ Sharing, sharing? s/he means equally?	s/he
شاید منظورش به طور مساوی باشه. Maybe s/he means equally.	s/he
منظورش اوننه. به مفهوم کاری نداره. That's what s/he means. S/he's got nothing to do with the concept.	s/he
Examples from the main text	Pronouns used
مال قسمت گمشده هاست. حالا منظورش تو ترجمه چیه؟ Lost and found is used to refer to the section on lost objects. Now, what does s/he mean by lost and found in translation?	s/he
های مختلف برای یک واژه معانی مختلفی منظورش اینه که (سکوت). فکر میکنم منظورش اینه که زبان را تعریف میکنند. S/he means that (silence). I think s/he means that different languages offer different definitions for a single word.	s/he
آهان، منظورش کم و زیاد کردن تو ترجمه یا برداشت های متفاوتی است که مترجمها در زبان های مختلف از یک متن دارن. Aha, s/he must be referring to the act of adding or reducing in translation or the different understandings of translators of a single text in different languages.	s/he
آهان، میخواد اینو بسط بده به تفاوت های فرهنگی Aha, s/he wants to generalise this to cultural differences.	s/he

This translator interacted more with the author: here I only give a few examples. All the references to the author were in the third person. The suffix "ش" in the Persian language, which stands for the pronouns s/he in English, is used to refer to the third person. There is a difference between talking with the author in the second person and talking about the author in the third person. For detailed information on the Personification variable, see 3.4.2.

5.3.2. Verbalisations of the *most* and the *least* Conscientious translators

The *most* Conscientious translator is a woman (code for subject: Pardis), scoring 47 on the Conscientious personality trait (Table 9). She is an experienced translator with 10 years of experience in translating (Fig. 18). However, she personifies the textual author to a very low, ignorable degree. The results of her self-report data (questionnaire analysis) also describe her as being a person with very low personification attitudes in real life (Table 5). The quantitative analysis suggests that she identifies the three different problem types (Word choice and textual,

Authorial intention and re-expression and Reception) to an almost similar degree in her process of translation. She is shown to interact mainly with herself, followed by the text and the commissioner (Translator's TAP analysis report). She spent one hour, twenty-five minutes and seventeen seconds (01:25:17) to translate the main text. The main problem-solving strategy adopted by this translator is Literalism. She is proven to have adopted both the Risk-transfer (Rt) and Risk-taking (R+) attitudes to problem-solving to the same degree. She did not have access to the author's iconic or linguistic information when translating the text (Table 22). Before continuing with a qualitative analysis of the translator's performance, I must explain that, according to her self-report data, translation is a routine but not a main source of income for this translator.

The least Conscientious translator is a woman who scored 21 on Conscientiousness (Table 9). Detailed information on this translator is available in Annex A This subject was a psychologist by training, who had 10 years of experience translating (Fig. 18) but not as a main source of income and not as a frequent job. The quantitative analysis of the behaviour of this translator suggests she personified the textual author. The main problem type identified was Word choice and textual. She scored high on both Agreeableness and Openness-to-experience (Table 9). She interacted most with the Commissioner, followed by the Author, herself and the receiving culture/reader. The time spent to translate the test text was fifty-five minutes and sixteen seconds (00:55:16). The main problem-solving strategy adopted by this translator was Literalism. Her Risk-management attitude was mainly Risk-transfer (Rt). The score she obtained on Reported personification was in the middle range (Table 5). She was provided with the author's iconic information when translating the main text. This translator might be considered an exception from all other experienced subjects regarding her attitude to the textual author. This difference can be resulting from the fact that she was proven to be a personifier in real life, as is evident from her self-report data.

For a qualitative and cognitive analysis of these translators' performances, I will now investigate the details of their behaviours regarding the three previously explained problematic segments.

For the first of the three segments (*translation seems to be an excellent metaphor for consciousness*), the most Conscientious translator spent three minutes and fifteen seconds (00:03:15). Her main problem areas were "metaphor" and "consciousness". For "consciousness", she proposed the two translations آگاهی (awareness) and هوشیاری (alertness). For "metaphor", she suggested مثال (example). The translator's identified problem type was mainly Word choice and textual although she did identify the Authorial intention and re-

expression problem as well when it came to understanding the overall meaning of the sentence (see Table 49 - last verbalised phrase). She read the sentence only once out loud but she repeated each of the problematic words three times. Decision-making was not very easy for her (see the verbalisations that follow, Table 38) but once she decided on the meaning of the problematic words she did not change her mind. She chose “awareness” for “consciousness”, and “metaphor” for “metaphor”, although she had suggested “example” for “metaphor” in the first place. However, she translated it literally. When translating the problematic segment, she did not use any pronouns to refer to the author (she did not personify the textual author). When translating this sentence, she interacted more with the text, commissioner, herself and the reader/receiving culture.

For detailed information on the *most* experienced translator’s verbalisations of the first of the three problematic sentences, hence the relevant interaction types, see Table 38.

Table 38. Verbalisations, with back-translations, of problematic segment 1 by the *most* Conscientious translator (“Translation seems to be an excellent metaphor for consciousness”)

Verbalisations	Interaction type
ترجمه به نظر می‌رسد که یک استعاره عالی. Translation seems to be an excellent metaphor.	With text
فکر می‌کنم که معنی آگاهی . نمیدونم? Consciousness بده. اما، شاید که معنی بهتری بده برای اینجا. Consciousness? I don't know. I think it means awareness. But, it may have a better meaning here.	With text, self, reader/receiving culture (her emphasis on Consciousness indicates interaction with the text. The struggle with herself indicates interaction with self and her thinking about a better meaning indicates the importance of the reader/receiving culture for her, hence interaction with reader/receiving culture).
داریم. Oxford خوب ما اینجا به دیکشنری Well, we have an Oxford dictionary here.	With commissioner (since she is explaining what is going on in the test place and implicitly that she intends to use the Oxford dictionary).
خوب من ترجیح میدم که از دیکشنری انگلیسی به فارسی فعلاً استفاده بکنم چون که خوب راحت‌تره برام تا اینکه بخوام از انگلیسی به انگلیسی استفاده بکنم. Well, I prefer to use an English-Persian dictionary for the time being, because, well, it's easier for me than using an English-English dictionary.	With commissioner and self
احتمالاً صدای ورق زدن‌های دیکشنری را می‌شنوید. You probably can hear the sound of turning the pages of the dictionary.	With commissioner
Consciousness? Consciousness?	With text
وای این دیکشنری‌های الکترونیک منو خیلی تنبل کرده بخاطر اینکه من الان دارم تو دیکشنری کاغذی می‌گردم و ممکنه به مقدار خیلی طول بکشه. Oh, these electronic dictionaries have made me very lazy, because I am now searching in a paper dictionary and this might take a little too long.	With commissioner

<p>دیگته‌اش هم یادم رفته. چجوری بود؟ I've also forgotten its spelling. What was it like?</p>	With self and text
<p>من از صبح تا ساعت چهار بعد از ظهر سر کار بودم. محل کارم نزدیک نبود بیشتر از یک ساعت طول کشید تا برسم و من اثر گذاشته. concentration با هوای گرم. این توی گفتم اینو بگم که اینا رو در نظر داشته باشید. I was at work from morning until 4:00 pm. My work place wasn't near. It took me more than an hour to reach here and with this hot weather, this has impacted my concentration. I thought to say these so you would have them in mind.</p>	With commissioner
<p>consciousness الان یک ساعته که من دارم دنبال کلمه می‌گردم. It's an hour now that I am looking for the word consciousness.</p>	With commissioner and self
<p>خوب اینجا نوشته هوشیاری، آگاهی، بیداری. Well, here is written awareness, awaken-ness, and alertness</p>	With text
<p>استعاره خوبی برای هوشیاریست؟ آگاهیست؟ It's a good metaphor for awareness? alertness?</p>	With text
<p>واقعاً نمی‌دونم ولی همون آگاهی که خودم به ذهنم می‌رسید همونو می‌نویسم چون احساس می‌کنم که روون‌تره. I truly don't know but I'll write "awareness" that came to my own mind because I think it is more fluent.</p>	With self, text and reader/receiving culture
<p>یک استعاره عالی برای آگاهی است. An excellent metaphor for awareness.</p>	With text
<p>هر چند که خودم معنی این جمله را متوجه نمی‌شم. Although I don't understand the meaning of this sentence myself.</p>	With self

The qualitative analysis of the *least* Conscientious translator's rendition of the first problematic segment (*Translation seems to be an excellent metaphor for consciousness*) shows that she spent one minute and fifty-four seconds (00:01:54) to translate this sentence. The translator had problem translating "consciousness" and "metaphor". She suggested "استعاره", a literal translation of metaphor. For "consciousness", she suggested "هوشیاری", meaning "awareness". The problem type identified by the translator when translating this sentence was Word choice and textual. She repeated the problematic words twice each. She decided to translate "metaphor" literally as "metaphor" and she translated "consciousness" as "awareness". She did not use any pronouns to refer to the author. She interacted mainly with the commissioner and herself when translating this sentence. For verbalisations and back-translations, see Table 39.

Table 39. Verbalisations, with back-translations, of problematic segment 1 by the *least* Conscientious translator ("Translation is an excellent metaphor for consciousness")

Verbalisations	Interaction type
متافور؟ Metaphor?	With self (this could have also been with the text but I consider it with the translator's self as she is questioning herself about the meaning of the term).
!متافور که بلد بودی که You knew the meaning of metaphor!	With self
خیلی سخته همه چیز؟ Is everything so difficult?	With self
برای خودم یک گوگل ترنسلیت باز می‌کنم. I'll open a Google translate for myself.	With commissioner
چون این (سکوت) Because this (silence)	With commissioner and self
من از دیکشنری خودم استفاده می‌کنم. I'll use my own dictionary (she is referring to the dictionary installed on her mobile phone)	With commissioner
که از همه چیز راحت‌تره. This is easier than any other thing.	With commissioner
استعاره Metaphor	With self

The *least* Conscientious translator was analysed as being a Risk-transferer (Rt) because she adopted the Literalism strategy to translate the problematic segment. Her verbalisations were all task-related.

The verbalisations (Table 39) suggest that the most Conscientious translator also applied the Literalism strategy in solving the problems she identified in the first problematic segment. She is thus analysed as being a Risk-transferer (Rt) since by using the Literalism strategy she is transferring the risk to the author (see 4.5. for information on risk-management). Unlike the *least* Conscientious translator, her verbalisations on this sentence were not all task-related.

The *least* Conscientious translator interacts more with herself and the commissioner, while the most Conscientious translator interacts with the text and the reader/receiving culture, in addition to the text and herself.

The most Conscientious translator spent three minutes and fifty-three seconds (00:03:53) to translate the second problematic segment (...*reaching beyond not only the borders of language, but also of cultural expression*). "Cultural expression" was the problematic fragment in this sentence for the translator. The translator's solutions suggested for this fragment were "بیان فرهنگی", a literal translation for "cultural expression" and "اصطلاحات فرهنگی", which is the Persian for "cultural terminology". Her final suggestion for "cultural expression" was "cultural terminologies", though "cultural idioms" also crossed her

mind but she did not suggest it as a possible rendition. Despite the different solutions suggested, she made one final decision and did not change her mind afterwards. The problem identified by the translator in this sentence was Authorial intention and re-expression. The translator repeated the English phrase twice. She repeated "reaching beyond" twice, "cultural expression" three times, "expression" twice and "express" four times. She did not use any pronouns to refer to the author (she did not personify the textual author when translating this sentence). When translating this sentence, she mainly interacted with the commissioner, the text and herself. For detailed information on the translator's verbalisations of the second of the three problematic segments, hence the relevant interaction types, see Table 40.

Table 40. Verbalisations, with back-translations, of problematic segment 2 by the *most* Conscientious translator ("...reaching beyond not only the borders of language, but also of cultural expression")

Verbalisations	Interaction type
خوب من این جمله رو فکر می‌کنم که باید تیکه تیکه ترجمه کنم چون که خیلی جمله طولانی‌ای هستش Well, I suppose I must translate this sentence in separate parts, because it's a very long sentence.	With self, commissioner and text
Reaching beyond? این؟ چی شد Reaching beyond? Eh, what happened here?	With text
آهان Aha	With text
خوب این داره در خصوص این صحبت می‌کنه، می‌گه که با مشاهده اینها. اون اولش که نوشته بودیم "برای مثال" می‌نویسیم "مشاهده". Well, this is saying that, it's saying that, witnessing these. At the beginning where we had written "for instance", we will write "witness".	With text and commissioner
به expression دوباره برمی‌گردم I'll return to expression again.	With text, self and commissioner
بلکه cultural expression می‌گه نه تنها به مرزهای زبان رسید، بلکه It's saying it not only reached the borders of language, but also of cultural expression.	With text
به نظرم "بیان فرهنگی". I think "cultural expression".	With self
رو پیدا کنم تو دیکشنری. express Let me look up "express" in the dictionary.	With commissioner
cultural expression? Express culture? اما express idea I know the meaning of "express idea" but "express culture"?, "cultural expression"?	With text
یادمه معنی "اصطلاح" هم می‌داد. Expression I remember "expression" also meant "idiom".	With text and self
حالا نمی‌دونم. Now, I don't know.	With self
خوب من تو دیکشنری موبایلم چک کردم، آریانپور. Well, I looked it up in my mobile's dictionary, Ariyanpour.	With commissioner
اصطلاحات فرهنگی Cultural terminologies	With text
آهان Aha	With text
دوباره برمی‌گردم. من اینجا جمله‌ام را با فعل کامل کرده بودم، اما فعلو برمی‌دارم. قبلاً نوشته بودم "یک ترجمه بسیار عالی بود و نه تنها به مرزهای زبان رسید" حالا این "رسید" رو پاک می‌کنم و "نه تنها به مرزهای زبان بلکه، بلکه" حالا می‌نویسم "اصطلاحات فرهنگی" نیز رسید. I'll return. I had completed my sentence with a verb here but I'll rub out the verb.	With commissioner
Previously I had written, "it was an excellent translation that had not only reached the	

borders of language”, I’ll now rub out this “reached”, “not only to the borders of language, but also, but also”, I’ll now write, “cultural terminologies”. به نظرم خیلی ترجمه خوبی نیستش، اما خوب به خورده می‌ریم جلوتر ببینیم چی میشه. I don’t find it a very good translation, but we’ll move on a little bit more and see what happens.	With commissioner
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The main problem-solving strategy adopted by this translator was Reconceptualisation. She was identified as a Risk-taker (R+). Her solution was a high-risk solution as she actually changed and guessed the meaning of a term that was key to understanding the author’s intention, hence the meaning of the sentence. Her verbalisations were all task-related.

The *least* Conscientious translator rendered the second problematic segment in fifty-five seconds (00:00:55). The problematic fragment for the translator was “Cultural expression”, for which she suggested تجلی فرهنگی, the Persian for “cultural manifestation”. She did not change her mind once she decided on this translation. The problem type thus identified by this translator was Word choice and textual. The problematic segment was only read once by the translator. She adopted Literalism in her translation of this sentence and was identified as a Risk-transferer (Rt). For verbalisations and relevant interaction types see Table 41.

Table 41. Verbalisations, with back-translations, of problematic segment 2 by the *least* Conscientious translator (“...reaching beyond not only the borders of language, but also of cultural expression”)

Verbalisations	Interaction type
Expression? قفل نشو دیگه (با موبایلش حرف می‌زنه)? Expression? Don’t stop functioning/don’t lock (she’s talking to her dictionary installed on her mobile phone)	With text and self
انگار هر چی بوده یادم رفته. اما حالا باز از ترجمه خودم خوشم میاد. It seems as if I’ve forgotten all I knew. But no matter what, at least I like my translation.	With self

The most Conscientious translator’s approach to this sentence is different from that of the least Conscientious translator’s. The former adopted Reconceptualisation and is a Risk-taker (R+), while the latter adopted Literalism and is a Risk-transferer (Rt).

The *most* Conscientious translator rendered the third problematic segment (*But then it takes two-the translator and an interpreter or transliterator-and good cooperation*) in six minutes and twenty seconds (00:06:20). The main problematic word for her in this sentence was “transliterator”. She repeated the problematic word four times. She did not translate it in one word but provided an explanation for it: کسی که واژه‌های یک زبان را به زبان دیگر می‌نویسد (a person who writes the words of one language using the letters of another language). She therefore decided to add a footnote and transliterate “transliterator” in the target text. Once she made the decision, she did not change her mind. The translator identified all three types of problems when translating this sentence (Reception; Word choice and textual; and Authorial

intention and re-expression). In translating this sentence, she used no pronouns to refer to the author and her main interaction types were with the text, herself, the commissioner and the reader/receiving culture. For relevant verbalisations and back-translations, hence interactions, see Table 42.

Table 42. Verbalisations, with back-translations, of problematic segment 3 by the *most* Conscientious translator (“But then it takes two-the translator and an interpreter or transliterator-and good cooperation”)

Verbalisations	Interaction type
Oh این چیه دیگه؟ Oh, what on earth is this?	With text
Transliterator. یعنی چی؟ کلمه‌ای یه که نشنیدم تا حالا. What does transliterator mean? It's a word I hadn't heard up until now.	With text
آهان Aha	With text
خوب شد. دیکشنری من هم از کار افتاد. Good! My dictionary doesn't work	With self
چی بود؟ What was trans?	With text
Literator. هم فکر می‌کنم مال ادبیاته. نداریم که اینو. داریم؟ نداریم. I think “Literator” belongs to literature. We don't have this. Do we? We don't have it.	With text and self
آهان داریم؟ Transliterator? Aha we have it.	With text
خودمونه. Penglish آهان همون Aha, it's what we call “Penglish”	With self and text
خوب چی بگیم حالا؟ Well, what should we translate this into?	With self
یعنی چی. یه اصطلاحه. یعنی یه نفری همیشه انجام داد. اما نمی‌دونم چی می‌تونه بگیرد. I know what “it takes two” means. It's an idiom. It means that it is not possible to do it alone. But, I don't know what to say (what to translate it into).	With commissioner
یه چک بکنم. خوب خدا رو شکر اینو نداره. Let me check. Well, thank God it doesn't have this.	With self
موبایلم استفاده می‌کنم. Meriam Webster خوب از Ok then I'll use my mobile's Meriam Webster.	With self
خوب ما باید چی بگیم اینو؟ Well, what should we translate this into?	With self
نمی‌دونم آخه. Well, I don't know.	With self
Transliterator. رو نمی‌دونم که آخه باید اینو. تو فارسی آخه اصلاً نداریم یه همچین چیزی. I don't know transliterator that I, well, should this. Well, we have no such thing in Persian at all.	With self and text
چی بگم؟ شخصی که ترانویسی می‌کنه. یا؟ What should I say? A person who writes the words of one language in the letters of another or?	With self
من چون مطمئنم که فارسیش اصلاً قابل فهم نیستش من خودم واژه رو می‌نویسم بعد یه فوت نت می‌دم. Because I'm certain that it's Persian is not understandable at all, I will write the word as it is and then give a foot note.	With commissioner
خوب اینجوری خیلی قابل فهم‌تره برای خواننده. Well, it's more understandable for the reader this way.	With reader/receiving culture

The main problem-solving strategy adopted by the *most* Conscientious translator was Transliteration. The translator is thus analysed as being a Risk-transferer (Rt) - she transferred the risk to the author by transliterating the difficult-to-understand segment. Her verbalisations were all task-related.

The least Conscientious translator rendered the third problematic segment in one minute and twenty-two seconds (00:01:22). For her also the problematic term is “transliterator”, which she suggests could be translated as نویسه‌گردان, a literal translation for the term. Once she made this decision she did not change her mind. She thus identified the Word choice and textual problem in her rendition of this segment. She revised the sentence only once. The translator did not use any pronouns to refer to the author (she does not personify). For verbalisations and relevant interactions see Table 43.

Table 43. Verbalisations, with back-translations, of problematic segment 3 by the *least* Conscientious translator (“But then it takes two – the translator and an interpreter or transliterator – and good cooperation”)

Verbalisations	Interaction type
میسر است It is possible	With text
اما این مستلزم دو فرد – مترجم و یک تفسیرکننده (سکوت) But this takes two people – a translator and an interpreter (silence her sentence is not finished here)	With text
فکر کنم خیلی بد شد. به هر حال رد نمی‌کنم خودمو I think the translation is very bad. But, in any case, I won't deny myself.	With self and text
نویسه‌گردان و همکاری خوب است Transliterator and good cooperation (this is the finishing part of her sentence above).	With text

Comparing the behaviours of the two translators when rendering the third problematic segment, we see that although the most Conscientious translator did not personify the textual author, she did personify in her overall translation, albeit to a very low degree that was ignored when she was determined as a non-personifying subject. This result confirms the hypothesis that experienced translators personify less. The microanalysis of the problematic segments suggests the most Conscientious translator is both a Risk-transferer (Rt) and a Risk-taker (R+) in her approaches to translation. This suggests that Risk-management is both situation-based (as it almost always takes place in a specific situation with respect to a goal) and problem-dependent. This result, however, ensues from the way risk is defined. For further information, see 3.4.4 and 4.5. This Least Conscientious translator is mainly a Risk-transferer (Rt), as depicted by her use of the Literalism strategy. She too does not personify the textual author when translating the three problematic segments but she is found to be a personifier in the

overall analysis of her verbalisations of the whole translation task. Table 44 offers some examples of the translator's interaction with the author, which are all in the third person.

Table 44. Instances of interaction with the author by the *least* Conscientious translator

Verbalisations	Interaction type
کی هست این (اینو با کمی خشم بیان کرد)؟ Who is she after all? (She sounded a little angry when saying this)	With author
راست می‌گه این فاجعه است. She's right. This is a disaster	With author

5.3.3. Verbalisations of the most and the least Agreeable translators

The *most* Agreeable translator (Vesta, Table 9) is also the *least* Conscientious translator. Full information on this translator's personal and behavioural specifications is available in Annex A. She scored 45 on Agreeableness and had 10 years of experience translating.

The least Agreeable translator is a man (code for subject: Rodeen), scoring 27 on Agreeableness. He is an experienced translator, with 14 years of experience translating. He did personify the textual author, albeit to a low, ignorable degree (Table 15). The main problem identified by this translator was Word choice and textual (Table 5). He is mainly Open-to-experience, scoring 32 on this trait. His main interaction type is with the text. He had the main text translated in one hour, twenty-seven minutes and twenty-two seconds (01:27:22). The main problem-solving strategy adopted was Literalism, although he did use Reconceptualisation once as well. He is a Risk-transferer (Rt). He scored 0 on Reported personification and is thus depicted as a non-personifier in real life. He was given the author's linguistic and iconic information when translating the main text. Detailed information on this translator is available in Annex A.

We now compare the two translators' verbalisations of the three problematic segments.

Qualitative analysis of the *most* Agreeable translator's rendition of the first problematic segment ("Translation seems to be an excellent metaphor for consciousness") shows that she spent one minute and fifty-four seconds (00:01:54) to translate this sentence. The translator had problems translating "consciousness", which she rendered as "هوشیاری", ("awareness"), and "metaphor", for which she suggested "استعاره" (a literal translation of "metaphor"). The problem type identified when translating this sentence was Word choice and textual. She repeated the problematic words twice each. She did not use any pronouns to refer to the author. She interacted mainly with the commissioner and herself when translating this sentence. Her

verbalisations have been analysed above, since she is also the least Conscientious translator (see Table 37, under 5.7.2).

The most Agreeable translator was analysed as being a Risk-transferer (Rt) because she adopted Literalism to translate the problematic segment. Her verbalisations were all task-related.

The analysis of the *least* Agreeable translator's verbalisations of the first problematic segment show that he rendered the sentence in three minutes and fourteen seconds (00:03:14). This time is longer than the time spent by the *most* Agreeable translator to translate this segment. This translator's main problem in the segment was the word "consciousness", for which he suggested five different solutions, including هوشیاری ("attentiveness"), خودآگاهی ("self-awareness"), وجدان ("conscience"), آگاهی ("awareness"), and وقوف ("alertness/wakefulness"). Of the suggested solutions, "self-awareness" was his final choice. The translator did not change his mind once deciding on this rendition of "consciousness", although the decision-making was difficult for him. The main problem type identified by this translator was Word choice and textual. He revised the problematic word three times, the English sentence twice and the Persian translation of the sentence six times. In translating this segment, the translator experienced all five types of interactions, using the pronoun "she" to refer to the textual author. The main problem-solving strategy adopted by the translator was Literalism and he was thus analysed as being a Risk-transferer (Rt). For verbalisations and back-translations see Table 45.

Table 45. Verbalisations, with back-translations, of problematic segment 1 by the *least* Agreeable translator ("Translation seems to be an excellent metaphor for consciousness")

Verbalisations	Interaction type
اینجا چی بگم بهتره؟ وجدان، آگاهی، هوشیاری، consciousness برای What better choice can I find for "consciousness" here? Conscience, awareness, attentiveness?	With text and self
خوب از دیکشنری انگلیسی به فارسی استفاده می‌کنم. چون لغاتش برام آشنا فقط دنبال معادل فارسی می‌گردم. Well, I'll use the bilingual dictionary. Since the words are more familiar for me, I'll only look up a good Persian equivalent.	With commissioner and reader
Consciousness، خودآگاهی Consciousness, self-awareness	With text
آهان چون پاراگراف آخرم تا جایی که یادمه مفهوم خودآگاهی می‌تونه درست باشه Aha, because as far as I'm concerned and remember that last paragraph, self-awareness can be a correct concept.	With text and self

آهان به نظرم منظورش همون خودآگاهی یا وقوف Aha, I suppose she means self-awareness or alertness	With author, self and text
آره مرسی Yes, thank you!	With self
یا می‌تونستم بگم Or I could have said	With self and text
همین "اکسلنتم" بسیار خوب بذارم دیگه. بیهو به ذهنم اومد. I'd better translate "excellent" into "very good". It suddenly just came to my mind.	With text, self and commissioner

Since he used Literalism as his main problem-solving strategy, the *least* Agreeable translator is analysed as being a Risk-transferer (Rt). His verbalisations were all task-related.

When comparing the behaviours of the two translators, it can be concluded that the *most* Agreeable translator had the first problematic segment rendered in half the time spent on it by the *least* Agreeable translator, in spite of his longer years of experience translating. The revisions made by the *most* Agreeable translator were far fewer in number than the revisions made by the *least* Agreeable translator. The *most* Agreeable translator was a good personifier, although she did not personify the textual author when translating the first problematic segment. The *least* Agreeable translator did interact with the textual author when translating this segment, but he was not analysed as being a personifier in the overall analysis of his verbalisations. Both translators used Literalism as their main problem-solving strategy and both were analysed as being Risk-transferers (Rt). A difference between the two translators is in the relevance of their verbalisations with respect to the translation task: the verbalisations of the *most* Agreeable translator were not all task-related, unlike the *least* Agreeable translator's. Both translators identified the Word choice and textual problem when translating the first problematic segment.

For verbalisations of the second problematic segment ("...reaching beyond not only the borders of language, but also of cultural expression") by the *most* Agreeable translator and details of her translatorial performance see Table 45.

The *least* Agreeable translator rendered the second problematic segment in nine minutes and fifty-six seconds (00:09:56). He experienced problems in translating "reaching beyond" and "cultural expression". The different translations suggested for "reaching beyond" included "پس بفرمایید" ("peep beyond"), "پرواز کردن" ("fly beyond"), and "بفرمایید" ("go beyond"). He suggested "تجلی" ("manifestation"), and "محدوده‌های فرهنگی" ("cultural realms") for "cultural expression". Of these five solutions, the translator selected "cultural realms" for "cultural expression" and "go beyond" for "reaching beyond". Decision-making was difficult for him. However, he did not change his mind once he had made his decision. The main

problem types identified by this translator were Word choice and textual and Authorial intention and re-expression. He revised “cultural expression” three times and “reaching beyond” four times. He did not use any pronouns to refer to the textual author when translating the second problematic segment. In translating this segment, the translator interacted mainly with himself, the text and quite insignificantly with the commissioner. For verbalisations and back-translations of the second problematic segment by the least Agreeable translator, see Table 46.

Table 46. Verbalisations, with back-translations, of problematic segment 2 by the *least* Conscientious translator (...reaching beyond not only the borders of language, but also of cultural expression)

Verbalisations	Interaction type
آهان ادبی هم هست دیگه این متن Aha, well this text is also literary	With text
Reaching beyond یعنی و رای خواننده‌های متن‌های ادبی. Reaching beyond means beyond the readers of literary texts.	With text
آره Yes	With text
نه تنها به آن سوی مرزهای زبان، بلکه (سکوت) Not only beyond the borders of language, but also (silence)	With text
علاوه بر In addition to	With text
چجوری بگم اینو؟ What should I translate this into?	With self
Cultural expression? Cultural expression?	With text
Expression چی بگم با culture? What can I translate “expression” into when it comes together with “culture”?	With self and text
نمود. آهان Aha, manifestation	With text
ببین اینطوری می‌گم. See, I’ll translate it like this.	With self
را چی بگم آخه؟ What should I translate “reaching beyond” into?	With text and self
به آن سوی مرزهای زبان رسیدند؟ پرواز کردند؟ سرک کشیدند؟ They reached beyond the borders of language? They flew? They peeked?	With text
”نمود” دوست ندارم بگم آخه. Well, I don’t like to use “manifestation”.	With self
”محدوده‌های فرهنگی”، فکر می‌کنم خوب شد. ”Cultural realms”, I guess it’s good.	With self and text
Reach beyond گفته‌ام چی ببینم Let me see what the dictionary suggests for “reach beyond”.	With self and commissioner
فکر نکنم دیکشنری داشته باشه. I don’t think I could find this in the dictionary.	With commissioner
انگلیسی به انگلیسی هم کمک نمی‌کنه، چون معنیش رو می‌دونم یعنی چی. من دنبال یه معادل خوبم. A monolingual dictionary won’t help me either, because I know it’s meaning. I’m looking for a good equivalent.	With self and commissioner
باطری لپ‌تاپم داره تموم میشه. The laptop battery is running low!	With commissioner

The problem-solving strategies adopted by this translator were Literalism and Reconceptualisation, since he adopted a message-based approach to translating part of the segment that he had problem understanding the intention of the author. The latter is shown to be the main strategy he adopts in translating the test text. He is thus analysed as being both a Risk-taker (Rt) and a Risk-transferer (Rt) in translating this sentence. His verbalisations were not all task-related.

The most Agreeable translator rendered the second problematic segment in only fifty-five seconds (00:00:55), while the time for rendering this segment was nine minutes and fifty-five seconds by the least Agreeable and most experienced translator. Unlike the least Agreeable translator, decision-making was easy for the most Agreeable translator. Neither of the translators changed their minds after making their decision. The least Agreeable translator's revisions of the problematic segment were far more than the most Agreeable translator's. Neither of the translators interacted with the textual author. The most Agreeable translator interacted mainly with herself and the commissioner when translating this sentence, while the main interaction types of the least Agreeable translator were with the text, followed by himself and to a very little degree with the commissioner. The most Agreeable translator's main solution type was Literalism, suggesting she is a Risk-transferer (Rt). The least Agreeable translator, however, adopted both Reconceptualisation and Literalism in translating the second problematic segment; he was thus identified as both a Risk-taker (Rt) and a Risk-transferer (Rt) in translating this segment. The verbalisations of both translators were not all task-related.

For verbalisations of the third problematic segment ("But then it takes two – the translator and an interpreter or transliterator – and good cooperation") by the most Agreeable translator and details of her translatorial performance see Table 43.

The least Agreeable translator rendered the third problematic segment in two minutes and twenty-one seconds (00:02:21). He had a problem rendering "transliterator" for which he proposed three different translations: حرفنویس ("transliterator"), حرفنگار ("transliterator") and مفسر ("interpreter"). The problem type identified by the translator was Word choice and textual. He revised "transliterator" twice and did not interact with the textual author when translating this segment. He interacted mainly with himself and the text. For the verbalisations, back-translations and details of this translator's performance see Table 47.

Table 47. Verbalisations, with back-translations, of problematic segment 3 by the *least* Agreeable translator (“But then it takes two – the translator and an interpreter or transliterator – and good cooperation”)

Verbalisations	Interaction
Transliterator؟ یعنی چی	With self and text
What does “transliterator” mean?	With self
یعنی مثلاً حرف‌نگار	With self
It’s like a person who writes words	With self
مفسر یا حرف‌نویس	With self
Interpreter or word-writer	With text
. منظور به دو چیز نیاز است. آهان پس به دو نفر نیست	With text
Aha, so the reference is not to two people. It means that two things are required.	With text
آهان	With text
Aha	With self and text
It takes two. یعنی به طرفی مترجم و مفسر، به طرفم همکاری خوب و مناسب بین اوناست.	With self and text
“It takes two” means a translator and an interpreter on one side and a good cooperation between them on the other side.	

The problem-solving strategy adopted by this translator was Literalism and he was thus analysed as being a Risk-transferer (Rt). His verbalisations were all task-related.

Comparison of the performance of the most and the least Agreeable translators shows that the most Agreeable translator rendered this problematic segment in one minute and twenty-two seconds (00:01:22), whereas the time spent on translating it by the least Agreeable translator was more by fifty-nine seconds (00:02:21). Both translators had difficulty in translating the term “transliterator”. They both identified the Word choice and textual type of problem; they both adopted Literalism to solve it. As such, they were both analysed as being Risk-transferers (Rt) in translating this segment. Decision-making was much easier for the most Agreeable translator, although it was not very hard for the least Agreeable translator either. Once having decided on an appropriate term in the target language, neither of the translators changed their mind. The most Agreeable translator revised the problematic segment less than the least Agreeable translator. Both translators interacted with their self and the text. None of the translators interacted with the textual author in their process of translation. Their verbalisations were all task-related.

5.3.4. Personification and Problem identification

Testing the relation between degrees of Personification and Problem identification among the top four and lowest four personifying subjects, it was found that the Word choice and textual type of problem prevailed among all four translators of the top four personifying group. This is to say that all four subjects in this group identified Word choice and textual type of problems,

albeit to different degrees. Both of the translators who scored 28.6 on Personification identified the Word choice and textual problem. The translator scoring the highest on Personification, identified the Word choice and textual problem by 1.81%. The percentage of identifying Word choice and textual problems for the translator who scored 25 on Personification was 3.94. These numbers are obtained by calculating the degrees to which the translators identified the three different problem types in their process of translation. This in turn comes from analysing the translators' TAPs on the three problematic segments referred to above and counting the times each of the problems were identified and then calculating their percentage. Three of the translators had identified more than one problem type in their process of translation. Of the two men, both had identified Word choice and textual and Authorial intention and re-expression problems. However, the degrees of Problem identification were different for them: one of the men had identified both problem types to an equal degree. Of the two women, the highest scoring in the group-of-four on Personification (30.7) had identified all three problem types, slanting slightly higher towards the Reception problems. The second woman had only identified the Word choice and textual problem type.

In the lowest four personifying group, all four translators, consisting of three men and one woman, identified Word choice and textual and Authorial intention and re-expression types of problems, albeit to different degrees. It can therefore be suggested that degrees of Personification have no significant relation with Problem identification, although this latter variable might be associated with Personality. This idea was quantitatively tested in chapter four (4.1.3).

6. Discussion

This chapter discusses some of problems arising from the main findings, particularly with respect to the question of whether we can say there is a translator personality in terms of the variables we have been looking at. This concerns the nature of personification, years of experience, risk management, and the time taken to complete the translation. The chapter then considers some complex hypotheses concerning mixes of the personality traits.

6.1. Think-aloud and reported personification

As noted, we found a very strong correlation between Think-aloud and Reported Personification (Table 15). This link is to the extent that they may be considered as being interconnected. This connection is in no way co-variant with experience. It is solely a matter of connection between subconscious natural habits and the resulting behaviour. Subjects scoring high on Reported Personification personified the textual author to a considerable degree.

Comparing women and men for Think-aloud Personification, the results suggest that men need to be reported personifiers to personify the textual author. External stimuli appear not to impact on men's translatorial behaviour, whereas women are to some extent impacted on by external stimuli, in this case Author information. For the definitions of Think-aloud and Reported personification, see 5.1.

The correlation between Think-aloud and Reported Personification is interesting in that it justifies a methodology that uses Think Aloud. It also suggests that translation is subject to personification in the same way as many other daily activities.

Table 48 shows examples of translators' attitudes to personifying the textual author and their responses to the questionnaire. The Table displays the verbalisations of those subjects who have scored high on Reported Personification.

Table 48. The link between Reported Personification and personifying the textual author

Subject	Reported Personification	Verbalisations and their back translations	Reference to the author
Anahita	3	<p>حالا منظورش تو ترجمه مال قسمت گمشده هاست چیه؟ Lost and found is used to refer to the section on lost objects. Now, what does s/he mean by lost and found in translation? منظورش اینه که (سکوت). فکر می‌کنم منظورش اینه که زبانهای مختلف برای یک واژه معانی مختلفی را تعریف می‌کنند. s/he means that (silence). I think s/he means that different languages offer different definitions for a single word. آهان منظورش کم و زیاد کردن تو ترجمه یا برداشتهای متفاوتی است که مترجمها در زبانهای مختلف از یک متن دارن. Aha, s/he must be referring to the act of adding or reducing in translation, or the different understandings of translators of a single text in different languages. آهان می‌خواد اینو بسط بده به تفاوتهای فرهنگی Aha, s/he wants to relate this to cultural differences. منظورش چیه؟ مثلاً می‌گه به عنوان مثال (سکوت) What does s/he mean by "witnessing my poetry"? for instance s/he wants to say that for example (silence). (سکوت) مثلاً می‌گه شعر منو ببینید که به عنوان مثال اشعار من به For instance, s/he says see my poetry. (S/he says) my poetry is for instance (silence)</p> <p>آهان، می‌خواد بگه یه تحول شیمیاییه Aha, s/he is saying that it's a chemical transformation. می‌گه که معماگونه خواهد بود S/he says it will be like a riddle.</p>	3 rd person
Koroush	3	<p>نویسنده می‌گوید که، The author says that, چرا ترجمه هر چه چالش برانگیزتر باشه جالب‌تر است؟ Why is translation more fascinating when it's more challenging? این که می‌گه برای من عجیبه What she says sounds strange to me. چرا به این شکل استفاده‌اش کرده؟ Why has she used it this way?</p>	3 rd person Saying "author" Asking questions of the author
Vaysin	3	<p>منظورش اینه که، She means that, می‌خواد بگه که، She wants to say that, دیدگاه خاصی نسبت به ترجمه داشت. She had a special vision of translation. این نویسنده اصلاً چی می‌گه؟ What is this author talking about any way?</p>	3 rd person Being in conflict with the author and asking herself questions about the author's thinking.
Atousa	3	<p>آوردی اینجا، فکر کردی ما باز گول می‌خوریم؟ You've used "for" here, thinking we'll be tricked again? ترجمه است یا نه؟ genre اینجا منظورش S/he must be referring to the translation genre here? or not? نه فکر می‌کنم اینجا منظورش اون نیست، به فن ترجمه برمی‌گرده منظورش.</p>	2 nd person 3 rd person

		No, I don't think s/he's referring to that here, s/he's referring to translation technique. از میاره خوب اینجا داره مثالی میاره از Well s/he's bringing examples of technical translation here. نه اینجا که چیز دیگه داره می که اصلاً. No, s/he's saying something totally different here. داره که داری می گی؟ خوب اینجا چه ربطی به Well, what do these things that you're trying to say have to do with technical translation, at all? به جورایی اون منظورو می خواد بگه S/he is speaking about intention, in a way. در مورد ترجمه هایی صحبت می کنه که منظور را می خواد برسونه. S/he is speaking about translations that are aimed at conveying intention/meaning. مثال هاش هم همینو می رسونه. The examples s/he has used also convey this. می خواد بگه ما اینجا راجع به ترجمه فنی صحبت می کنیم. S/he's trying to say that technical translation is what matters, here. از interpretation منظورش ترجمه شفاهییه از By interpretation, s/he's referring to oral translation. بذار ببینم این خانمه که اینجا عکسشو کشیده چی می گه؟ Let me see what this lady wants to say, the lady that her picture is drawn here? می گه زبان های (سکوت) She says the languages that (silence). مثلاً می خواد بگه (سکوت) She wants to say for instance that (silence).	
Tiara	2		3 rd person

As seen from Table 48, only one of the subjects, a woman, personifies the textual author in the second person, using “you” to refer to her, while all other subjects use third person pronouns.

6.2. Personification and years of experience

Intuitively, one would expect a somewhat strong connection between Personification and the length of any translator's experience. More experience would perhaps suggest a more humanised and less literal treatment of texts. The results of the analyses, however, did not support this idea (4.4.1 and 5.1).

In this research, increasing years of experience actually correlated with more automatic or semi-automatic cognitive processes, therefore less attention to the human elements, and less Personification. Greater years of experience are also associated with faster cognitive processing, although that does not mean greater speed in translating the text. This finding is the result of analysing and comparing the verbalisations of my highly experienced subjects with the semi-experienced subjects and the two subjects having three years of experience each, in this section. More information on this specific analysis is available below in Tables 48, 49 and 50.

Of the sixteen subjects, eleven had at least ten years of experience and were considered highly experienced, three had between seven and nine years of experience and were considered semi-experienced, and two of the subjects had three years of experience each. Of the eleven highly experienced subjects, only two, a man and a woman, managed to finish the translation in less than an hour. The man translated the test text in fifty minutes and the woman in fifty-five minutes and fifteen seconds. Notwithstanding their long years of experience, these were not trained translators. The man was a pilot and the woman a psychoanalyst. All other translators completed the translation task in a longer timeframe. This might suggest that in the case of non-familiar topics, greater experience may not impact on the speed of translating.

According to Dragsted (2005: 52), “differences in pause time are connected with differences in processing time, in that longer pauses reflect cognitive processes which are *relatively* more effortful than processes reflected by shorter pauses”. On this view, my findings regarding the time spent on translating the test text may perhaps also indicate the need for more cognitive processing in order to accomplish a non-habitual translation task, by both experienced and semi-experienced translators alike. What gave me the idea that the task was non-habitual for the translators was the time they spent on translating, their number of silences and verbalisations, the number of times they consulted a dictionary or Google and/or revised their translations. However, the long performance times may also be a result of the academic setting, in which the translators were perhaps more motivated by saving face than by making quick money, as could have been the case in a professional setting.

My findings also suggest a difference between experienced translators and novices in easy passages and a similarity between them in harder passages. In other words, difficulty “triggers a more novice-like behaviour in professional translators” (Dragsted 2005: 51). This can be seen in a comparison of the verbalisations of problematic segment 1, already mentioned in this chapter and in Chapter 3, by the most and the least experienced translators.

The most experienced translators were two men and a woman, each with sixteen years of experience.

Table 49. Verbalisations, with back translations, of problematic segment 1 by Atousa, the most experienced woman translator (*Translation seems to be an excellent metaphor for consciousness*)

Verbalisations	Translation time
<p>را تمام عيار بگيريم به جاى خوب يا على؟ Should we translate “excellent” into “whole hearted” or shall I consider it as excellent? excellent نه، تمام عيار نه. خيلى براش زياده، براى No, not “whole hearted”. It’s too much for “excellent”. استعاره از فلان مى گيم، آره؟ We say “a metaphor of something”, right?</p>	37 seconds

مثلاً این استعاره از اونه

For example, this is a metaphor of that

Atousa, the most experienced woman of all, was the only translator in the group of sixteen that personified the textual author in the second person. The main problem type identified by this translator was "word choice and textual". She had the characteristics of both the Agreeable and Conscientious personality traits. She interacted mainly with herself. She spent 78 minutes and 8 seconds translating the text. The main problem-solving strategy adopted by Atousa was Literalism. She adopted all three types of risk-management strategies in her process of translation. She was a strong reported personifier. She did not have any information about the author when translating the text. However, she did personify the textual author to a considerable degree.

Roham, one of the men with sixteen years of experience in translating, did not verbalise this sentence at all: he simply translated it.

The third man, with sixteen years of experience translating, Parsiya, did not verbalise this sentence either. He only recorded twenty-nine very short speech parts for me that were not task-related at all. As such, it was not possible to analyse his performance when translating the three problematic sentences of concern.

So, none of the three experienced translators spent much time translating this segment. Tables 50 and 51 show the verbalisations of the two translators with three years of experience each: a woman (Anahita) and a man (Ario). Anahita was not a trained translator but Ario was trained in this profession.

Table 50. Verbalisations, with back translations, of problematic segment 1 by Anahita, a least experienced woman translator (*Translation seems to be an excellent metaphor for consciousness*)

Verbalisations	Time
ایشون یه صنعت ادبی بود. This was a literary concept. متافور، متافور، متافور؟ Metaphor, metaphor, metaphor? ایهام که نبود. تشبیه شاید؟ It's not pun. Simile, maybe? نگاه می‌کنیم We will look it up. گوگل که اذیت می‌کنه. این اینترنت کوفتی کار نمی‌کنه. همون سیستم سنتی خودمون بهتره Google is bothering. This damn internet doesn't work. Our good old traditional system is better. آهان این استعاره‌اس. یادم نبود Aha, this is a metaphor. I had forgotten. استعاره از یا استعاره برای؟ Metaphor of or metaphor for? وسواس هم دارم. به اون چیزی که تو کله‌امه اعتماد ندارم باید نگاه کنم تا مطمئن شم. بخاطر عمین ترجمه کردن طول می‌کشه همیشه.	03:58

I'm picky. I don't trust what's in my head. I must look it up to make sure. This is why it always takes me a very long time to translate.

همیشه این دو تا رو من با هم قاطی می‌کنم. به conscience به دونه

We have a conscience and a conscious and I always mix these two up.

آگاهی همیشه اینجا

It refers to awareness here.

من موقعه ترجمه وسواس می‌گیره. برای همینه که طولانی میشه. اما چاره‌ای نیست. حکم سقلمه

I get picky when translating. This is why it takes a long time. But, no way out. It's an order from above.

خدایا صدام داره می‌گیره

God, my voice is getting gruff.

Table 51. Verbalisations, with back translations, of problematic segment 1 by Ario, a least experienced man translator (*Translation seems to be an excellent metaphor for consciousness*)

Verbalisations	Time
متافور را شک دارم باید دیکشنری را چک کنم. I am in doubt about "metaphor". I must look it up in the dictionary. سکوت]] ترجمه به نظر یکی از بهترین Translation seems to be one of the best [silence]. بهconsciousness به نظر یکی از بهترین استعاره برای It seems to be one of the best metaphors for consciousness. برای بیداری است. For awakening.	02:07

Anahita's translation of the first problematic segment took quite a long time and she verbalised considerably. However, Ario's performance time was less than Anahita's and his verbalisations were more concise and to the point.

Comparing the most experienced translators with the least experienced translators, it can be concluded that linguistic and domain-relevant knowledge influences translators' performance regardless of their experience. Although the time spent on translating problematic sentence 1 was much less by the experienced translators, Table 41 indicates that experienced translators can behave like novices when translating unfamiliar topics. According to Dragsted (2005: 59) "it may thus be argued that the professional translators tended to fall back on a more novice-like behaviour and switch to a more analytic mode of processing" when confronted with non-familiar topics. Although behaving more novice-like when verbalising some of their problems, as understood from the amount of their verbalisations, experienced translators seem to differ from novices in their decision-making process and risk-management attitudes. When comparing Atousa's performance with that of Anahita and Ario's it is clear that Atousa spends less time translating the problematic sentence (Tables 49, 50 and 51). She also pauses less. These can indicate a difference between the two groups in their decision-making and risk-management attitudes. Another difference between these three translators is in their type of verbalisation. Unlike the verbalisations of Anahita, the verbalisations of the two translators

with academic training in the profession are all task-related. According to Jensen (2001: 177) expert translators “engage in less problem-solving, goal-setting and re-analyzing behavior vis-à-vis young professional translators”.

Another finding concerns the number of translators’ verbalisations. The highly experienced translators verbalised less than the other translators, even when challenged by translation problems. This may be attributed to the relative automatisisation of the cognitive processes and again to the lesser engagement of expert translators in problem-solving, goal-setting and re-analysing.

6.3. Risk-management and years of experience

Here I will compare the performance of experienced translators and novices in managing translatorial risks. As explained in 3.4.4 above, translatorial risk can be considered as any linguistic or textual problem that puts the translator’s credibility at stake. As such, risks might be treated very differently by experienced, semi-experienced or novice translators. I will consider the performances of translators with the same years of experience first, then I will compare the performances of translators with different years of experience to see if years of experience does indeed impact on risk-management behaviour.

Table 52 shows the different risk-management strategies adopted by translators with 16 years of experience each.

Table 52. A comparison of risk-management behaviour regarding problematic segment 2 by Roham, Parsiya and Atousa (“...reaching beyond not only the borders of language, but also of cultural expression”)

Name	Sex	Years of experience	Risk-management strategy	Problem-solving strategy adopted	Time spent
Atousa	Woman	16	Risk-transfer (Rt)	Literalism	32 seconds
Parsiya	Man	16	No evidence	Literalism	Did not verbalise
Roham	Man	16	Risk-taking (R+)	Re-conceptualisation	Did not verbalise

Table 52 shows that Atousa spent 32 seconds translating problematic segment 2. Translating the sentence was thus somewhat problematic for her and she adopted risk-transfer (Rt) to solve her problem.

Parsiya did not verbalise this segment, and it seemed he did not identify any problem when translating this segment. He seems not to have perceived any risk.

Roham did not verbalise this segment either. However, he re-conceptualised it, which means that he must have had problems understanding the meaning of the phrase. Adoption of the Re-conceptualisation strategy suggests that he adopted a high-risk attitude to translating the segment perhaps by guessing the meaning of it.

The table shows no specific risk-management pattern for the translators with the most years of experience. The fact that one of the translators did not perceive risk could be attributed to their lack of subject knowledge, although in other instances, as in the case of Parsiya, it could indicate good subject knowledge. When I read Parsiya's translation of the test phrase, he had translated it very fluently.

The next group considered are eleven translators with seven to fifteen years of experience. Table 53 shows the risk-management strategies adopted by these eleven subjects.

Table 53. A comparison of risk-management regarding problematic segment 2 by 11 translators ("...reaching beyond not only the borders of language, but also of cultural expression")

Name	Sex	Years of experience	Risk-management strategy	Problem-solving strategy adopted	Time spent
Kourosh	Man	10	Risk-taking (R+)	Reconceptualisation	04:42
Keyasha	Man	10	Risk-transfer (Rt)	Literalism	01:15
Rodeen	Man	14	Risk-taking (R+) and Risk-transfer (Rt)	Reconceptualisation and Literalism	09:56
Teeva	Woman	10	Risk-transfer (Rt)	Literalism	00:35
Pardis	Woman	10	Risk-taking (R+)	Reconceptualisation	03:53
Vaysin	Woman	7	Risk-aversion (R-)	Simplification and Substitution	02:42
Tiara	Woman	7	Risk-transfer (Rt)	Literalism	00:40
Farid	Man	9	Risk-aversion (R-)	Simplification	02:14
Vesta	Woman	10	Risk-transfer (Rt)	Literalism	0:55
Keyarash	Man	12	Risk-aversion (R-)	Explicitation	05:00
Giv	Man	15	Risk-taking (R+)	Deletion	02:13

Kourosh, with ten years of experience translating, found the test phrase quite difficult. He spent four minutes and forty-two seconds translating the phrase and he had problems understanding the author's intention. Hence, he adopted the re-conceptualisation strategy to solve the problem by guessing the meaning of the phrase. He is thus analysed as a risk-taker (R+) in this instance.

Keyasha also had ten years of experience in translating. He spent only one minute and fifteen seconds translating this phrase. The main problem type identified by Keyasha was Word choice and textual and he used Literalism to solve this problem. He was thus analysed as a risk-transferer (Rt).

Rodeen, a subject with fourteen years of experience in translating, is a man who spent nine minutes and fifty-six seconds translating the test phrase. He identified two problems in

this piece: Word choice and textual and Authorial intention and re-expression. The strategies adopted by Rodeen for solving the problems he encountered were Literalism and Re-conceptualisation, suggesting he is both risk-transferer (Rt) and risk-taker (R+) at the same time in this instance.

Teeva, a woman with ten years of experience in translating, spent only thirty-five seconds translating the test phrase. She translated it literally and is thus a risk-transferer (Rt).

Pardis spent three minutes and fifty-three seconds translating the test phrase. She identified the Authorial intention and re-expression type of problem when translating the phrase and adopted Literalism to solve her problem. She is analysed as a risk-taker (Rt).

Vaysin spent two minutes and forty-two seconds translating the test phrase. She has seven years of experience. To solve her Word choice and textual as well as Authorial intention and re-expression problems she adopted Simplification and Substitution. She is analysed as having been risk-averse (R-) at this stage of the translation.

Tiara, a woman with seven years of experience, spent only forty seconds translating the test phrase. She identified no specific problem and translated the phrase literally. She is analysed as a risk-transferer (Rt).

Farid, a man with nine years of experience in translating, spent two minutes and fourteen seconds translating the problematic segment. The main problems identified by this subject are Word choice and textual and Authorial intention and re-expression. He adopted Simplification as a problem-solving strategy and is thus analysed as being risk-averse (R-) in this instance.

Vesta adopted Literalism for solving the Word choice and textual problem she encountered when translating the test phrase. She is thus analysed as being a risk-transferer (Rt). She had ten years of experience in translating and was a psychologist by training.

The main problem type identified by Keyarash was Authorial intention and re-expression. He adopted Explication to solve this problem and was thus risk-averse (R-) here. He had twelve years of experience in translating and spent five minutes translating the problematic segment.

Giv, with fifteen years of experience in translating, omitted "expression" intentionally from "cultural expression" and adopted the Deletion strategy. He was analysed as being a risk-taker (R+) for omitting a part of the phrase that was key to understanding the meaning of the test phrase. He spent two minutes and thirteen seconds translating this segment.

The above explanations and table do not indicate any specific model of risk-management for the group of translators studied at this stage.

Table 54 shows the risk-management strategies adopted by the two subjects with three years of experience.

Table 54. A comparison of risk-management behaviour regarding problematic segment 2 by Anahita and Ario (“...reaching beyond not only the borders of language, but also of cultural expression”)

Name	Sex	Years of experience	Risk-management strategy	Problem-solving strategy adopted	Time spent
Anahita	Woman	3	Risk-transfer (Rt)	Literalism	01:11
Ario	Man	3	Risk-transfer (Rt)	Literalism	00:53

Anahita, a woman with a university degree in British Studies and three years of experience in translating, adopted Literalism to solve the Word choice and textual problem she encountered when translating the test phrase. She was thus analysed as being a risk-transferer (Rt) in this instance. She spent one minute and eleven seconds on the problematic segment.

Ario spent fifty-three seconds translating the problematic segment. He did not identify any problem and he translated the sentence literally. He was thus analysed as being a risk-transferer (Rt).

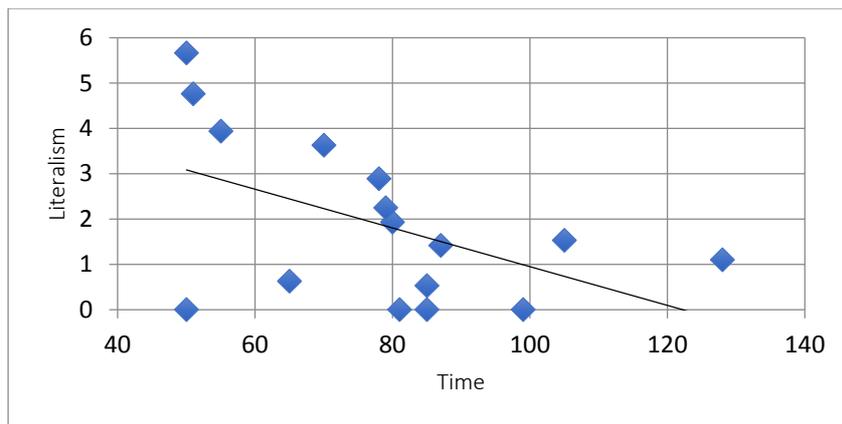
The last of the three tables suggests that novices start from risk-transfer. Another possible conclusion could be the link between having subject knowledge and not investing effort in risk management, as inferred from the risk-management attitude of Parsiya (Table 63), who seemed not to have perceived any risk when translating the test phrase. This was inferred from reading his translation of the test phrase, which was quite fluent.

6.4. Variables interacting with time

According to Table 24, When we do a multiple regression analysis for the Time variable, we find interactions with three other variables: Literalism, Agreeableness, and Risk Transfer.

There is a moderate *negative* correlation (-0.5, $p=0.02$ one-sided) between Literalism and the time spent doing the translation. That is the more literalism the translator used, the faster they did the translation. This is what we would expect to find.

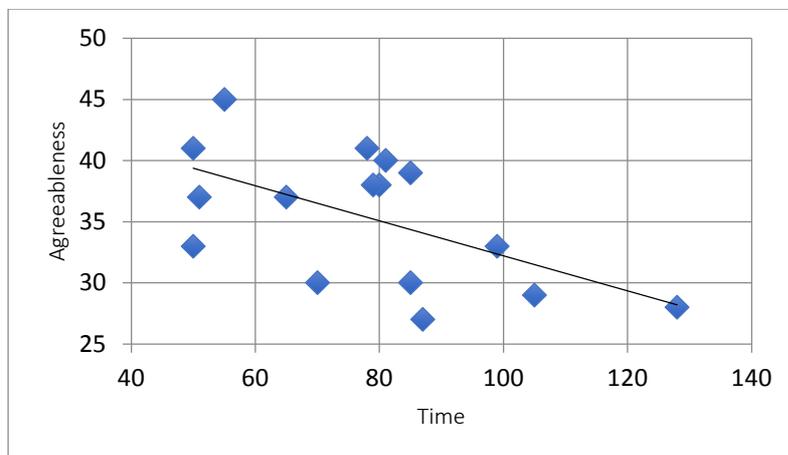
Figure 21. Negative correlation between Time and Literalism



There is also a moderate *negative* correlation (-0.51 , $p=0.04$ one-sided) between Time and Risk Transfer (Table 29). The more Risk Transfer the translator used, the faster they did the translation. This should come as no surprise, since all cases of Literalism are classified as instances of Risk Transfer, so they are basically the same variable.

There is a significant moderate *negative* correlation (-0.55 , $p=0.01$ one-sided) between Time and Agreeableness. The more Agreeable the translator, the slower they did the translation. This is an intriguing correlation that seems hard to explain.

Figure 22: Negative correlation between time and Agreeableness



6.5. Is there a translator personality?

As noted, there seems to be no one dominant personality trait among the translators, at least none of the traits tested in this research. We thus suspect that a “translator personality” cannot be a predisposition to *personify* in translators, although it could still be a predisposition to become a translator.

On this question, it was found that greater Experience not only does not correlate with greater Personification but actually seems to correlate with *less* Openness-to-experience (i.e. translators become more closed-to-experience the more they translate) and *less* attention to authorial intention (Personification) (6.2.).

These features might help to explain why Personification seems not to be part of a developmental translator personality.

In addition to the quantitative analysis, this is understandable from the TAPs, which show that although Open-to-experience translators interact with the author, this interaction is not at the top of their list of interactions. I examined the TAPs and verbalisations of three of the highly experienced translators who scored the lowest on Openness-to-experience. The following are translations of some of their verbalisations.

This sentence is too babyish and I don't like it. I don't believe in what the author says.
But I will stay faithful to the author. (Code for subject: Roham)

Another subject says:

It's a difficult sentence. I wanted to look this word up in a dictionary but I'll put it aside for now. (Keyarash)

A third subject (Atousa) just simplified all the sentences that are difficult to translate.

These verbalisations indicate closedness-to-experience. It is noteworthy that the three subjects all had over 10 years of experience in translation and were trained translators. Additionally, they were well-paid translators.

I then looked at the TAPs of three of the *least* experienced translators who had significantly high scores on Openness-to-experience. A sentence that indicated Openness in my opinion was: "I must either find out the meaning of *transliterator* or leave it as it is". This sentence indicates openness in my opinion because it suggests that: 1) the translator is aware of the limits of her own experience; and 2) the translator is willing to put all effort and time into finding an appropriate meaning. Another indication of Openness was that these translators looked up absolutely everything they doubted.

This seems to contradict the findings of other research that finds translators to be particularly "tolerant of ambiguity" (Eyckmans and Rosiers 2017). Although tolerance of ambiguity is not a trait directly tested in my research, it is briefly focused on at this point

because ambiguity could be considered a sort of problem that is new to the translator and that requires openness to solve it. Recent attempts by Eyckmans and Rosiers (2017) to test this personality trait in translators have used somewhat similar psychological methods: the Multicultural Personality Questionnaire, the NEO-FFI and thus the Openness-to-experience trait. As a personality trait, Tolerance of Ambiguity is generally described as the ability to manage situations that are new, complex or insoluble (Budner, 1962, Eyckmans and Rosiers, 2017). This pursuit seems to be inspired by a growing interest in translator and interpreter personalities and research on the possible existence of a special translator or interpreter personality (Hubscher-Davidson, 2009; Bolaños Medina, 2014). In general, tolerance of ambiguity is found in other research to correlate positively with Openness-to-experience (Bardi, Guerra, Sharadeh and Ramdeny, 2009) and with growing experience. My research, however, contradicts this finding, since I find Openness-to-experience declining with greater Experience.

In their comparison between novice and expert translators, Eyckmans and Rosiers (2017) found that professional translators score significantly higher on Open-mindedness (MPQ) and on Openness-to-experience as measured by the NEO-FFI. However, they found no correlation between tolerance of ambiguity and the NEO-FFI's Openness-to-experience. They did find a correlation between tolerance of ambiguity and the MPQ's Open-mindedness.

My research does not focus on Open-mindedness as such and does not use the MPQ. The most significant difference between my research and Eyckmans and Rosiers' lies in the decrease that I find in the NEO-FFI's Openness-to-experience trait with growing experience. This decrease might be for the reason that experience leads to automatization: it teaches translators to work faster, to make decisions without reflecting on too many alternatives, and to assume authority for the result. Also, according to Astrid Jensen (2001: 177) expert translators "engage in less problem-solving, goal-setting and re-analyzing behavior vis-à-vis young professional translators". This too might suggest that expert translators (translators with greater years of experience as referred to in this research) work faster without reflecting on too many alternatives.

My finding could also be a matter of cultural difference. Most of the studies using TAPs in psychological research have been on Western European translators. There is no guarantee that what those studies find should be the same in other cultures.

6.6. Minor additional hypotheses

In tune with the psychological and cognitive approaches adopted to analyse translatorial performance in this research, the following minor hypotheses were also considered, in order to test, in more detail, the possible existence of any kind of relation between personality traits and the subjects' interaction with the textual author. These hypotheses, which are more complex, ensued from what emerged as the data was being collected.

6.6.1. Subjects who have both Open-to-experience and Agreeable personalities tend to personify more than the subjects who possess one of these traits more than the other.

The main focus of the first minor hypothesis is on the performance of subjects analysed as having the characteristics of both Openness and Agreeableness at the same time. However, for a better understanding of the translatorial performances associated with the different traits, I have initially analysed each trait separately and then in combination as proposed by the hypothesis. xxx

The quartile analysis for degrees of Personification for the three traits of Openness, Conscientiousness and Agreeableness suggests a stronger link between Agreeableness and Personification, given the higher median and the narrower spread of results obtained for this personality trait (Fig.16). The Open-to-experience personality, however, does not seem to be linked in any way with Think-aloud Personification.

Table 15 suggests a weak positive correlation of Personification with Openness-to-experience and no linear association with Agreeableness. However, when the correlations for each personality trait were calculated separately for women and men, the results obtained were slightly different (4.2.4). There was a fairly weak positive correlation between Openness and Personification for men and a weak negative correlation between Openness and Personification for women.

The correlation between Agreeableness and Personification indicated an absence of any significant linear association between this trait and Personification for women, and a fairly weak negative correlation between Agreeableness and Personification for men (4.2.4).

In view of the above, the results obtained for the correlation between Personification and Openness and Agreeableness can be summarised as follows:

1. The results do *not* support the hypothesis that the Open-to-experience personality is a strong personifier. However, when combined with other personality traits, Openness may coincide with Personification. Breakdown tests on the sub-groups (9 men and 7 women) suggest weak degrees of Personification for Open-to-experience men and women, whereas Open-to-experience men are shown to interact less with the author in the translation process.
2. There is no indication of a linear association between Agreeableness and Personification for either men or women.
3. In spite of the results obtained, when Openness is combined with Agreeableness, women translators are shown to personify the textual author quite considerably, whereas men personify to a very low degree only.

The results of the qualitative analysis are nevertheless slightly different from the results obtained from the quantitative analysis. They suggest that some subjects scoring high on Agreeableness and Openness are better personifiers. As such, a link between the Open-to-experience and Agreeable personality traits and translatorial performance may be stronger for the more extreme personalities. However, my small sample size did not allow me to reach a definitive conclusion on their relation, hence rendering the hypothesis inconclusive.

6.6.2. Subjects who have both Conscientious and Open-to-experience personalities tend to personify more than subjects who possess one of these traits more than the other.

This hypothesis considers both Conscientiousness and Openness. However, in search of clearer results, I have analysed each of the two traits separately first and then in combination.

As already explained, the Open-to-experience personality is not a strong personifier on its own.

The quartile analysis for degrees of Personification for the Personality traits suggests that the Conscientious personality is not linked in any way with Think-aloud Personification. The lowest mean of the three traits belonged to the Conscientious personality ($m=3.6$). The spread of results for this group of subjects was quite wide (Fig. 16).

As already explained under 5.4.1, a qualitative analysis of the interactions of the three personality traits suggests that the Agreeable and Open-to-experience subjects personify the textual author more than the Conscientious personality. As such, the Conscientious personality does *not* seem to personify the textual author as hypothesised.

In general, analysis suggests a weak negative correlation between Conscientiousness and Personification (Table 15). When this correlation is calculated separately for women and men, the results are slightly different. There is no linear association for women and a strong negative correlation between this personality trait and Personification for men (4.2.4). For further clarification, I will compare the translatorial behaviours of the most Conscientious man and woman. At this stage, I am looking at the two subjects' attitudes to personification.

Pardis, a woman with over 10 years of experience in translating although not as a main source of income, scored 47 on Conscientiousness, suggesting she is the most Conscientious of all the subjects, not only the women. This translator's main interaction type was with herself, followed by the text, the commissioner, the reader and last the author, with whom she interacted in only 4 instances and not directly (not in the second person).

Examples are as follows:

- مثال هم برایش نکرده.
- The author hasn't brought an example for this.

- می‌خواهد بگوید که.
- The author wants to say that.

- می‌خواهد مثال بزنی در خصوص اینکه تو به فرهنگی به اصطلاح به معنی می‌دهی تو فرهنگ دیگری به معنی دیگری.
- The author wants to bring an example and to say that in one culture an idiom has one meaning and, in another culture, it has another meaning.

- اما نمی‌دونم درست منظورش چیه.
- But I don't understand what the author means exactly.

The above examples can also be considered interactions with the self, because although addressed to the author, the translator is reasoning with herself. As such, no clear and consistent association exists between Conscientiousness and personification in the most conscientious translator's translatorial behaviour.

The second subject whose translatorial behaviour is analysed here is Keyasha, a man who scored the highest on Conscientiousness (42). He had 10 years of experience in translating.

He does not interact with the author at all. The hierarchy of his interactions in the process of translation is with the commissioner, himself, the reader and finally with the text.

In passing, I note that both these translators have the same blood type (O), but so do 38% of Persians – it is the most common blood type in the world.

Both the quartile and correlation analyses strongly suggest that the Conscientious personality does not personify. The scores for the interaction of the Conscientious personality with the text indicate that the majority of the Conscientious translators interact with the text, although no conclusive pattern can be drawn up for the link between this personality trait and interaction with the text (Annex 3).

Likewise, the scores for the interaction of the Open-to-experience personality with the text (Annex 3) do not lead to a definitive pattern between this personality trait and interaction with the text, although the majority of the Open-to-experience subjects do interact with the text.

Comparing the scores for interaction with the text between the most Conscientious and the most Open-to-experience translators, it is still not possible to identify any significant pattern because both groups have obtained scores ranging from significant interaction to low or even no interaction with the text (Annex 3).

Of the sixteen subjects, only one has shown characteristics of both the Conscientious and Open-to-experience personalities. This subject interacted with the author to a low degree, but quite considerably with the text (Annex 3). This might suggest that, when combined with other traits, the Conscientious personality may interact considerably with the text. However, my small sample size does not allow any definitive finding on this.

The qualitative analysis of the top personifying subjects shows that three of them have characteristics of combined personalities (C&A, O&A, O&A); one is on the average for all three traits, scoring slightly higher on Conscientiousness; one is Open-to-experience; and the last of the top personifying subjects is Conscientious. Of the six high personifying subjects, five have interacted with the text as well.

In view of the results obtained, the part of the hypothesis that considers Conscientious translators to be good personifying subjects is refuted. The part considering Open-to-experience translators to be subjects who personify the textual author considerably is also refuted, although the Open-to-experience subjects interact with the author far more than the Conscientious subjects.

6.6.3. Conscientious personalities interact more with the text and personify less than do the other personality types.

Of the sixteen subjects, ten scored high enough on Conscientiousness to have the characteristics of the Conscientious trait attributed to them, even if another trait was considered to be dominant. As already explained, the traits are not mutually exclusive and the presence of one trait does not contradict the presence of the characteristics of others.

Of the ten translators who have Conscientiousness either as their dominant personality trait or in combination with other traits, six were men and four were women. The women translators scored much higher on Conscientiousness compared to the men. Apart from two, all interacted with the text, albeit to varying degrees. Two of them, a man and a woman, interacted with the author to a considerable extent. The quantitative analysis, explained under 5.4.2, supports the idea that Conscientious subjects show fewer signs of interaction with the author and interact more with the text.

In view of the above and drawing on previous analyses of the performance of the Agreeable and Open-to-experience traits (5.4.1 and 5.4.2), I can say that this hypothesis found indications of support.

6.6.4. The presence of iconic and linguistic information on the author correlates with more personification than does the absence of this information.

The idea of the positive influence of the author's linguistic and iconic information on the translators' interaction with the author emanated in the early stages of the research. Translators were hypothesised as personifying the textual author more when they were offered information on the author, whether linguistic or iconic or both (see 3.2).

Of the sixteen subjects, five had access to both the linguistic and iconic information of the author; five were only offered the author's iconic information; and six had no information on the author.

The quantitative analysis was carried out in three phases: three independent two-tailed group t-tests; a quartile analysis of Personification for Author information; and a comparison between the top four versus the lowest four personifying translators by Author information (4.3 and 5.1).

The results of the three t-tests did not show any significant relation between Author information and Personification (4.3).

The quartile analysis of Personification for Author information (Fig. 34) suggested an absence of any significant relation between Personification and the presence of Author information. It is noteworthy that the group with no information on the author had a median of 9.94 and the narrowest spread of results, while the group with access to both iconic and linguistic information on the author had the lowest median and the widest spread of results. That is, the presence of Author information may have led to *less* interaction and a *less* constant kind of reaction.

The results of the comparison between the top four and the bottom four personifying subjects suggests that the presence of Author information might be influential on *women's* performance, whereas it does not impact on men's translatorial performance. In view of the quantitative analysis, we have no evidence of a significant influence of the presence of Author information on Personification.

The qualitative analysis suggests that the subjects with access to the author's linguistic and iconic information either did not personify or personified to a very low degree, unless they were self-reported personifiers.

The result of a qualitative look at the translators with no access to the author's information also indicates that the personifying translators are those who have reported themselves to be personifiers, and that this relation is statistically significant. One subject in this group, however, is a man who scored zero on reported personification but has personified the textual author considerably. This contradiction might be a result of under-reporting in the questionnaire when we asked about the translators' attitudes to Personification in real life. This finding is important because it indicates that at least one aspect of the translator's personality while translating is significantly correlated with their personality while not translating, raising the question again of whether there exists a specific translator personality?

Regarding the translators with access to the author's iconic information only, the results show that only those with high reported personification scores have personified the textual author to a considerable degree. However, one of the translators, who scored (1) on reported personification, interacted with the author quite considerably. This contradiction, as in the case mentioned above, could be due to under-reporting in the questionnaire.

In any case, the results of the qualitative analysis are also indicative of the lack of any significant relation between the presence of Author information and Personification. The evidence suggest that translators tend to personify not because of the situational determinants on their translating, but because their personalities pre-dispose them to personify.

Finally, in view of all of the above and as a general finding it may be concluded that personality and real-life personification (reported personification) attitudes have a slightly significant bearing on personification, but sex and Author information have no significant influence.

7. Conclusions

This chapter offers an overview of the thesis by summarising the results obtained, including supplementary findings, and listing the shortcomings of the study, the contributions to the field, and avenues for further research.

7.1. Testing of main hypotheses

To answer the underlying question of who or what translating translators interact with (i.e. do they ask, “What does this/it mean?”, “What do you mean?” or “What does she/he mean?”), this study sought to examine the possibility of any link between the translating translator’s personality and “personification”, defined as the interaction of the translating translator with the textual author (possibly in the second person). To identify this link, the following three main hypotheses were tested.

7.1.1. What personality trait does translators’ Personification correlate with?

We hypothesized that “one of the three personality traits tend to correlate with significantly more personification than do the others”. Regression analysis suggests that of the three tested personality traits, Conscientiousness, correlates negatively with Personification more than do the other two traits (Openness-to-experience and Agreeableness) in the presence of Reported Personification. In general, the more Conscientious the translator, the less they personify in translating and in everyday life. For full details see 4.2.1 and 4.2.4.

This finding can be so justified that a Conscientious person would pay more attention to the details of the text and thus pay less attention to the large-scale features like the purpose of the text and the global intentions of an author.

7.1.2. What does literal or source-oriented translation correlate with?

We also hypothesized that “one of the three personality traits tend to correlate with significantly more literal or source-oriented translation processes than do the others”. Regression analysis (Table 10) suggests a weak negative correlation with Conscientiousness, which is worth exploring.

It is, therefore, thought that Conscientious translators are more text-oriented and put more effort into transferring the details of the text rather its purpose. Additionally, 4.2.1. suggests that more Conscientious translators translate with greater speed and can also indicate the less attention they pay to purpose and their will to transfer the text in a more literal manner.

For further justification see the finishing paragraph of 7.1.1, above.

The Pearson correlation and p-values for the relation between Conscientiousness and Personification nevertheless showed no significant association between Personification and Conscientiousness for women ($r=-0.17$, $p=0.71$). The calculations did suggest a fairly strong negative correlation between Conscientiousness and Personification for men ($r=-0.61$, $p=0.08$). Considering that the correlation obtained for women is not a significant one, their greater personification than men could be due to chance. However, there is some indication that Conscientious men do not personify the author – they presumably pay much more attention to the details of the text. The results of the qualitative analysis also show that the higher the scores on Conscientiousness, the lower the men translators' personification with the author (4.2.4, Table 15 and Fig.16). In the case of women translators, the qualitative analysis does not suggest any significant correlation, in accordance with the quantitative analysis.

7.1.3. What does knowing about the author correlate with?

It was hypothesised that “the presence of iconic and linguistic information on the author correlates with significantly more personification than does the absence of this information”. To examine this hypothesis, I used methods including two-tailed group t-tests, quartile analysis, comparing the top four with the lowest four personifying subjects by Author information and Reported Personification, and investigating the Personification that happened in the three groups related to Author information variables (4.3 and 5.4.4). Neither the quantitative or qualitative methods showed any significant correlation between Author information and personification.

Surprisingly, knowing about the author does not correlate with anything.

7.1.4. Summary of findings for the main hypotheses

We may now rewrite the three open hypotheses in term of our specific findings. Table 55 shows the resulting hypotheses and their confirmation or refutation. Considering the nature of this research, confirmation of the hypotheses is considered both quantitatively and qualitatively.

Table 55. Results of the three main hypotheses

Hypotheses	Confirmation
Conscientious personalities personify less than do the other personality types.	Quantitative + Qualitative +
Conscientious personalities use less literal or source-oriented translation than do the other personality types.	Quantitative + Qualitative ×
The presence of iconic and linguistic information on the author correlates with more personification than does the absence of this information.	Quantitative × Qualitative ×

7.2. Testing of minor complex hypotheses

Four minor hypotheses were developed around combinations of personality traits rather than each of the traits separately. These minor hypotheses are thus complex with respect to the personality variable.

7.2.1. Do translators who are both *Open-to-experience* and *Agreeable* personify more?

It was hypothesized that “subjects who have both *Open-to-experience* and *Agreeable* personalities tend to personify more than subjects who possess one of these traits more than the other”. This minor hypothesis was not fully supported quantitatively: none of the calculated correlations were statistically significant (Table 3). However, a qualitative analysis of the hypothesis gave suggestive results. When checking the verbalisations of the *Open-to-experience* and *Agreeable* personalities, subjects scoring higher on these traits or on a combination of the traits appear to be better personifiers.

7.2.2. Do translators who are both *Open-to-experience* and *Conscientious* personify more?

I also hypothesised that “subjects who have both *Conscientious* and *Open-to-experience* personalities tend to personify more than subjects who possess one of these traits more than the other”. This hypothesis is refuted to the extent that *Conscientious* translators seem not to

be good personifying subjects, as seen in the results for our first main hypothesis. The part that considers Open-to-experience translators to be good personifiers of the textual author is also refuted to a considerable extent, although the Open-to-Experience subjects did interact with the author far more than the Conscientious subjects. Of the sixteen subjects, only one scored high on both Conscientiousness and Openness-to-experience, and he personified to a very low degree.

In this case, the results of the qualitative analysis also confirm the results obtained from the quantitative analysis: the hypothesis does not hold.

7.3. Additional hypotheses

Two further hypotheses emerged in the course of the research process, both of which are relatively simply but could be of considerable importance.

7.3.1. Personification as more than a “translator personality”

Our research has also affirmed additional hypotheses. Importantly, there is a strong positive correlation between Think-aloud Personification and Reported Personification ($r=0.60$, $p=0.01$, see Table 3). The disposition to personification here is measured by means of both the translators' TAPs and their responses to the post-translation questionnaires (see Annex II). The translators who responded positively to the questions asking about their personification of objects in everyday life also personified the textual author. This is important because it suggests that translators do not activate a “translator personality” when translating – they personify in much the same way as they do in other activities.

Thus, overall, the evidence suggests that translators tend to personify not because of the situational determinants on their translating (notably the presence of Author information, as noted above), but because their personalities pre-dispose them to personify.

7.3.2. The effects of experience

Experience is shown to be linked with risk-taking (Table 21 and 7.3). I nevertheless suspect that personality has a stronger influence on translatorial behaviour, especially on Personification, than does years of experience, as is suggested by the translators' diverse attitudes to personification (4.1).

7.4. Who or what do translating translators interact with?

I initially considered the question of who or what translating translators interact with in the context of the philosophy of dialogue. In Buber's philosophical work *I and Thou* (1923) there is a distinction between two modes of relations and/or two modes of dialogue: the "I-thou" and the "I-it". This distinction has been applied in my study as well. Translators can either adopt an "I-thou" or an "I-it" approach to the text being translated, where "I-thou" refers to the link between the translator and an (intimate) person behind the text, while "I-it" is the relation between the translator and the text being translated as an object.

In the context of this research, "I" is the translator. When linked to the Buberian definition, the I-it relation would apply to the translator-text interaction type. Another type of interaction would be of the I-I type that refers to the interaction of the translator with his/her self. Unlike the Buberian sense, where the "I-thou" relation refers to a relation between an I and an intimate you, here "thou" can be the reader, author or the commissioner. Most interestingly, when the subjects personified the textual author, the latter is *rarely seen as an intimate second person*.

Laygues (2007) uses Buber to insist that translators should seek out the human relations behind the texts, in keeping with the ethics of human cooperation. In his view, translators *should* communicate with people (intimate second persons) rather than with texts. My research findings show that translators communicate both with the text and the person behind the text, although their communication with the person behind the text is mainly *in the third person* and not in the second person; there was only one instance where the translator referred to the author using the pronoun "you".

So why is interaction with the other not always in the second person? The answer to this question could be that, in written translation, there is no immediate presence of the other. The other here is mainly the author who is not present in written translation. A translator's disposition to personification with the author might have been totally different if, for instance, the author were sitting next to the translator. Alternatively, a translator's disposition to personification could be very different and perhaps of a different type in the case of dialogue interpreting between mutually present parties. Further, intuitively, there has to be a difference in translators' dispositions to personification in the case of consecutive and simultaneous interpretation. And whether this "you" is seen as an intimate second person or is interacted

with formally could also depend on cultural issues. These are all questions that call for further research

Pym (2006, 2008) posits that in the new age of technology, dialogue should also be with the places where our technological texts are going and thus with end-users - people whose immediate presence is mostly not possible. His view of personification emphasises the need for the translator to adopt a more future-oriented stance and a less backward gaze to translation, thus communicating more with the end-users of texts. Considering that in my research the other could be the author, the reader or even the commissioner, Pym's view regarding the necessity of the adoption of a more future-oriented stance to translation applies well to my findings.

7.5. Limitations of the study

Considering that most of our actions have multiple determinants – psychological, cultural and sociological – my research has taught me that a complex task such as translation, where many variables are at work at the same time, is no exception. The limitations of this study are correspondingly multiple.

7.5.1. The cultural specificity of thinking aloud

I have come to suspect that culture and cultural issues affect the way translators' performances are manifested in think-aloud protocols. Although my subjects verbalised as they were asked and spoke out their thoughts frankly, they avoided swearing, for instance, or taboo words when verbalising, despite the fact that most of them reported swearing at their personal belongings in real life. It seemed as if they sub-consciously adopted a sort of self-censorship.

This may well have to do with the cultural specificity of thinking aloud. That is, the application of the think-aloud strategy for studying the translator's mind could be culture-bound. More specifically, subjects may not be very responsive in Eastern cultures, which are perhaps more introvert than Western cultures.

The fact that TAPs is a tool borrowed from Western cognitive science and now widely used in Asian countries including China, Japan and Korea has raised cultural considerations (Kim 2002, Choi 2016). I would like to add this concern with respect to its wide usage in Iran and Persian culture as well.

7.5.2. Resistance of celebrated professional translators to sit to the test

At the very initial stages of the research when I was looking for subjects, I approached some well-known translators who refrained from cooperating.

Professional translators are those who have many years of experience in translating and earn their living from it. In Iran, they are mainly self-taught translators who have their own specific styles and methods of translating and possess a prestigious social face.

Initially, it was the idea of the rising power of celebrities in promoting sciences that encouraged me to search for them as potential subjects. This is because when celebrities engage in public discussions that are thoughtful, relatively informed, and done with the best of intentions, the social impact, although complex, can be beneficial. Celebrities and celebrity culture could play an influential role in shaping public thinking.

However, the people I approached did not accept to sit for the test. The reason could be that, being self-taught, they were unfamiliar with academic methods such as thinking-aloud, which required them to verbalise whatever went on in their minds in the process of translation. Speaking up might have as well gone against their social face as respected intellectuals: those who are thought to be well-educated and interested in art, science, literature, etc. are at the same time mysterious and unrevealing. Opening up seemed to be difficult for them.

7.5.3. Psychological resistance of subjects to the personality test

Another problem encountered in the course of the research was the resistance of some of the subjects to take the personality test.

A certain number of subjects agreed to sit to the translation test. However, when they were informed about the need to take a personality test prior to the TAP test, they refrained from cooperating. They gave many excuses for not being able to take part in the test (from a busy schedule, evening rush hour, asking permission from spouses and family, to not being interested in the topic of the research). This resistance seemed more of a psychological nature, which made them withdraw from a test that was meant to reveal something about their personality.

Psychological resistance is like an invisible wall. It is what makes people not want to know what they do not know. This kind of resistance is an aspect of human nature that functions as an inner barrier whereby people even act against themselves and their own interests. For

some people, learning something new about the possible reasons for their behaviour is something that they simply do not want to enter into.

7.5.4. Lack of sufficiently standardised personality tests in the Persian culture

Considering that the medium for transferring concepts in written personality tests is the written word, globally recognised personality tests have to be localised and standardised in the target language. The very reason for this standardisation is to make these tests understandable and tangible for the target culture users, enabling them to give appropriate answers to related questions.

Now, considering that this research was intended for an international context, I had to use globally recognised personality tests in my work. Using personality tests that were constructed in Persian culture solely for the Persian culture would not have been acceptable for an international environment.

On the other hand, there were not many globally recognised tests that had been standardised for the Persian culture. This was a limitation of my study. I had to search for the most appropriate test from among the few standardised tests in the Persian culture, which in this case was the NEO-FFI test.

7.5.5. Small sample of translators

The number of subjects that took part in this research was only sixteen, which is a shortcoming when one tries to extrapolate the findings to the larger population of translators. There were nevertheless practical limitations on the sample size. In terms of time, each participant had to be tested individually, with a week's interval between the personality test and the TAP test. Further, it was difficult to convince translators to sit to the two tests (see 7.5.2 and 7.5.3) and to respond to the post-translation questionnaire. Under the circumstances, the sample size was the best I could do in under the time and social constraints.

7.6. Contributions to the field and avenues for future research

Perhaps the most important feature of this research is its shift of focus from a study of the translation *product* to the study of the translation *producer*. This might as well be considered

a small step forward in 'translator studies', shedding new light on the psychological aspects of the translators' persona.

In addition to the link between Personification and the personality traits of translators (the main focus and core of this research), this study sought to explore risk management in translation, with special emphasis on the translators' persona and attitudes to risk situations and the solutions they adopted as risk-taking, risk-transferring or risk-averse translators (see 4.5).

In view of all of the above, it seems interesting to consider the possibility of a trait theory of translation, which calls for further research and/or even the development of new methods of looking into the minds of the translators.

As already explained under 6.5.4. this research was done using the NEO-FFI with focus on the three personality traits of Agreeableness, Conscientiousness and Openness-to-experience. However, there are many more psychological methods from the point of view of which the translator's persona can be studied, including cross-cultural psychology. A cross-cultural perspective studies how people from different cultural backgrounds react to and in a particular situation. It thus seems interesting to consider the translator's behaviour from the perspective of cross-cultural studies, testing for personality differences between translators from different cultures. One might for example look for personality differences between European and Persian translators, given the different ways in which different cultures react to TAPs (see 6.5.1 above).

Another question that came to my mind in the course of this research, especially with regard to the effects of experience (7.3.2), is whether translation can be considered a means for a constant *redefinition* of the self. Is the translator's personality and identity constantly changing in confrontation with the cultural other? If so, what would be the role of personalities? This, however, would require a longitudinal study of the translator's personality, as opposed to the synchronic study presented here.

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Annex A. Experiment materials

All documents presented to the translators in this research are brought here for further information.

Considering that the main text was presented in three different formats, two different questionnaires were devised to match the purpose of each format of the main text.

A1. Instructions sheet

The TAP test instructions sheet was distributed prior to the test in order to explain the purpose of the research and how the translators were expected to proceed with the Think-aloud task. It was originally written in English and later translated into the Persian language for ease of reference for the subjects. It read as follows:

Test instructions

This translation is for a study on the psychology of translating translators.

The translations are for academic use only, serving to fulfill requirements of a PhD in Translation and Intercultural Studies. Your name will not be used in the research process or in any publications.

You are allowed to use online resources and dictionaries while you translate.

You have a maximum of 2 hours to complete the translation, although you may finish earlier if you like.

Please translate the text as if it were for publication in an anthology of texts about literary translation, intended for monolingual people who read novels. The text should make the reader interested in the complexity of translation.

As you translate, you should attempt to say everything that crosses your mind. For example, "How do I say this?", "I don't understand", "Ah, that could be the answer!", "I'll come back to this later", and so on. You should also describe the actual actions you are performing (e.g. that you are opening the document, looking in Google, etc.). If in doubt, feel free to say as much as possible. You can say things in English and/or Persian.

When you have finished the translation, you will be asked to fill out a short questionnaire about how you felt when translating. The questionnaire requires no more than 5 minutes.

Thank you for your time and help.

A2. Warm-up and main texts for translation

As already explained above, the main text was given in three different formats for translation. The warm-up text, however, was the same for all of the translators and it was mainly intended to familiarise them with the thinking-aloud activity before approaching the main text and the actual translation.

A2.1. Main text 1

This text contained both iconic and linguistic information on the author.



Information about the author

Doris Kareva, a well-known poet and translator, studied English language and literature at the University of Tartu. Working as the literary editor of the cultural weekly *Sirp*, she was for sixteen years the Secretary General of the Estonian National Commission for UNESCO.

Lost and Found in Translation

Translation seems to be an excellent metaphor for consciousness. From time immemorial, when we have been trying to understand and be understood, we have been trying to translate.

Since different languages offer different possibilities, something always has to be lost in the process of translation—and sometimes, something can also be found. It even happens that, when being translated, the author discovers something within his or her text of which he or she was not aware before. For example, witnessing my poetry translated into a ballet by a Canadian choreographer, into music by a Dutch composer, and into a play by a Thai theatre group, was quite an amazing experience, reaching beyond not only the borders of language, but also of cultural expression.

I truly believe that translating has an element of alchemy in it; it is complete transformation—or, as the alchemists say, transmutation. And it is not only the text that is transformed. Within the process something changes also in the translator. For translating is first and foremost a deep experience of understanding; therefore it has a strong transformative influence on the one who takes on the responsibility of translation.

Needless to say, I am not speaking here about technical translation, or interpretation. The example of this, as the story goes, is that when testing the first translation machine, a sentence from the Bible: “The spirit is ready, but the flesh is weak,” was given for translation from English into Russian, and back again. The final sentence received was: “Vodka is good, but meat is rotten.” And sadly enough, translations like this occur very often. Sometimes they can even create a rather comical effect, as when “Bye-bye, baby, goodbye” is understood as “Buy, buy the infant, that's a great purchase!” However, there are much more subtle, yet no less sad misinterpretations.

What is a very simple everyday phrase in one language may become grandiose or awkward, incorrectly symbolic or senseless, in the other language. For example, “sitting in the sun,” in Estonian, is literally “sitting in the hand of the Sun;” “visiting someone” is going “into his or her root.” In poetry one can use everyday meaning blended with the metaphorical—but this double meaning is always puzzling for a translator, just as the use of various homonyms as puns is.

Sometimes, however, it is possible to achieve a good translation even if the translator does not know the original language. But then it takes two—the translator and an interpreter or transliterator—and good cooperation. If the author and translator share at least one common language it is possible to work together.

In order to translate a literary text—particularly poetry—one must commit oneself quite like an actor does. One must let go of all habits and one's ego.

I remember when I translated Shakespeare I could not help talking in his meter for months. At first people were puzzled, but then they got used to it and sometimes even replied in the same way. It was only when my body had

adjusted itself to Shakespeare's rhythm that I could talk and write naturally in it, and that puns came to my mind without thinking.

Number of words to be translated: 534

A2.2. Main text 2

This text contained only iconic information on the author and no linguistic information was made available to the translator. The text was the same as Main text 1.



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Number of words to be translated: 534

A2.3. Main text 3

This text offered the translator no information whatsoever on the author.

Lost and Found in Translation

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Since different languages offer different possibilities, something always has to be lost in the process of translation—and sometimes, something can also be found. It even happens that, when being translated, the author discovers something within his or her text of which he or she was not aware before. For example, witnessing my poetry translated into a ballet by a Canadian choreographer, into music by a Dutch composer, and into a play by a Thai theatre group, was quite an amazing experience, reaching beyond not only the borders of language, but also of cultural expression.

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Needless to say, I am not speaking here about technical translation, or interpretation. The example of this, as the story goes, is that when testing the first translation machine, a sentence from the Bible: "The spirit is ready, but the flesh is weak," was given for

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Number of words to be translated: 534

A3. Questionnaires

The questionnaires were also originally written in English and later translated into the Persian. They were of two types, corresponding with the main text.

A3.1. Questionnaire 1

This questionnaire asks if the translator had an image of the author in mind or thought about the author when translating. It thus corresponds with the texts that gave linguistic or iconic information on the author.

Full Name (optional):	Age:	Gender:
Occupation:	Education:	Years of experience as translator:
Blood type:		

The following questions refer to the text you have already translated. Please CIRCLE the number from 1 to 5 against the answer that best explains what you do when translating the text. A general question ends the questionnaire.

	(Never)	(Always)
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A4. Warm-up text

Books are both object and idea. Tangible in form, intangible in content, they express the mind of the author and find meaning in the imagination of readers. Reading is this private conversation, but books are all about sharing-sharing experience, knowledge and understanding.

The global book market is deeply affected by the rise of e-books and downloadable content.

A5. Research release form

The following form was distributed among all the participants prior to the test and it was signed by all.

RESEARCH PARTICIPANT RELEASE FORM

I voluntarily agree to participate in a translation test for research conducted for the Intercultural Studies Group at the Rovira i Virgili University in Tarragona, Spain.

I understand that this evaluation is being conducted by Mehrnaz Pirouznik and will be part of the subsequent doctoral dissertation supervised by Dr Anthony Pym.

I understand that the evaluation methods which may involve me are:

1. My completion of a personality test;
2. Audio recordings of my translation processes; and
3. My completion of a post-translation evaluation questionnaire.

I grant permission for the evaluation data generated from the above methods to be published in the dissertation and future publications.

I understand that the reports and publications will contain no identifiable information with regard to my name.

Name of research participant

Signature

Date

Annex B. Summaries of the performance results

In order to understand how these complex variables interact, it is not enough to look at the quantitative data alone. We must also investigate the qualitative data available on each of our subjects.

As already explained under section 3.5, I tested eight men and seven women. Short descriptions of the findings for each of the subjects, including their verbalisations and the microanalysis of the problematic segments are available in the Appendix.

Here I give the conclusions obtained from the self-report data (questionnaires and the NEO test results) provided by each subject, as well as general assessments of each subject obtained from analysing the TAPs.

Each data group will present information on the following:

1. The main text mode of presentation, total test time, maximum time allowed, the subject's use of the Internet and dictionary and doing a TAP in the warm-up. These will be presented as the "general data".
2. Sex, age, marital status, education, occupation, monthly income, being an amateur or a proficient translator, years of experience as translator, and blood type. These will be presented as "Bio metadata".

The frequency of the interaction types resulting from the TAPs (observational data), as well as the results of the NEO personality test analysis will also be offered separately in the "General and biographical data table" for each subject.

Prior to analysing the performances, it is important to note that my approach is initially quantitative. However, some interactions are qualitatively more important for the subject, and are thus considered as dominant by the subject even if they are infrequent. This explains one reason for a lack of a precise correspondence between the interactions revealed by observational data analysis and interactions reported by the subjects.

B1. Subject 1 (Subject code: Vaysin)

Table A1. General and biographical data for subject 1 (Vaysin)

General data		Bio metadata	
Biographical data of the author:		Sex:	W
Yes		Age:	33
Iconic data of the author:	Yes	Marital status:	M (no children)
Total test time:	1:25:41	Education:	Master's in Translation Studies
Maximum time allowed:	120 minutes	Occupation:	International Affairs Department of a bank.
Internet use:	No	Monthly income:	High
Dictionary use:	Yes	Experienced:	No (depicted as such by the subject and because this is not a main source of income for her).
Doing a TAP in the warm-up:	No	Years of experience:	7
		Blood type:	O
NEO personality test analysis report			
Personality trait		Score	
Openness to experience		31	
Agreeableness		30	
Conscientiousness		37	
Main text TAP analysis: Frequency of interaction types			
Interaction types	Number	Percentage	
Interaction with self	5	38.5	
Interaction with author	4	30.7	
Interaction with reader	2	15.4	
Interaction with text	2	15.4	
Interaction with commissioner	0	0	

Subject 1 (Vaysin) was identified as having a Conscientious personality. The responses to the questionnaire and the results of the TAP analysis both confirm that she personifies the textual author. However, the hierarchy of interactions indicated in the questionnaire is somewhat different from that obtained from the TAP analysis. When asked about the ways she finds solutions to her translation problems, the subject indicated interactions in the following order of frequency: author, text, reader and self, whereas her interactions in the translation performance were of the following order: self, author, reader, text. For actual verbalisations, see Table 1 on Interaction types as identified from the translator's verbalisations, under 3.4.2. She has therefore under-reported her interaction with herself and over-reported her interaction with the author. When asked about her behaviour with her personal belongings, she indicated that:

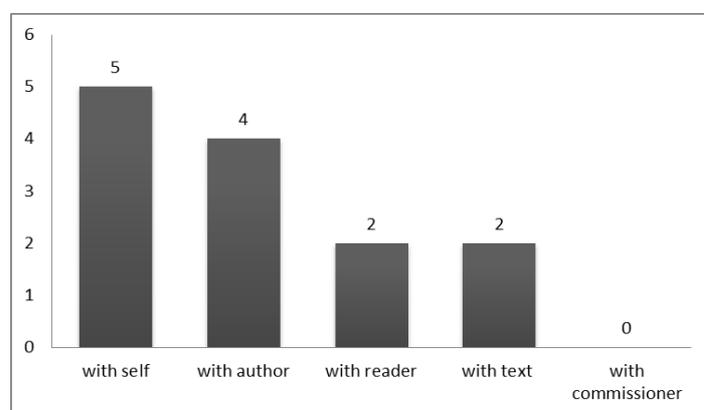
- 1) She always names her personal belongings.
- 2) She talks to them most of the time.
- 3) She respects her personal belongings.
- 4) She sometimes swears at her computer.

The main interaction types revealed in the TAPs are with herself and the author. Personification therefore exists here. She is also concerned about her readers, giving reader-based reasons for the cultural problems she encounters. Decision-making is reportedly easy for her in the sense that once she decides something, she does not change her mind. This is based on data obtained from the microanalysis of the problematic segments and the relevant verbalisations.

To solve the problems she encountered, the subject adopted Simplification and Substitution (see 3.8.2 for translation solution types and problem typology). She simplified difficult-to-translate segments (phrases, terms, etc.). There are also signs of the subject using Implication, where she avoids direct reference to “vodka” and “Bible” in her translation. Using these strategies indicates a concern for the readership and a will to satisfy the target culture. This simplification could also indicate a desire to avoid risks (R-) in translation. In parts of her TAPs (Table 1, under 3.4.2.), the readers of the target text are explicitly mentioned and taken in mind when deciding on a certain solution type.

The frequency of interactions for subject 1 is shown in Figure A1.

Figure A1. Frequency of interactions as absolute numbers for subject 1



In the case of same number interactions with “reader” and with “text”, greater weight is attached to interaction types with greater word length. To determine the word length, I counted the number of words for each interaction type. In the case of subject 1, the number of verbalisations for interaction with the reader was 107, while the number of spoken words for interaction with the text was 10. The word-length count measure for determining the depth of same-number interactions was based on the assumption that people interact more with the objects or persons that they speak/communicate with more.

B2. Subject 2 (Subject code: Giv)

Table A2. General and biographical data for subject 2 (Giv)

General data		Bio metadata	
Without iconic or biographical data.		Sex: M	
This subject was tested by the research supervisor as part of the pilot experiment.		Age: 38	
Total test time: 1:20:50		Marital status: S	
Total time allowed: 120 minutes		Education: Doctoral student in Translation Studies	
Internet use: No		Occupation: Doctoral student	
Dictionary use: Yes		Monthly income: Not specified	
NEO personality test analysis report		Experienced: Yes	
Personality trait		Years of experience: 15	
Openness to experience		Blood type: A	
Agreeableness			
Conscientiousness			
TAP analysis: Frequency of interaction types			
Interaction types	Numbers	Percentage	Comments
Interaction with self	16	38.09	The numbers obtained for this translator's interaction types are not very accurate. This is because his voice was not very clear in parts of the recordings and I could not make out what he said. However, the data obtained from analysing the TAPs revealed the already specified order. He verbalised in both English and Persian.
Interaction with reader	12	28.57	
Interaction with text	8	19.04	
Interaction with author	6	14.28	
Interaction with commissioner	0	0	
Warm-up text TAP analysis: Frequency of interaction types			
Being part of the initial pilot projects, a warm-up text was not available for translation and the idea to use a warm-up text occurred to me subsequent to this translator's test.			

The NEO personality test indicated the translator (Giv) was both open-to-experience and conscientious. Although scoring high on agreeableness, this trait was not as apparent in him as were the other two traits because his agreeableness score was not very different from the average Iranian student.

He did interact with the author but to a very low degree and without directly referring to the author. His interaction with the author was implicit in nature. For instance, he did not like part of the text and preferred it to be otherwise. In some places where the original text had a question mark, the translator explained that in his opinion the text would be better without the question mark and he translated it as an informative sentence without a question mark.

This translator, therefore, gave the impression that interaction with the author could also have taken place, albeit without using pronouns to refer to the author. I understood from

his verbalisations that personifying the textual author can also happen by asking indirect questions of the author, as already explained above. The same applies to interaction with the text. He did not directly refer to the text or use the “it” pronoun. This interaction took place in the form of affirmative or negative interactions with the text-as-discourse.

The verbalisations show reception problems to be the translator’s most frequently encountered difficulties. This explains his concern for the readership.

The questionnaire (self-report data) suggests the translator is reader-oriented. It confirms the results obtained from the observational data.

As already explained in Table 2 above, this subject was tested as part of the pilot experiment. The translator’s responses thus helped me improve the questionnaire quite considerably, especially when asking about the translator’s attitude to the text being translated. The questionnaire initially posed separate questions about the translator’s attitude to the narrator of the text and the author. I understood that these questions were distracting and they gave the translator the impression that the narrator is a different person from the author. As a result, I omitted the question asking about the narrator.

In response to the question asking about his attitude to the translation profession, the translator indicated that:

- 1) He translated for the love of it only at times.
- 2) He was sometimes forced into translating.

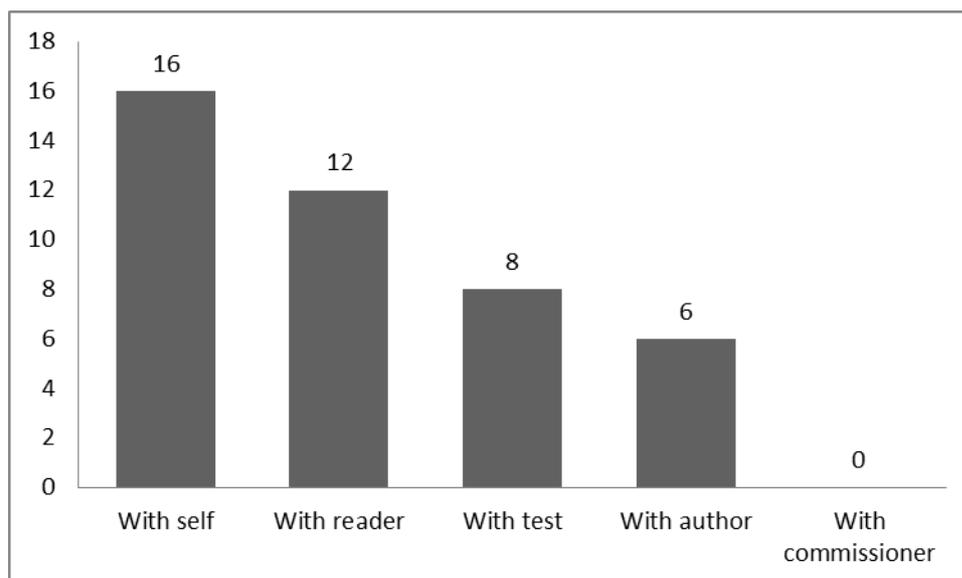
He proved not to be a personifier in real life. All his answers to the questions asking about his attitude to his personal belongings were negative, excluding any possibility of personification in real life.

The TAPs showed interaction with the reader was the most significant interaction type entered into by this translator, after interaction with the self.

The frequency of interactions for subject 2 is shown in Figure 2 below.

Because of the noise in the recordings, the numbers obtained for the interactions are not accurate. However, they are sufficient to offer a satisfactory schematic representation of the interaction types.

Figure A2. Frequency of interactions as absolute numbers for subject 2



B3. Subject 3 (Subject code: Farid)

Table A3. General and biographical data for subject 3 (Farid)

General data		Bio metadata	
Biographical data of the author: No		Sex: M	
Iconic data of the author: No		Age: 45	
Total test time: 1:39:34		Marital status: M (2 children)	
Maximum time allowed: 120 minutes		Education: Master's in Translation Studies	
Internet use: No		Occupation: Bank staff and translator	
Dictionary use: Yes		Monthly income: High	
Doing a TAP in the warm-up: No		Experienced: Yes	
		Years of experience: 9+	
		Blood type: B+	
NEO personality test analysis report			
Personality trait		Score	
Openness to experience		35	
Agreeableness		33	
Conscientiousness		22	
Main text TAP analysis: Frequency of interaction types			
Interaction types	Number	Percentage	
Interaction with self	3	42.9	
Interaction with author	2	28.6	
Interaction with text	1	14.28	
Interaction with reader	1	14.28	
Interaction with commissioner	0	0	

The results obtained from the subject's self-report data (questionnaire) showed that the subject interacted mainly with himself and the text. This is because his response to the question asking about the frequency of finding solutions to his problems by thinking about his personal experiences was "always" and his second choice was "the text". In response to the same question, the reader ranked third and the author came last.

The subject did not seem much of a personifier in everyday life because he responded negatively to all the questions about the author and about his personal attitude towards his belongings. When asked if he had an image of the author in mind when translating, his response was “no”.

He indicated he was fond of his profession as a translator: when asked if he translated for the love of it, or because he had to, his responses were that he:

- 1) Translated for the love of it.
- 2) Was rarely forced into translating.

This translator was analysed as being open-to-experience, according to the NEO personality test.

He mainly encountered “word choice and textual” and “authorial intention and re-expression” problems (for typology of problems see 3.8.2), as indicated from analysing the TAPs in the microanalysis of the three problematic segments.

Making a final decision was somewhat difficult for him and in most cases he postponed decisions until his revision of the whole translation. This is based on data obtained from the microanalysis of the problematic segments and the related verbalisations. His main interaction type was with himself. Personification does exist within the translator-person frame where he interacts with the author, but to a very low degree and not in the second person. The translator used the third-person pronoun in this case. This pronoun is used in the Persian language to refer to the absent person and it stands for either “she” or “he” in English. The example below is taken from the microanalysis of one of the problematic segments. It contains the spoken phrase in Persian (the language of the translator’s verbalisation) and its back-translation into English:

تونه منظورش باشه؟ خوب چی می
Well, what could the 'author/**he/she**' mean?

The parts in bold indicate pronoun use for interaction with the author.

The target audience was not a source of concern for him.

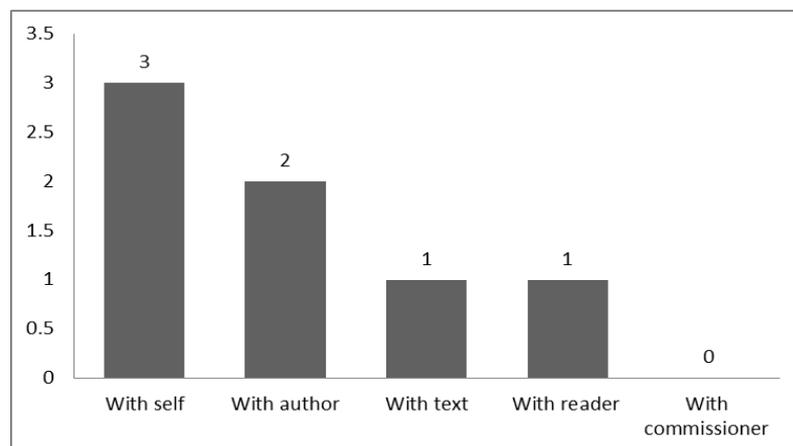
This subject is mainly a risk-taker (R+), as indicated from his adoption of the deletion and substitution strategies (for solution types, see 3.8.2).

The results of the questionnaire analysis (self-report data) and the results obtained from analysing the TAPs (observational data) are in conformity. In spite of the inevitable interactions in the translator-person frame, the subject (an open-to-experience personality type) did not prove to be a strong personifier. The TAPs indicate the subject’s indifference to his readers and

the author. He proved to be mainly self-centred. The translator's main interaction type was with himself.

The frequency of interactions for subject 3 is shown in Figure 3.

Figure A3. Frequency of interactions as absolute numbers for subject 3



In cases when the numbers of interactions are the same and the number of verbalised words are also the same for the same-number interactions, the most significant interaction reported in the questionnaire is considered as the prevalent interaction type, here being interaction with the text.

B4. Subject 4 (Subject code: Koroush)

Table A4. General and biographical data for subject 4 (Koroush)

General data	Bio metadata
Biodata:	Sex: M
Biographical data of the author: No	Age: 34
Iconic data of the author: Yes	Marital status: M (no children)
Total test time: 1:45:29	Education: Master's in Translation Studies
Maximum time allowed: 120 minutes	Occupation: Chief Officer in Charge, Department of International Affairs at a financial institution.
Internet use: No	Monthly income: High
Dictionary use: Yes	Experienced: Yes (translation was depicted by the subject as his second main source of income).
	Years of experience: about 10.
	Blood type: A+
NEO personality test analysis report	
Personality trait	Score
Openness to experience	31
Agreeableness	29
Conscientiousness	34
Main text TAP analysis: Frequency of interaction types	
Interaction types	Number Percentage

Interaction with reader	6	28.6
Interaction with author	6	28.6
Interaction with self	5	23.8
Interaction with text	3	14.3
Interaction with commissioner	1	4.7

Warm-up text TAP analysis: Frequency of interaction types

Interaction types	Number
Interaction with self	8
Interaction with commissioner	4
Interaction with author	2
Interaction with reader	0
Interaction with text	0

Considering that the warm-up results are not the basis of analysis, the percentage of the interaction types is not calculated.

The questionnaire confirmed the results of the main text TAP analysis, indicating that the translator's interactions were in the following order of frequency: the reader, the author, the translator's self, the text and lastly the commissioner.

The response to the questions about whether the translator has an image of the author in mind when translating the text, particularly his/her age and nationality, also indicated the existence of personification. According to the self-report data, the translator did have an image of the author in mind when translating the text: he thought of her as being middle-aged and possibly coming from one of the countries of the former Soviet Union (in his own words).

In everyday life the subject is not much of a personifier, but personification is not totally out of picture for him either. When asked about his attitude towards his personal belongings his responses indicated that he:

- 1) Respects his personal belongings.
- 2) Sometimes talks to them.
- 3) Gives them names, at times.

The personality test indicates this subject is on the average for all three traits (the results of the NEO test are compared to the results obtained for the average Iranian college student on each of the traits).

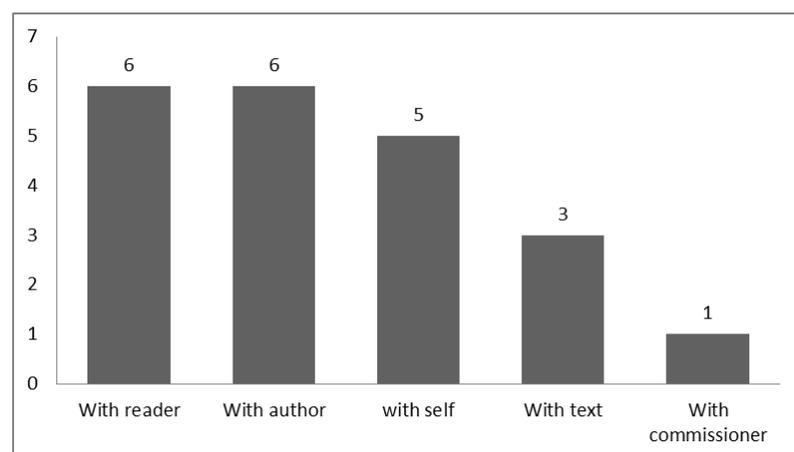
The problems the subject spent time on often concerned the target audience, although he experienced all three types of problems (Word choice and textual, Authorial intention and re-expression, and Reception; see 3.8.2) in translating the three problematic segments. The main problem-solving strategies adopted were substitution, literalism and re-conceptualisation, suggesting he was both risk-taking (R+) and risk-transferring (Rt) in his confrontation with translation problems.

Personification is an apparent attribute of this translator, specifically because the textual author is referred to as a person. The reference is made in Persian using the third- person pronoun. Another sign of the translator's interaction with the author is repetition of the word "author". Asking questions of the author and being in conflict with the author are attitudes revealed by the different types of questions asked of the author. This is evident from the translator's verbalisations and in the microanalysis of the three problematic segments.

The results obtained from the warm-up and the main text TAP analysis both confirm the existence of personification. The difference between the interaction types, however, could possibly be attributed to the mode of text presentation in the warm-up and the main task (the impact(s) of information on the author on personification is discussed in the thesis (4.3 and 5.1))

The frequency of interactions for subject 4 is shown in Figure 4.

Figure A4. Frequency of interactions as absolute numbers for subject 4



Interaction with the reader scores higher than interaction with the author, despite their same numbers. The latter had a word count of 74, whereas interaction with the reader had a word count of 78.

B5. Subject 5 (Subject code: Vesta)

Table A5. General and biographical data for subject 5 (Vesta)

General data	Bio metadata
Biographical data of the author: No	Sex: W
Iconic data of the author: No	Age: 31
Total test time: 1:20:30	Marital status: S
	Education: Master's in Translation Studies

Maximum time allowed: 120 minutes	Occupation: Translator and journalist	
Internet use: Yes	Monthly income: Medium	
Dictionary use: Yes	Experience: Yes	
	Years of experience: 10	
	Blood type: B	
NEO personality test analysis report		
Personality trait	Score	
Openness to experience	38	
Agreeableness	38	
Conscientiousness	24	
TAP analysis: Frequency of interaction types		
Interaction types	Number	Percentage
Interaction with reader	20	43.5
Interaction with self	15	32.6
Interaction with commissioner	7	15.2
Interaction with text	4	8.7
Interaction with author	0	0
Warm-up text TAP analysis: Frequency of interaction types		
Interaction types	Number	
Interaction with self	20	
Interaction with commissioner	4	
Interaction with reader	3	
Interaction with author	1	
Interaction with text	0	

The results of the personality test indicate the translator is dominantly open-to-experience, although she also shows signs of agreeableness.

According to the main text TAP analysis, interaction with the reader is the most frequent interaction type displayed by this translator. The translator showed no sign of interaction with the textual author. Personification is thus not present here. The second most frequent interaction type in the translator-person frame is between the translator and the commissioner.

The translator's adoption of literalism in the three problematic segments (for the three problematic segments see 3.8.2) show her to be a risk-transferer (Rt).

Based on data obtained from microanalysis of the problematic segments and the relevant verbalisations, decision-making is easy for the translator in the sense that once she decides something she does not change her mind.

The warm-up text TAP analysis also showed similar results in regard to personification. The self-report data analysis, however, showed different results for the interaction types. When asked about the frequency of solving translation problems by reading the text carefully, thinking about the reader and author or taking account of personal experiences, the subject's responses identified the interactions in the following order of frequency:

- 1) Interaction with the text and self.

- 2) Interaction with the reader.
- 3) Interaction with the author (reported to happen rarely).

These results differ from those obtained from analysing the observational data. I think the translator has under-reported her interaction with the reader and over-reported her interaction with the text. However, both the self-report data and the observational data confirm the lack of personification in the translator's performance.

The responses to the question asking about her attitude to the translation profession confirm that the translator is fond of translation. She reported that she:

- 1) Translated for the love of it.
- 2) Was never forced into translating.

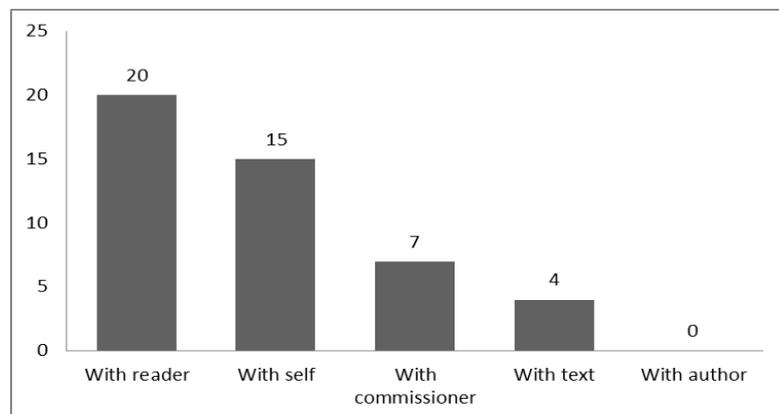
Moreover, the questionnaire showed that the translator was not a personifier in real life either. When asked about the frequency of giving names to objects, regarding objects as friends, swearing at her computer, and talking to her personal belongings, she denied talking to her personal belongings and said that she rarely named or respected them and chose "never" to answer the question about swearing at her computer.

The translator is not a personifier and there is no sign of personification in her translations. Although she reports having an image of the author in mind when translating and she considered the author to be of European origin and approximately fifty, she does not personify the textual author in her verbalisations.

The results of the questionnaire analysis thus confirm the results obtained from the TAP analysis: this open-to-experience subject does not personify the textual author and has her readers in mind when translating.

The frequency of interactions for subject 5 is shown in Figure 5.

Figure A5. Frequency of interactions as absolute numbers for subject 5



B6. Subject 6 (Subject code: Keyasha)

Table A6. General and biographical data for subject 6 (Keyasha)

General data	Bio metadata	
Biographical data of the author: No	Sex: M	
Iconic data of the author: Yes	Age: 33	
Total test time: 1:10:45	Marital status: M (One child)	
Maximum time allowed: 120 minutes	Education: Master's in Translation Studies	
Internet use: No	Occupation: Senior Expert, Protocol Department, Presidential Office	
Dictionary use: Yes	Monthly income: High	
	Experienced: Yes	
	Years of experience: 10	
	Blood type: O-	
NEO personality test analysis report		
Personality trait	Score	
Openness to experience	25	
Agreeableness	30	
Conscientiousness	42	
TAP analysis: Frequency of interaction types		
Interaction types	Number	Percentage
Interaction with commissioner	12	42.85
Interaction with self	9	32.14
Interaction with reader	5	17.85
Interaction with text	2	7.14
Interaction with author	0	0
Warm-up text TAP analysis: Frequency of interaction types		
Interaction types	Number	
Interaction with self	4	
Interaction with reader	3	
Interaction with author	2	
Interaction with text	0	
Interaction with commissioner	1	

The personality test analysis reported conscientiousness as the translator's dominant personality trait.

The main problem type identified in the microanalysis of the problematic segments was Word choice and textual. However, an overall analysis of the translator's verbalisations also showed the translator encountering Reception problems. This translator did not verbalise much.

The analysis of the main text TAPs showed that the translator did interact in the translator-person frame, but not in the translator-author frame. As such, no reportable instances of personification were encountered. However, the results were slightly different in the warm-up, where the translator personified the textual author to a very low, ignorable degree.

The translator's main interactions, therefore, happen with the commissioner, self, reader and the text. Some examples are as follows:

می‌خوام به معادل خوب برای متافور.

1) I want a good equivalent for metaphor. (Interaction with the self)

(first and foremost) این یک اصطلاح است)

2) This is an expression (first and foremost). (Interaction with the text)

روان تریشه ترجمه.

3) The translation will be more fluent. (Interaction with the reader)

خانم پیروزنیک بیا این کولرو خاموش کن.

4) Come and turn off the AC Ms Pirouznik. (Interaction with the commissioner)

Microanalysis of the problematic segments and the relevant verbalisations show that decision-making is easy for him in the sense that once he decides he does not change his mind. Based on the same data, literalism, deletion and addition are the main solution types adopted by the translator, suggesting he uses risk-transfer (Rt) in the case of literalism, and risk-aversion (R-) when deleting a key term and/or adding one that renders the TT less specific than the ST. For example:

Problematic segment: Translation seems to be an *excellent metaphor* for consciousness.

Related verbalisations:

می‌خوام به معادل خوب برای متافور.

I want a good equivalent for metaphor.

استعاره، کنایه؟

Metaphor, allusion?

- معنی عالی می‌ده، اما در کنارش از بی‌نظیر هم استفاده می‌کنم که روان‌تر باشه ترجمه. Excellent.

Excellent means superb, but I want to use unique in addition, to make the translation more fluent.

Literalism is adopted in the case of “metaphor”, suggesting the translator as a risk-transferer (Rt). Deletion and addition are adopted in the case of “excellent”. These strategies were adopted to make the translated text more appealing to the receiving culture, suggesting the translator as a risk-averse (R-).

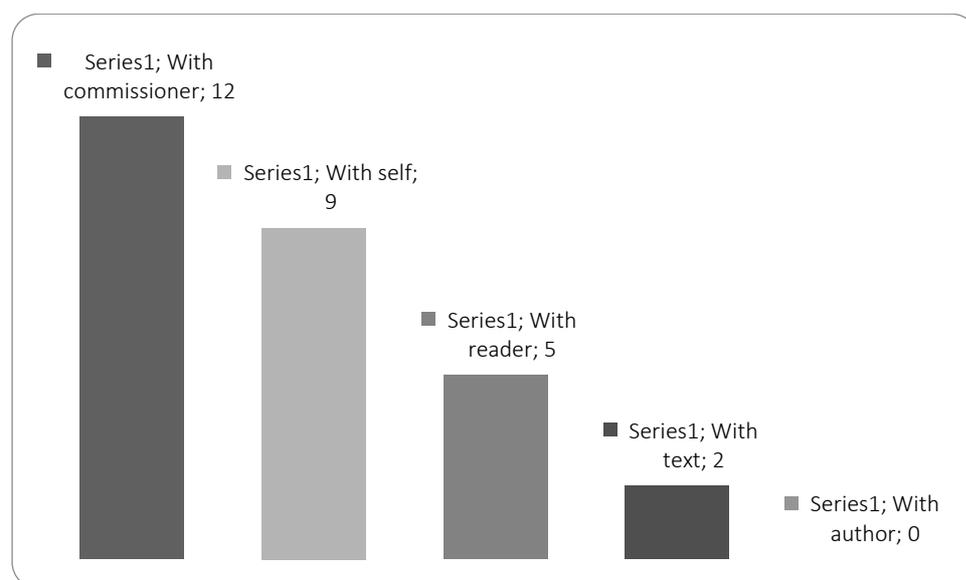
The questionnaire (self-report data) gave the translator’s interactions in the following order of magnitude: self, text, reader, author. This is different from the results obtained from analysing the observational data (TAPs).

The subject is fond of translation, because when asked if he translated for the love of it or was forced into translating, his answers showed his will to translate most of the time, and that he was never forced into translating. He personifies very little in real life. When asked about his behaviour with his personal belongings his responses indicated that:

- 1) He never names his personal belongings.
- 2) He rarely talks to them.
- 3) He respects his personal belongings most of the time.
- 4) He swears at his computer sometimes.

The frequency of interactions for subject 6 is shown in Figure 6.

Figure A6. Frequency of interactions as absolute numbers for subject 6



B7. Subject 7 (Subject code: Pardis)

Table A7. General and biographical data for subject 7 (Pardis)

General data	Bio metadata
Biographical data of the author: No	Sex: W
Iconic data of the author: No	Age: 32
Total test time: 1:25:17	Marital status: M (no children)
Maximum time allowed: 120 minutes	Education: Master's student in Translation Studies
Internet use: No	Occupation: Governmental sector employee
Dictionary use: Yes	Monthly income: High
	Experienced: Yes
	Years of experience: 10+
	Blood type: O+

Personality trait	Score	
Openness to experience	30	
Agreeableness	39	
Conscientiousness	47	
TAP analysis: Frequency of interaction types		
Interaction types	Number	Percentage
Interaction with self	40	34.78
Interaction with text	33	28.69
Interaction with commissioner	29	25.21
Interaction with reader	9	7.82
Interaction with author	4	3.47
Warm-up text TAP analysis: Frequency of interaction types		
Interaction types	Number	The word count for interaction with the self is higher than the word count for interaction with the text.
Interaction with commissioner	7	
Interaction with self	3	
Interaction with text	3	
Interaction with author	0	
Interaction with reader	0	

The translator is analysed as being predominantly Conscientious, showing signs of Agreeableness as well. The main problem type identified in the microanalysis of the three problematic segments is Word choice and textual. However, the translator also encounters Authorial intention and re-expression and Reception problems.

The main text TAP analysis suggests the translator's main interaction types are with the self, text, commissioner, reader and the author. Interaction in the translator-person frame is significant, but personification (translator-author interaction) happens to a very low degree.

Decision-making is reportedly easy for the subject, in the sense that once she decides something she does not change her mind. To solve her problems, the translator adopts the three solution types of literalism, re-conceptualisation and transliteration, as indicated in the microanalysis of the three problematic segments. As such, the translator uses risk-aversion (R-), risk-taking (R+) and risk-transfer (Rt) to solve the different problems she identifies.

The responses to the questionnaire, however, do not confirm the results of the TAP analysis.

In response to the question on how she found solutions to her translation problems, the subject indicated her main interaction type to be with the text. As for the question of her attitude towards the readers, author and self, the translator said that she seldom took any of them into account in the process of translation. This is in contradiction with the results obtained from the observational data.

When asked if she had any idea about the author's age or nationality in the process of translation, the subject indicated that she never had the author in mind.

The subject is fond of translation because when asked if she translated for the love of it or was forced into translating, her answers showed:

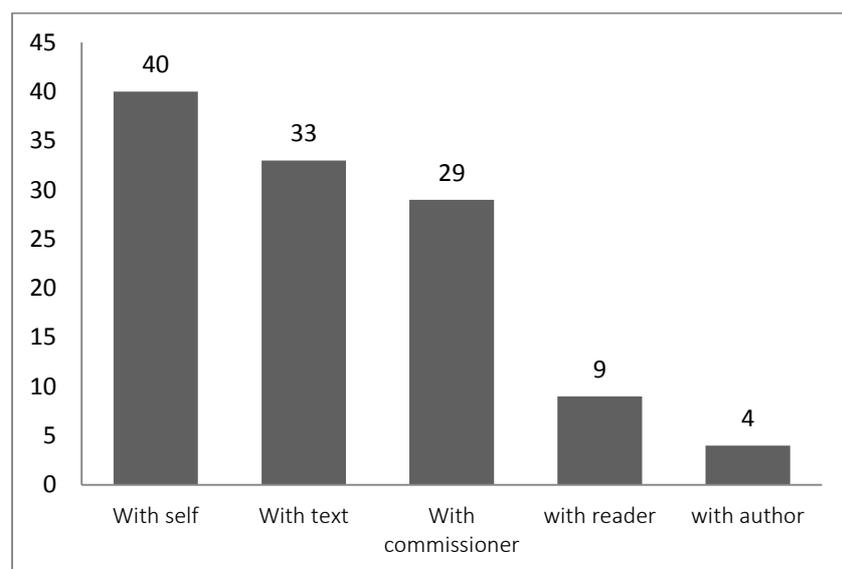
- 1) Her will to translate most of the time.
- 2) That she was never forced into translating.

Her responses to the question assessing the translator's behaviour with her personal belongings confirmed the result of the TAP analysis in that she personifies, but to a low degree. Her responses indicated that:

- 1) She names her personal belongings only sometimes.
- 2) She never talks to them.
- 3) She respects her personal belongings sometimes only.
- 4) She swears at her computer sometimes only.

The frequency of interactions for subject 7 is shown in Figure 7.

Figure A7. Frequency of interactions as absolute numbers for subject 7



B8. Subject 8 (Subject code: Roham)

Table A8. General and biographical data for subject 8 (Roham)

General data	Bio metadata
Biographical data of the author: No	Sex: M
Iconic data of the author: Yes	Age: 44
Total test time: 50 minutes	Marital status: M (one child)
Maximum time allowed: 120 minutes	Education: Bachelor's in Translation Studies
Internet use: Yes	Occupation: International affairs department of a financial institution.
Dictionary use: Yes	Monthly income: High

	Experienced: Yes	
	Years of experience: 16	
	Blood type: B-	
NEO personality test analysis report		
Personality trait	Score	
Openness to experience	18	
Agreeableness	41	
Conscientiousness	40	
TAP analysis: Frequency of interaction types		
Interaction types	Number	Percentage
Interaction with self	23	41.07
Interaction with text	15	26.78
Interaction with commissioner	10	17.85
Interaction with author	4	7.14
Interaction with reader	4	7.14
Warm-up text TAP analysis: Frequency of interaction types		
Interaction types	Number	
Interaction with commissioner	2	
Interaction with self	1	
Interaction with text	0	
Interaction with author	0	
Interaction with reader	0	

The subject scored high on both agreeableness and conscientiousness. The results of the microanalysis of the problematic segments show “Authorial intention and Re-expression” as the dominant problem type encountered by the translator. The translators’ analysis reports show how these problem types are represented (Annex A). Interaction in the translator-person frame is visible. Personification of the textual author took place in the third person. An example is as follows:

گفته مناسبانه ترجمه‌هایی از این قبیل اغلب اتفاق می‌افتد.

She says that unfortunately translations of this type frequently happen.

(reference in the third person)

Decision-making is reportedly easy for the subject, in the sense that once he decides something he does not change his mind.

The main problem-solving strategy adopted by this subject is “re-conceptualisation”, suggesting he is a risk-taker (R+) in the process of translation.

Problematic segment: But then it takes two-the translator and an interpreter or transliterator - and good cooperation.

Related verbalisations:

به نظرم این جمله‌اش، این پاراگرافه یه خورده لوسه. نگارنده خیلی قشنگ نوشته اما من خیلی خوشم نیومد.

- 1) This sentence of the text, this paragraph seems babyish to me. The writer has written it very well. But I didn't like it very much.

می‌گه که بعضی اوقات می‌شه به ترجمه خیلی خوب رو آدم انجام بده حتی اگه مترجمش زبان اصلی رو ندونه.

- 2) Its author says sometimes it is possible to carry out a very good translation even if the translator of a text doesn't know the original language.

در حقیقت با همکاری خوبشون صورت می‌گیره. البته گفته این با همکاری یک مترجم و یک مفسر

- 3) Of course, it says here that this happens with the cooperation of a translator and an interpreter — in fact it happens with their good cooperation.

حالا من اینارو می‌نویسم. ترجمه‌اش می‌کنم. هر چند بهش اعتقاد ندارم.

- 4) Now, I'll write and translate these although I don't believe in them.

سعی می‌کنم تعهدم به نگارنده‌اش را حفظ کنم.

- 5) I'll try to remain faithful to its writer.

Solution type: Re-conceptualisation

This solution type suggests the translator is a risk-taker (R+) (see 3.8.2. for description).

The questionnaire analysis does not confirm the results of the TAP analysis. The hierarchy of interactions obtained by the self-report data is somewhat different from that obtained from the observational data (TAPs). The translator reports interacting frequently with both the reader and the text. He determines his interaction with the author as his main interaction type. This does not concord with the TAP analysis reports, although personification of the textual author is visible in the TAPs.

The translator's responses to the question inquiring about his attitude to the translation profession indicate that:

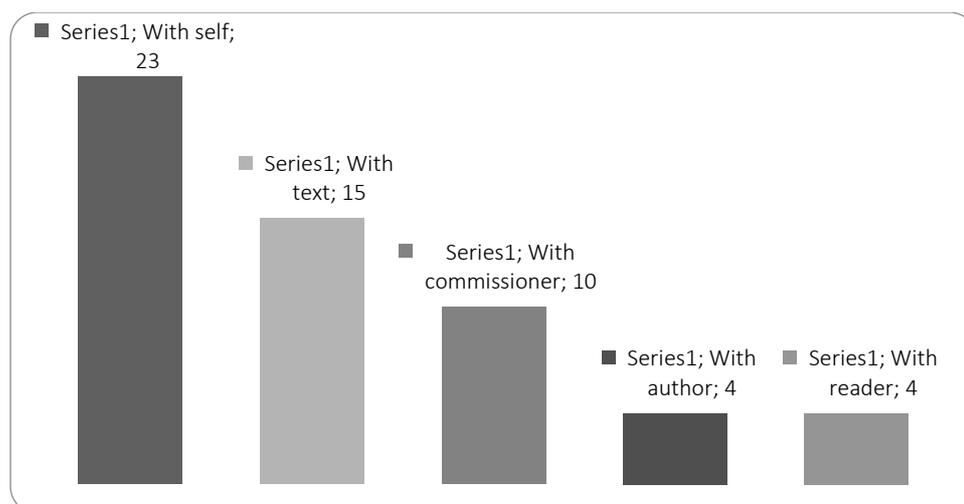
- 1) He always enjoys translating.
- 2) He is never forced into translating.

The translator is not a personifier in real life. To the question about his behaviour with his personal belongings, he responded that:

- 1) He never named his personal belongings.
- 2) He never talked to his personal belongings.
- 3) He respected his personal belongings most of the time.
- 4) He never swore at his computer.

The frequency of interactions for subject 8 is shown in Figure 8.

Figure A8. Frequency of interactions as absolute numbers for subject 8



Interaction with the author scores higher than interaction with the reader. The word count for the former is 24 and the word count for the latter is 14.

B9. Subject 9 (Subject code: Tiara)

Table A9. General and biographical data for subject 9 (Tiara)

General data	Bio metadata	
Biographical data of the author: No	Sex: W	
Iconic data of the author: Yes	Age: 32	
Total test time: 50:28	Marital status: M (no child)	
Maximum time allowed: 120 minutes	Education: Master's in Translation Studies	
Internet use: Yes	Occupation: University lecturer	
Dictionary use: Yes	Monthly income: Medium	
	Experienced: Yes	
	Years of experience: about 7	
	Blood type: A	
NEO personality test analysis report		
Personality trait	Score	
Openness to experience	32	
Agreeableness	33	
Conscientiousness	45	
TAP analysis: Frequency of interaction types		
Interaction types	Number	Percentage
Interaction with self	11	37.93
Interaction with text	10	34.48
Interaction with commissioner	5	17.24
Interaction with author	3	10.34
Interaction with reader	0	0
Warm-up text TAP analysis: Frequency of interaction types		
Interaction types	Number	
Interaction with self	19	
Interaction with commissioner	9	
Interaction with text	7	

Interaction with author	3
Interaction with reader	2

The personality test indicates subject 9 (Tiara) is predominantly Conscientious, while also possessing the characteristics of the Open-to-experience trait to some extent.

The TAP analysis and the microanalysis of the problematic segments identified “Word choice and textual” and “Authorial intention and re-expression” problems as the most common problems identified by the translator.

The translator has interacted with the textual author; thus, personification has taken place. She is concerned about the appropriateness of her translation, as is evident from her verbalisations (Annex A), which show her concern for the readers/receiving culture. Final decisions are postponed until she makes an overall revision of the whole translated text.

As evident from her verbalisations, the translator’s main solution type is “literalism”, suggesting she is risk-transfer (Rt) in the process of translation.

The readers are a main source of concern for the translator; she even refers to them explicitly. She also refers to the author directly three times in her verbalisations, although not in the translation of the problematic segments. Examples are as follows:

گه؟می بذار ببینم این خانمه که اینجا عکسشو کشیده چی

- 1) Let me see what this lady wants to say, the lady that her picture is drawn here?

(گه زبانهای (سکوت می

- 2) She says the languages that (silence)

(خواد بگه (سکوت مثلاً می

- 3) She wants to say for instance that (silence)

The responses to the questionnaire confirm the results of the TAP analysis with regard to the presence of personification. However, the hierarchy of interactions obtained is somewhat different from that obtained from the observational data analysis. When asked about the ways of finding solutions to her translation problems, her responses indicate interactions in the following order of magnitude: the reader, followed by the text, the translator’s self, and the author. Compared to the results obtained from the TAP analysis, this shows that the translator has under-reported her interaction with herself and over-reported her interaction with the text.

She is fond of translation. When asked about her attitude to translation, her responses indicate:

- 1) Her will to translate in most cases.

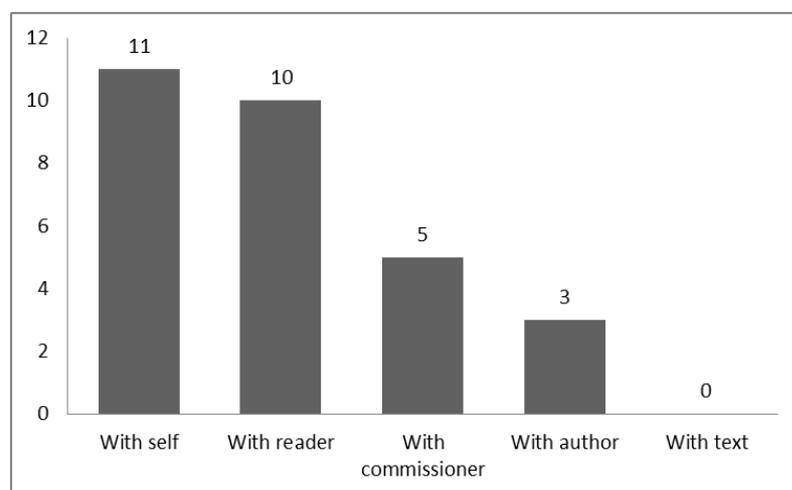
2) That she was never forced into translating.

The translator is a real-life personifier. When asked about her behaviour with her personal belongings her responses indicated that:

- 1) She sometimes names her personal belongings.
- 2) She sometimes talks to them.
- 3) She always respects her personal belongings.
- 4) She swears at her computer most of the time.

The frequency of interactions for subject 9 is shown in Figure 9.

Figure A9. Frequency of interactions as absolute numbers for subject 9



B10. Subject 10 (Subject code: Rodeen)

Table A10. General and biographical data for subject 10 (Rodeen)

General data	Bio metadata
Biographical data of the author: Yes	Sex: M
Iconic data of the author: Yes	Age: 35
Total test time: 1:27:22	Marital status: M (no child)
Maximum time allowed: 120 minutes	Education: Master's in Translation Studies
Internet use: Yes	Occupation: Lecturer and translator
Dictionary use: Yes	Monthly income: High
	Experienced: Yes
	Years of experience: 14
	Blood type: A+
NEO personality test analysis report	
Personality trait	Score
Openness to experience	32
Agreeableness	27
Conscientiousness	31
TAP analysis: Frequency of interaction types	
Interaction types	Number Percentage

Interaction with text	33	41.78
Interaction with self	26	32.91
Interaction with commissioner	11	13.92
Interaction with reader	5	6.32
Interaction with author	4	5.06
Warm-up text TAP analysis		
Interaction types	Number	Interaction with the commissioner stands higher than interaction with the text. The word count for the former is 30, while the word count for the latter is 16.
Interaction with text	6	
Interaction with commissioner	4	
Interaction with text	4	
Interaction with reader	1	
Interaction with author	0	

The translator is analysed by the NEO test as having an open-to-experience personality. The problem types encountered by this translator are mainly “Word choice and textual”. Personification of the textual author happened in the third person. An example is below:

آهان به نظرم منظورش همون "خودآگاهی" یا "وقوف"

- 1) Aha **she** must be referring here to “self-consciousness” or “awareness”.
(Third-person pronoun use)

Decision-making is reportedly easy for him in the sense that once he decides something he does not change his mind. To solve the problems encountered, the translator mainly adopted literalism, suggesting that he is risk-transferer (Rt).

The responses to the questionnaire confirm the results of the TAP analysis in that this translator interacts with the text most of the time, rarely considers the readers, and sometimes has the author in mind. However, the hierarchy of interactions obtained from the self-report data is somewhat different from that obtained from the TAP analysis (observational data): the translator has under-reported his interaction with himself.

When asked about his attitude to the translation profession, the translator’s responses indicated that:

- 1) He sometimes does not enjoy translating.
- 2) He is sometimes forced into translating.

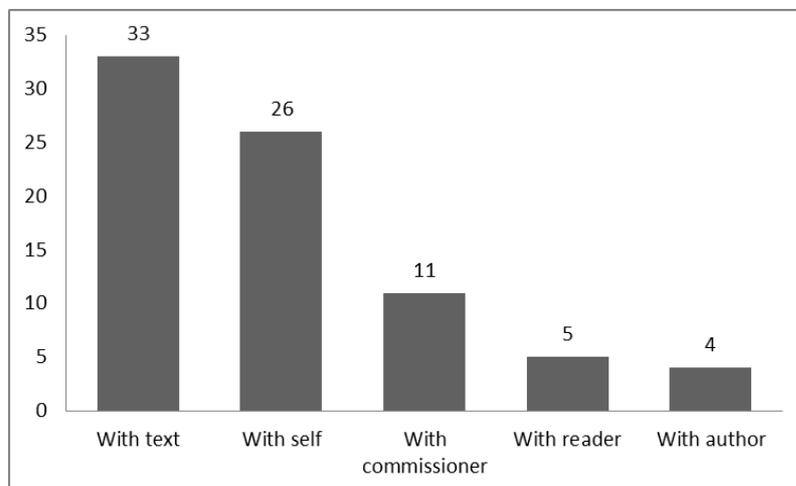
The translator self-identified as a non-personifier in real life. His responses to the relevant question indicated that he:

- 1) Rarely named his personal belongings.
- 2) Rarely talked to his personal belongings.
- 3) Seldom respected his personal belongings.

4) Sometimes swore at his computer.

The frequency of interactions for subject 10 is shown in Figure 10.

Figure A10. Frequency of interactions as absolute numbers for subject 10



B11. Subject 11 (Subject code: Teeva)

Table A11. General and biographical data for subject 11 (Teeva)

General data		Bio metadata	
Biographical data of the author: No		Sex: W	
Iconic data of the author: Yes		Age: 31	
Total test time: 55:16		Marital status: S	
Maximum time allowed: 120 minutes		Education: Master's in Psychology	
Internet use: Yes		Occupation: Practicing psychologist	
Dictionary use: Yes		Monthly income: Medium-low	
		Experienced: No	
		Years of experience: Sporadically about 10	
		Blood type: B+	
NEO personality test analysis report			
Personality trait		Score	
Openness to experience		40	
Agreeableness		45	
Conscientiousness		21	
TAP analysis: Frequency of interaction types			
Interaction types		Number	Percentage
Interaction with commissioner		16	50
Interaction with author		8	25
Interaction with self		5	14.4
Interaction with reader		3	10.6
Interaction with text		0	0
Warm-up text TAP analysis			
Interaction types		Number	
Interaction with text		5	
Interaction with commissioner		3	
Interaction with self		2	
Interaction with reader		0	

The translator is analysed as being open-to-experience and agreeable.

As evident from the overall analysis of the observational data (TAPs), interaction in the translator-author frame happens considerably in the third person and as indirect references to the author. However, personification is not evident in the microanalysis of the three problematic segments. The main solution type adopted by the translator was literalism, suggesting her dominant risk-management strategy is risk-transfer (Rt).

The hierarchy of interactions obtained in the warm-up was different from that obtained from the main text, which could be attributed to the mode of presentation of the text.

The results obtained from analysing the self-report data (questionnaire) confirmed the results obtained from the TAP analysis. When asked about the frequency of solving translation problems by reading the text carefully, thinking about the reader and author, or taking account of personal experiences, the subject's responses indicated interactions with the self and text as top priorities, followed by interaction with the author.

The subject reported being fond of translating, as indicated by her responses to the question asking about her attitude to translation, where she said she translated for the love of it and was never forced into translating. She proved to be a personifier.

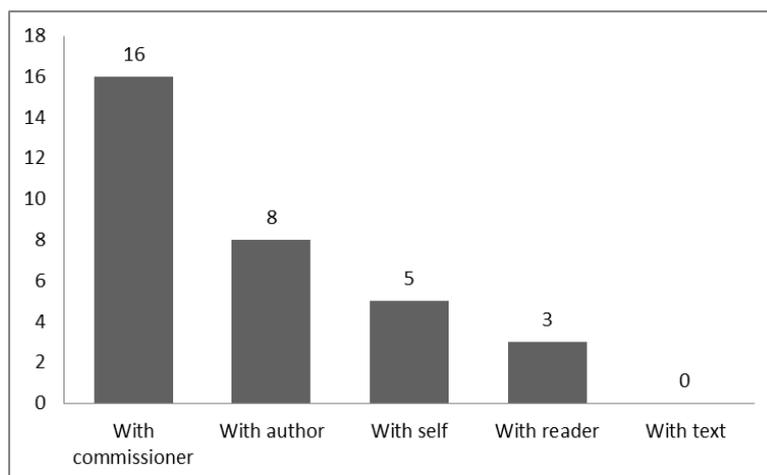
On the translator's relation with her personal belongings, and the issue of reported personification, my personal understanding is that the translator under-reported her interaction with her personal belongings. This is because when asked about the frequency of giving names to objects, regarding objects as friends, swearing at her computer, and talking to her personal belongings, she reported that she rarely named them and she respected them, and she chose "never" to answer the question about swearing at her computer. However, analysis of the observational data (the translator's TAPs) told a different story. In her TAPs she spoke to her mobile phone quite frequently, addressing her phone (an object) as a person (an instance of personification in real life). An example is given below:

زنه. قفل نشو دیگه (با موبایلش حرف می

Don't stop functioning/don't lock (she's talking to the dictionary programme in her mobile phone).

The frequency of interactions for subject 11 is shown in Figure 11.

Figure A11. Frequency of interactions as absolute numbers for subject 11



B12. Subject 12 (Subject code: Ario)

Table A12. General and biographical data for subject 12 (Ario)

General data		Bio metadata	
Biographical data of the author:		Sex: M	
Iconic data of the author: Yes		Age: 42	
Total test time: 52:12		Marital status: M (three children)	
Maximum time allowed: 120 minutes		Education: Master's in Translation Studies	
Internet use: No		Occupation: Business and translation	
Dictionary use: Yes		Monthly income: Medium	
		Experienced: Yes	
		Years of experience: 3	
		Blood type: O+	
NEO personality test analysis report			
Personality trait		Score	
Openness to experience		26	
Agreeableness		37	
Conscientiousness		36	
TAP analysis: Frequency of interaction types			
Interaction types	Number	Percentage	
Interaction with self	8	100	
Interaction with text	0	0	
Interaction with commissioner	0	0	
Interaction with reader	0	0	
Interaction with author	0	0	
Warm-up text TAP analysis			
Interaction types	Comments		
Interaction with self	The translator read and immediately translated the sentences.		
Interaction with text	He read the text and translated it without verbalising much and his main interaction type seemed to be with the text only, followed by the self.		
Interaction with commissioner			
Interaction with reader	Interaction with the text was reflected only in the translator's careful reading of the text and had no other indicator, such as pronoun use, etc.		
Interaction with author			

Interaction with the self was implied from the translator's occasional, very short silences (short intervals in verbalisations), which could reflect interaction with self.

When starting to translate the main text, the translator did not even read the author's information. Ignoring the author in this way might indicate that the translator does not intend to personify when translating.

The translator was analysed by the personality test as being both conscientious and agreeable. The main interaction types identified were with the text and with the translator's self. He showed no sign of personification, as is evident from his TAPs (observational data).

Based on the same data, the microanalysis of the problematic segments identified him as being a risk-transferer (Rt) in the management of translation problems, as seen in the translator's adoption of literalism and transliteration. An example is as follows:

Problematic segment: But then it takes two - the translator and an interpreter or transliterator - and good cooperation.

Related verbalisations:

را باید پیدا بکنم یا اینکه همینجور به صورت لغت به لغت ترجمه اش کنم. transliterator خوب من معنی

Well I must either find the meaning of transliterator or just translate it as it is, literally.

و یا ترانسلیتوریتور.

And/or transliterator.

Solution type:

Transliteration

This solution type suggests the translator as being a risk-transferer (Rt).

The subject indicated that decision-making was easy for him, in the sense that once he decided something, he did not change his mind.

When asked about the frequency of solving translation problems by reading the text carefully, thinking about the reader and author, or taking account of personal experiences, the subject's responses led to the following order of interactions: text, reader, author, and self.

These results obtained from analysing the translator's self-report data (questionnaire analysis) differ in part from that obtained from analysing the observational data (TAPs). I think that the translator here has over-reported his interaction with both the reader and the author and under-reported his interaction with the self.

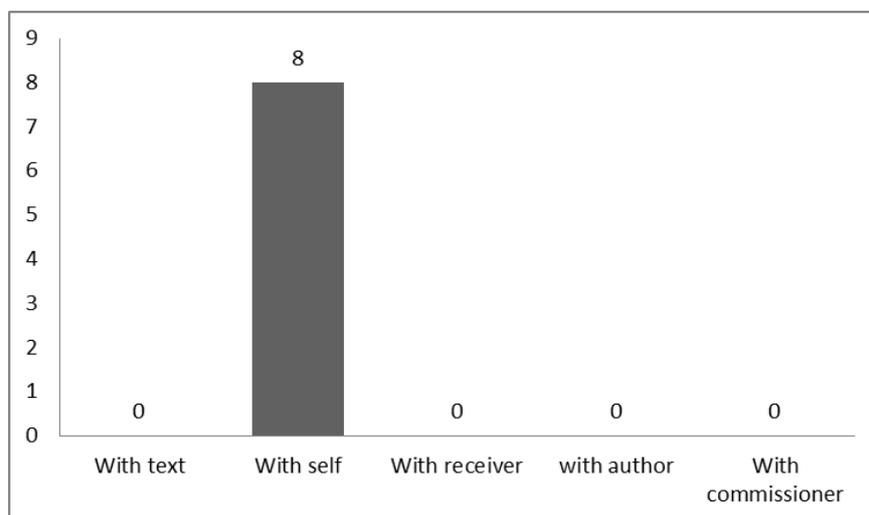
The translator is fond of his profession as a translator. When asked about his attitude to his profession he responded that he:

- 1) Translated for the love of it.
- 2) Was never forced into translating.

The self-report data identify him as being a non-personifier in real life. This is because when asked about the frequency of giving names to objects, regarding objects as friends, swearing at his computer, and talking to his personal belongings, he reported that he did not name or talk to his personal belongings. He respected them and chose “sometimes” in response to the question about swearing at his computer.

The frequency of interactions for subject 12 is shown in Figure 12.

Figure A12. Frequency of interactions as absolute numbers for subject 12



B13. Subject 13 (Subject code: Anahita)

Table A13. General and biographical data for subject 13 (Anahita)

General data	Bio metadata
Biographical data of the author: No	Sex: W
Iconic data of the author: No	Age: 30
Total test time: 1:19:39	Marital status: M (no child)
Maximum time allowed: 120 minutes	Education: Master's in British Studies
Internet use: No	Occupation: Head, Library and Archives, Iranian National Commission for UNESCO
Dictionary use: Yes	Monthly income: Medium
	Experienced: No
	Years of experience: 3 years
	Blood type: O+

NEO personality test analysis report		
Personality trait	Score	
Openness to experience	41	
Agreeableness	38	
Conscientiousness	32	
TAP analysis: Frequency of interaction types		
Interaction types	Number	Percentage
Interaction with self	18	41.86
Interaction with commissioner	13	30.23
Interaction with text	8	18.60
Interaction with author	4	9.30
Interaction with reader		
Warm-up text TAP analysis		
Interaction types	Number	Interaction with the author stands higher than interaction with the self. The word count for the former is 31, while this number is 29 for the latter.
Interaction with author	4	
Interaction with self	4	
Interaction with reader	2	
Interaction with text	1	
Interaction with commissioner	0	

The translator scored high on the two traits of Openness and Agreeableness.

The TAPs indicate that she identifies “Word choice and textual” and “Authorial intention and re-expression” problems, with the former being attributed a higher frequency. There is considerable personification. However, the translator interacts with the author mainly in the third person. Some examples are as follows:

حالا منظورش تو ترجمه چیه؟ مال قسمت گمشده هاست
Lost and found

Lost and found is about lost objects. Now what does s/he mean in translation?

کنم منظورش اینه که زبانهای مختلف برای یک واژه معانی مختلفی را منظورش اینه که (سکوت). فکر می
تعریف می کنند.

S/he means that (silence). I think s/he means that different languages offer different definitions for a single word.

Decision-making is reportedly easy for her in the sense that once she decides something she does not change her mind.

The data obtained from the analysis of the problematic segments indicate the translator is a risk-transferer (Rt) in translation, drawing on her frequent use of literalism for problem solving. However, the overall analysis of the translator’s verbalisations shows that she has also adopted the deletion strategy in her encounter with difficult-to-translate concepts, suggesting she is a risk-taker (R+) too.

The responses to the questionnaire confirm the results of the TAP analysis in that the translator personified the textual author. However, the hierarchy of interactions obtained from the self-report data analysis is somewhat different from the hierarchy obtained from the TAP analysis. When asked about the ways she found solutions to her translation problems, her responses indicated interactions with the author, text, reader, and self, where she has under-reported her interaction with herself.

When asked if she had any idea about the author's age or nationality in the process of translation, the subject indicated that she always had the author in mind and she thought of the author as being in the fifty to sixty age range, thinking that the author should either be European or American but not Asian.

Her responses to the questions asking about the translation depicted:

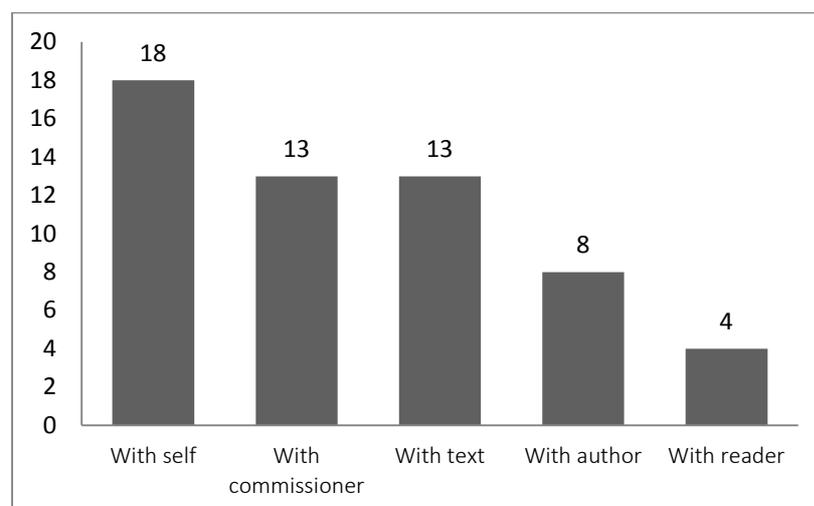
- 1) Her will to translate always.
- 2) That she was never forced into translating.

The translator reported being a real-life personifier. When asked about her behaviour with her personal belongings, her responses indicated that:

- 1) She named her personal belongings in most cases.
- 2) She talked to her personal belongings most of the time.
- 3) She respected her personal belongings most frequently.
- 4) She swore at her computer most of the time.

The frequency of interactions for subject 13 is shown in Figure A13.

Figure A13. Frequency of interactions as absolute numbers for subject 13



Interaction with the commissioner scores higher than interaction with the text because the word count for interaction with the commissioner is 219, while the word count for interaction with the text is 41.

B14. Subject 14 (Subject code: Parsiya)

Table A14. General and biographical data for subject 14 (Parsiya)

General data		Bio metadata	
Biographical data of the author:	Sex: M		
Yes	Age: 37		
Iconic data of the author: Yes	Marital status: M (one child)		
Total test time: 1:05	Education: Private Pilot License		
Maximum time allowed: 120 minutes	Occupation: Businessman		
Internet use: Yes	Monthly income: High		
Dictionary use: Yes	Experienced: yes		
	Years of experience: 16		
	Blood type: O+		
NEO personality test analysis reports			
Personality trait	Score		
Openness to experience	38		
Agreeableness	37		
Conscientiousness	39		
TAP analysis: Frequency of interaction types			
Interaction types	Number	Percentage	
Interaction with self	17		
Interaction with commissioner	16		
Interaction with text	13		
Interaction with reader	7		
Interaction with author	2		
Warm-up text TAP analysis: Frequency of interaction types			
Interaction types	Number	Interaction with the commissioner, with a word count of 9, stands higher than interaction with the author, with a word count of 5.	
Interaction with self	2		
Interaction with commissioner	1		
Interaction with author	1		
Interaction with text	0		
Interaction with reader	0		

According to the NEO personality test, the translator scored high on the two traits of openness to experience and conscientiousness.

The TAPs indicated that the translator personified the textual author.

The subject seemed to be a risk-taker as indicated from his very significant concern for his readers and his emphasis on conveying the concept in translation rather than producing a word-for-word translation of a text.

A microanalysis of the three problematic segments was not possible for this translator because his verbalisations, which were in the most part not task-related, were not constant and he has very interestingly recorded only 29 short speech parts for me, at most a-minute-and-a-half long.

However, a comparison between the results obtained from analysing the subject's warm-up and main text verbalisations confirms that interaction with the self is at the top of his list of interactions.

The questionnaire analysis offers a hierarchy different from that of the interactions obtained from analysing the TAPs. Here interaction with the text comes first, followed by interaction with the reader, self and author.

I suspect the subject under-reported his interaction with himself. This is evident from his verbalisations.

The translator is fond of his profession as a translator, because when asked about his attitude to his profession he responded that he:

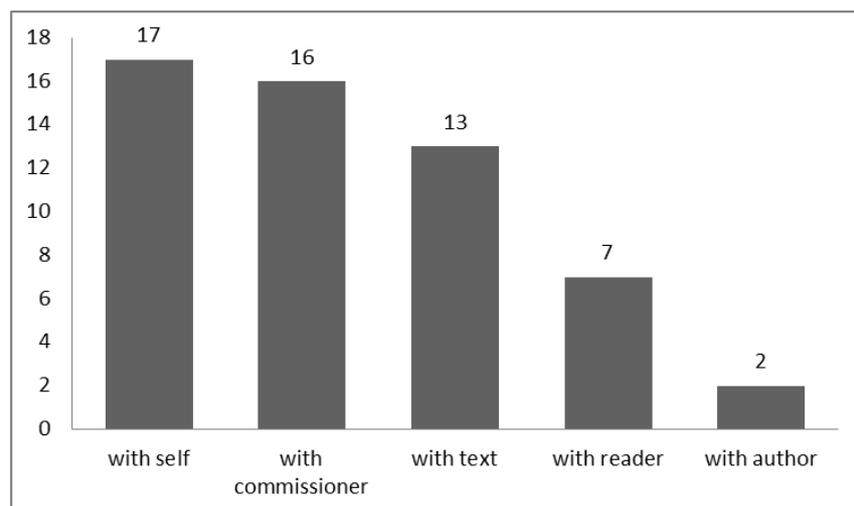
- 1) Translated for the love of it.
- 2) Was never forced into translating.

Additionally, the translator seems to have under-reported his interaction with his personal belongings. This is because in his verbalisations he is actually fighting, in a way, with the telephone for ringing frequently and racking his nerves and he says that yes at times he even swears at his computer when he is angry. However, in the questionnaire, his responses do not confirm his verbalisations on this specific matter.

Nevertheless, the translator proved to be a personifier in real life (as understood from listening to his TAPs), although he did not personify the textual author.

The frequency of interactions for subject 14 is shown in Figure A14.

Figure A14. Frequency of interactions as absolute numbers for subject 14



B15. Subject 15 (Subject code: Atousa)

Table A15. General and biographical data for subject 15 (Atousa)

General data		Bio metadata	
Biographical data of the author: No		Sex: W	
Iconic data of the author: No		Age: 34	
Total test time: 1:18:08		Marital status: D (one child)	
Maximum time allowed: 120 minutes		Education: Master's in Translation Studies	
Internet use: Yes		Occupation: Lecturer and translator	
Dictionary use: Yes		Monthly income: Medium	
		Experienced: Yes	
		Years of experience: 16	
		Blood type: B-	
NEO personality test analysis report			
Personality trait		Score	
Openness to experience		30	
Agreeableness		41	
Conscientiousness		45	
TAP analysis: Frequency of interaction types			
Interaction types		Number	Percentage
Interaction with self		27	40.29
Interaction with commissioner		13	19.40
Interaction with reader		12	17.91
Interaction with author		11	16.41
Interaction with text		4	5.97
Warm-up text TAP analysis: Frequency of interaction types			
Interaction types		Number	
Interaction with self		17	
Interaction with commissioner		16	
Interaction with reader		13	
Interaction with text		9	
Interaction with author		6	

This translator scored high on both the Conscientious and Agreeable personality traits. She encountered problems mainly of a “Word-choice and textual” nature. The translator’s main

interaction types were with the self, commissioner, reader and author (an indication of personification). She is concerned about the appropriateness of the text she produces, hence her interaction with the receiving culture/reader.

Decision-making is reportedly easy for her, in the sense that once she decides something she does not change her mind.

To solve the problems she encounters, she uses the simplification, deletion and literalism strategies, suggesting she is using risk-aversion (R-), risk-taking (R+) and risk-transfer (Rt) in the process of translation.

In parts of her TAPs, the readers of the target text are explicitly mentioned. The subject also interacts with the author directly in the intimate second person, using the pronoun "you" twice (other instances of personification are in the third person). In the microanalysis of the three problematic segments, however, she refers neither to the readers, nor to the author, explicitly. Examples from beyond the three problematic segments are as follows:

آوردی اینجا، فکر کردی ما باز گول میخوریم؟

1) **You**'ve used "for" here, thinking we'll be tricked, again?

داره که داری میگی؟ technical translation خوب اینا چه ربطی به

2) Well, what do these things that **you**'re trying to say have to do with technical translation, at all?

The questionnaire (self-report data) analysis confirms the results of the TAP analysis, with regard to personification. However, the hierarchy of interactions obtained for the self-report data is somewhat different from that obtained from the TAP analysis (observational data). When asked about the ways of finding solutions to her translation problems, her responses indicate interactions in the following order: text, reader, self, author, where she has under-reported her interaction with herself and over-reported her interaction with the text.

The TAPs revealed considerable personification, even in the second person. However, when asked if she had any idea about the author's age or nationality in the process of translation, her response was negative.

She is fond of translation because when asked if she translated for the love of it or was forced into translating, her answers indicated:

1) Her will to translate always.

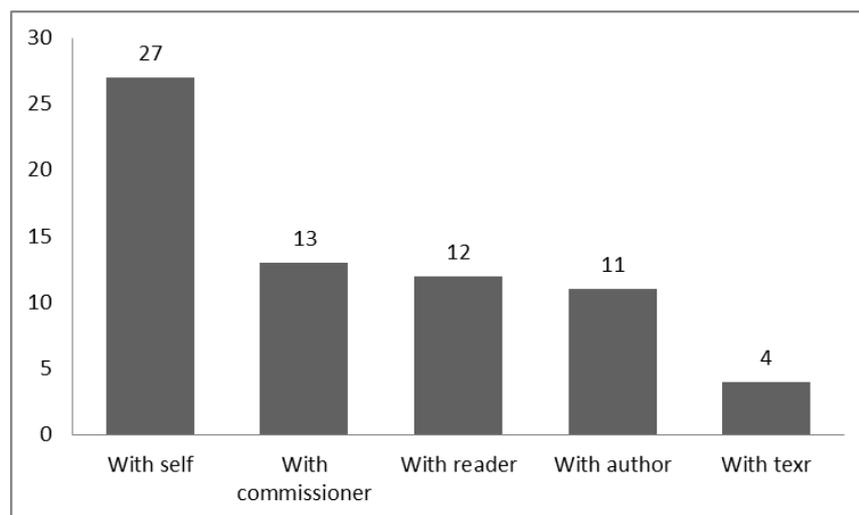
2) That she was never forced into translating.

She does personify in real life because when asked about her behaviour with her personal belongings her responses indicated that:

- 1) She always named her personal belongings.
- 2) She talked to them most of the time.
- 3) She respected her personal belongings most of the time.
- 4) She swore at her computer frequently.

The frequency of interactions for subject 15 is shown in Figure A15.

Figure A15. Frequency of interactions as absolute numbers for subject 15



B16 Subject 16 (Subject code: Keyarash)

Table A16. General and biographical data for subject 16 (Keyarash)

General data	Bio metadata	
Biodata:	Sex: M	
Biographical data of the author: Yes	Age: 48	
Iconic data of the author: Yes	Marital status: M (no child)	
Total test time: 2:08 (8 minutes in excess)	Education: Master's in Translation Studies	
Maximum time allowed: 120 minutes	Occupation: Engineer (He had a BSc in engineering and worked in that field)	
Internet use: No	Monthly income: High	
Dictionary use: Yes	Experienced: No	
	Experience as translator: 12 years	
	Blood type: A+	
NEO personality test analysis		
Personality trait	Score	
Openness to experience	25	
Agreeableness	28	
Conscientiousness	31	
TAP analysis: Frequency of interaction types		
Interaction types	Number	Percentage
Interaction with text	42	42
Interaction with commissioner	27	27
Interaction with self	26	26
Interaction with reader	4	4

Interaction with author	1	1
Warm-up text TAP analysis: Frequency of interaction types		
Interaction types	Number	
Interaction with self	10	
Interaction with text	7	
Interaction with commissioner	0	
Interaction with author	0	
Interaction with reader	0	

This translator was analysed as being on the average for all three traits, according to the NEO personality test.

The problem types most encountered by the translator were “Word-choice and textual” and “Authorial intention and re-expression”, as seen in the microanalysis of the problematic segments.

Interaction in the translator-person frame was significant, but personification (translator-author interaction) happened to a very low degree (only once and in the third person).

Decision-making is reportedly easy for this subject in the sense that once he decides something he does not change his mind. To solve problems, the translator adopts literalism, explicitation, deletion and addition, as seen in the microanalysis of the problematic segments, suggesting he uses risk-transfer (Rt), risk-aversion (R-) and risk-taking (R+) in his encounters with different problems.

The responses to the questionnaire confirm the results of the TAP analysis in that the main interaction type depicted here is with the text and the author is seldom taken into account. But when it comes to the translator’s interactions with the self, and readers, the results of the self-report data (questionnaire) do not support the results obtained from the observational data (the TAPs), where self, commissioner, reader and author stand in the second to fifth places in the ranking of the translator’s interaction types.

The subject is fond of translation because when asked if he translated for the love of it or was forced into translating, his answers revealed:

- 1) His will to translate most of the time.
- 2) That he was seldom forced into translating.

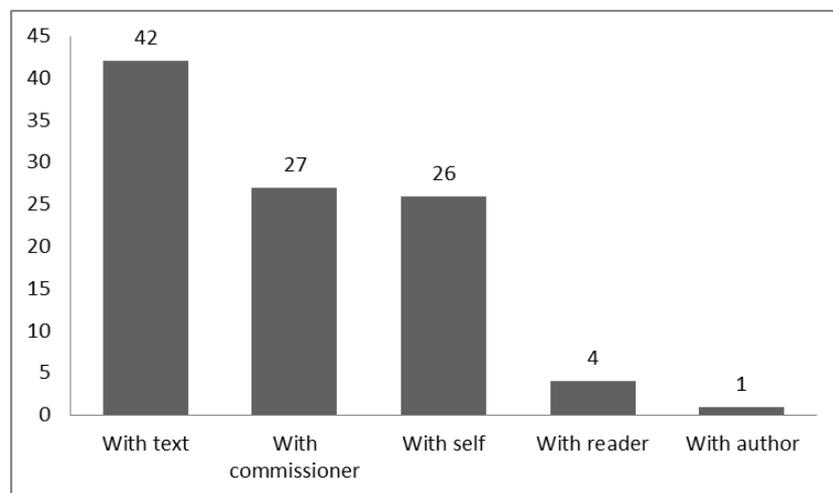
The responses to the question assessing the translator’s behaviour with his personal belongings confirmed the result of the TAP analysis in that he personifies, although the degree of this personification is quite low. The responses indicated that:

- 1) He never named his personal belongings.
- 2) He never talked to them.
- 3) He seldom respects his personal belongings.

4) He never swore at his computer.

The frequency of interactions for subject 16 is shown in Figure A16.

Figure A16. Frequency of interactions as absolute numbers for subject 16



Annex C. Subjects' analysis reports

The TAP recordings functioned as the subjects' observational data based on which a number of analysis reports were drawn up: a. reports in the warm-up (in case of availability of TAP recordings); b. reports in the main text; and c. microanalysis reports of segments considered to be problematic for the subjects. The segments were chosen equally for all to ensure an identical level of difficulty when comparing the subjects' attitude(s) to the text being translated. This gave us a better insight into the mentality of the translators dealing with same-strength problematic segments (3.8.2.). Parts of these reports that depicted the translators' traits were analysed by a psychoanalyst (Annex B) and parts depicting the subjects' interactions were analysed by myself by means of studying the translators' TAPs.

Annex B offers examples of three translators' verbalisations and their analyses as well as the microanalysis of the above-mentioned problematic segments. Each of the microanalyses end in a conclusion. Although the conclusions are already explained in detail under Annex B, they are brought here to give the reader a view of how results were reached in the process of the analyses.

Considering that the analysis reports are very long, I give examples of only three of the subjects' TAP reports in both the warm-up (if any) and main texts as well as the microanalysis of the above-mentioned problematic segments.

C1. TAP analysis: Roham

Table A17. Results of TAP analysis in the warm-up text for Roham

Phrases Used (Arguments)/or behaviour Indicating a specific type of interaction within the translator-text and/or translator-person frames of interaction	Type of interaction indicated
داونلود رو بگم چی؟ ذخیره کردن؟ What should I translate download into? Saving?	Interaction with self (1)
	Interaction with author (0)
	Interaction with text (0)
	Interaction with the receiving culture and/or reader (0)
همیشه تو داون لود من مشکل دارم. I always have problems with the word download. خوب بریم سراغ ترجمه اصلی. Well let's get on with the translation of the main text.	Interaction with commissioner (2)

Table A18. Results of TAP analysis in the main text for Roham

Phrases Used (Arguments)/or behavior indicating a specific type of interaction within the translator-text and/or translator-person frames of interaction	Type of interaction indicated
<p>بہترہ یہ نگاہ اول بکنم. یہ مروری بکنم کہ تیترش رو درست ترجمہ کنم. I'd better first take a look, review the whole thing, to translate its title properly.</p> <p>پیدا نکردم. lost and found. ہونوز یہ واژہ خوب برای عنوانش I still haven't found a good word for its title.</p> <p>بذار بنویسم هنر ترجمہ رو اما فکر می کنم یہ واژہ بہتر بتونم برایش پیدا کنم. Let me write "the art of translation", but I think I could find a better word for it.</p> <p>بذار ترجمہ کنم تا بعد. Let me translate and get back later.</p> <p>رو بذار نگاہ کنم. چون معانی متعددی داره. آهان تفسیر. اینجا Let me look up interpretation here because it has diverse meanings. Aha تفسیر (interpretation).</p> <p>جا انداختم. I missed it.</p> <p>یا نہ، بہترہ کہ جملہ رو بسطش بدم. Or not. I'd better expand the sentence.</p> <p>بہترہ تو دیکشنری بگردم. اما حوصلہ دیکشنری گشتن ندارم از اینترنت استفاده می کنم. I'd better look it up in the dictionary. But, I'm not in the mood of using a dictionary. I'd better use the internet.</p> <p>فکر می کنم درستہ دیگرہ. Well, I suppose its right.</p> <p>سعی می کنم از مثال خودش استفاده بکنم. I'll try to use an example from the text itself.</p> <p>من دارم ترجمہ مفہومی انجام می دم. I am doing conceptual translation (This translation strategy/solution is referred to as re-conceptualization).</p> <p>حالا من اینارو می نویسم. ترجمہ اش می کنم. ہر چند بہش اعتقاد ندارم. Now, I'll write and translate these although I don't believe in them.</p> <p>سعی می کنم تعہد بہ نگارندہ اش را حفظ کنم. I'll try to stay committed to its writer.</p> <p>کیف کردم. خودم از این ترجمہ ای کہ دارم می کنم خیلی خوشم می یاد. I enjoyed myself. I personally like the translation I'm doing.</p> <p>دیکشنری ادبی می خواد. این یکی و ببینم چی می گہ Let me see what this one says. It needs a literary dictionary.</p> <p>ہمونی رو کہ حدس می زنم می نویسم. I'll write what I guess. (This refers to the re-conceptualization strategy, which is based on guesswork).</p> <p>چقدر خوب نوشتم. خودم خوشم اومد. How well I wrote. I liked it myself.</p> <p>بہ خودم از 20، 19 می دم با این ترجمہ متن سخت. I give myself 19 out of 20 with this difficult translation. (Explanation: The highest score in the Persian educational system is 20).</p> <p>این جملہ رو بہترہ اصلاً ترجمہ نکنیم و انگلیسیش رو بنویسیم و توپاورقی توضیح بدهیم.</p>	<p>Interaction with self (23)</p> <p>In addition to the "I" indicator, this interaction type is identified through a translator's questioning of himself/herself, and a translator's inner struggle with the self.</p>

<p>We'd better not translate this sentence at all and write it's English and give information in the footnote. من خیلی خوشم نیومد. I didn't like it very much. من واقعاً ازش متنفرم. I really hate it. اینو من فراموش کردم. I've forgotten this. با اینکه می‌فهمم منظورش چیه اما واژه خیلی خوبی که بتونه متنو تحت تاثیر قرار بده هنوز پیدا نکردم. Although I understand its intention, I still haven't been able to find a good word that could influence the text.</p>	<p>Interaction with Author (4)</p> <p>(references in the 2nd and 3rd persons, with 2nd person references being stronger instances of personification, compared to references in the 3rd person)</p>
<hr/> <p>واژه قشنگی به کار برده بود. The author had used a nice word. از انجیل آورده. She has taken it from the bible. (reference in the 3rd person) گفته متأسفانه ترجمه‌هایی از این قبیل اغلب اتفاق می‌افتد. She says that unfortunately translations of this type frequently happen. (ref. in the 3rd person). می‌گه که. She says that (ref. in the 3rd person).</p>	<p>Interaction with Text (15)</p> <p>In addition to direct references to the text and careful reading, an indication of interactions with the text is the "affirmative or negative interaction with the text-as-discourse".</p>
<hr/> <p>هنر ترجمه. شاید این بهتر باشه. The art of translation. This might be better. مثلاً برای این عبارت "The example of these as the story goes is that when testing the first translation machine" الی آخر باید اینطوری شروع کرد. For instance, for the phrase, "the example of these as the story goes is that when testing the first translation machine", to the end, we must begin like this. خیلی جمله قشنگیه. It's a very nice sentence. ترجمه روسیش خیلی با حال‌تر شده. Its Russian translation is even more interesting. آهان Aha من کاملاً موافقم. I absolutely agree. Grandiose? Grandiose? به نظرم این جمله‌اش، این پاراگرافه یه خورده لوسه. نگارنده خیلی قشنگ نوشته اما من خیلی خوشم نیومد. This sentence of the text, this paragraph seems babyish to me. The writer has phrased it very well. But, I didn't like it very much. درسته برای ترجمه ادبی مثل شعر که من واقعاً ازش متنفرم و سخت‌ترین درس در دوران دانشجویی بود ترجمه ادبیات This is true for literary translation like poetry, which I really hate and it was the most difficult lesson when I was a university student, this literary translation. آهان? Ego? Ego? Aha از خودش بگذره? Let go of one's desires? اینو من فراموش کردم یه چیز ادبی هستش? Metre?</p>	<hr/> <p>Interaction with Text (15)</p> <p>In addition to direct references to the text and careful reading, an indication of interactions with the text is the "affirmative or negative interaction with the text-as-discourse".</p>

<p>Metre? I've forgotten this. It's something literary. Transmutation? می‌تونم درک کنم اما چون اصطلاح شیمی است من ترجیح می‌دم که به دیکشنری رجوع کنم. بعید هم می‌دونم که اینو تو دیکشنری فارسی پیدا بکنم. آهان داره. Transmutation? I can understand, but because it's a chemical terminology I would rather refer to a dictionary. I doubt it that I could find this in a Persian dictionary. Aha. It's there. می‌گه که بعضی اوقات می‌شه یه ترجمه خیلی خوب رو آدم انجام بده حتی اگه مترجمش زبان اصلی رو ندونه. Its author says sometimes it is possible to carry out a very good translation even if the translator of a text doesn't know the original language. البته گفته این با همکاری یک مترجم و یک مفسر—در حقیقت با همکاری خوبشون صورت می‌گیره. Of course, it says here that this happens with the cooperation of a translator and an interpreter—in fact it happens with their good cooperation.</p>	<p>Interaction with the receiving culture and/or reader (4)</p> <p>An indicator of this interaction type is the translator's excessive concern about the appropriateness and acceptability of the produced text.</p>
<hr/> <p>برای ایرانی‌ها بیشتر ملموسه. This is more tangible for Iranians. اینطور بهتره. It's better like this. خویشتن بهتره. (Self) خویشتن تعبیر بهتره. (Interpretation) تعبیر.</p> <hr/> <p>من بیشتر کار ترجمه اقتصادی کردم ولی به هر حال این متن بدی نیست. I've done economic translation mostly, but this isn't a bad text after all. می‌خوام سعی کنم ترجمه‌ام کلیشه‌ای نباشه، یعنی اون هدف مترجمو برآورده بکنه. I want to try to produce a translation that is not stereotypical, something that would meet the translator's cause. (Explanation: the translator must have meant the author, not the translator). از متنش خوشم میاد. مغز آدمو به چالش وا می‌داره یعنی باید مفهومی باشه. I like its text. It challenges the brain. It requires a conceptual translation. اینجا باید به دیکشنری رجوع کنم. I must use a dictionary here. بیشتر احساس خوبی بهم دست می‌ده که چقدر خوب می‌تونم ترجمه کنم. It gives me more a good feeling for how well I can translate. این متنی که می‌خونم که به نظرم سخت هم میاد ولی حقیقتش از ترجمه خودم خوشم اومد. This text that I am reading and it seems difficult to me, but honestly I like my translation. به نظرم این متنو یه شخص عادی به سختی ترجمه می‌کنه. با اینکه ظاهراً عادی هستش ولی کاملاً مفهومیه. Personally, I think an ordinary person will have difficulties translating this text. Although it looks normal, it is absolutely conceptual. البته یه صفحه بیشتره‌ها. قلمش ریزه. Of course it's more than a page. The print is small. ما با تکنولوژی خودمونو ادبته کردیم. We have adapted our self to technology. توی ترجمه آدم به سه چیز توجه می‌کنه. اولین مورد معنی هست که 65 درصد پاسخ رو به دست می‌آری. دیکشنری رو وقتی آدم مستاصل می‌شه نگاه می‌کنه.</p>	<p>Interaction with the commissioner (10)</p>

نه، برای اینکه ترجمه خودم رو خراب نکنم بهتره آکسفورد رو نگاه کنم ببینم چی می‌گه. چقدر هم ریزه. منم که کور.

In translation one pays attention to three things. The first point is meaning whereby you can reach 65% of the response. One sees a dictionary when one is helpless. No, in order not to ruin my own translation, I'd better take a look at the Oxford and see what it says. How small! And I am blind.

Table A19 Microanalysis of problematic segments for Roham

	Translation seems to be an <u>excellent metaphor</u> for consciousness. The translator has not verbalised this sentence.	
	2. ...reaching beyond not only the borders of language, but also of <u>cultural expression</u> . The translator has not verbalised this sentence.	
	3. But then it takes two—the translator and an interpreter or transliterator— and good cooperation.	
a.	Time spent to translate this sentence: (3:01) three minutes and one second.	
b.	Number of solutions reached: Different translations suggested for 'transliterator':	
	Spoken phrase (in Persian)	Back-translation
	مترجم	Translator
c.	Type of problem: Authorial intention and re-expression.	
d.	Number of decisions taken: One and not changed once taken.	
e.	Number of revisions: He read it out loud only once. He did not revise either his translation, or the ST aloud.	
f.	Pronouns used when translating this sentence (when referring to the author): None to refer to the author. He only said 'its author' once, but used no pronouns to refer to the author.	
g.	Interaction type indicated when translating this sentence: Interactions with text and self: به نظرم این جمله‌اش، این پاراگرافه یه خورده لوسه. نگارنده خیلی قشنگ نوشته اما من خیلی خوشم نیومد. This sentence of the text, this paragraph seems babyish to me. The writer has phrased it very well. But I didn't like it very much. می‌گه که بعضی اوقات می‌شه یه ترجمه خیلی خوب رو آدم انجام بده حتی اگه مترجمش زبان اصلی رو ندونه. Its author says sometimes it is possible to carry out a very good translation even if the translator of a text doesn't know the original language. البته گفته این با همکاری یک مترجم و یک مفسر—در حقیقت با همکاری خوبشون صورت می‌گیره. Of course, it says here that this happens with the cooperation of a translator and an interpreter—in fact it happens with their good cooperation. حالا من اینارو می‌نویسم. ترجمه‌اش می‌کنم. هر چند بهش اعتقاد ندارم. Now, I'll write and translate these although I don't believe in them. سعی می‌کنم تعهدم به نگارنده‌اش را حفظ کنم. I'll try to stay committed to its writer.	
h.	Problem solving strategy and/or solution type:	

Re-conceptualization

R+

Apart from very small points about his interests, the verbalizations were almost all task related.

Conclusion:

This translator, scoring high on both the conscientious and agreeable personality traits, encounters authorial intention and re-expression problems. The translator's main interaction types were with the self, text, commissioner, author and reader. Personification existed in the 3rd person and to a very low degree.

Decision-making is easy for him, in the sense that once he decides he does not change his mind.

To solve the problems he encounters, he mainly uses the "re-conceptualization" strategy, suggesting he is a risk-taker in the process of translation.

C2. TAP analysis: Tiara

Table A20. Results of TAP analysis in the main text for Tiara

Phrases Used (Arguments)/or behaviour Indicating a specific type of interaction within the translator-text and/or translator-person frames of interaction	Type of interaction indicated
<p>- فکر کنم گیج کننده بهتره I think confusing is a better choice</p> <p>- معنی جمله رو خوب نمی فهم I don't understand the meaning of the sentence properly</p> <p>- فکر می کنم I think so</p> <p>- حالا بذار ببینم Let me see now</p> <p>- ببینم چیکار کردم Let me see what I've done</p> <p>- "مرز" خوبه فکر می کنم "border" is good, I suppose</p> <p>- داچ هلندیه دیگه، آره؟ Dutch refers to a person from the Netherlands, right?</p> <p>- "فرای"، ماورا نذار، "فرای" "Trans", don't use over, "trans"</p> <p>- حقیقتاً چیه؟ عربیه؟ ? is it Arabic? حقیقتاً What is truly). حقیقتاً (The English for</p> <p>اول یه معادل خوب برای تایتل انتخاب کنم، یا نه بذارم آخر Should I first find a good equivalent for the title, or should I leave it for the end of the work</p> <p>دوباره سرچ می کنم تو گوگل I'll search it once more in Google</p>	<p>Interaction with Self (11)</p> <p>In addition to the "I" indicator, this interaction type is identified through a translator's questioning of himself/herself, and a translator's inner struggle with the self.</p> <p>Interaction with Author</p>

Let me see what this lady wants to say, the lady that her picture is drawn here? می‌گه زبانهای (سکوت) She says the languages that (silence) (سکوت) مثلاً می‌خواد بگه She wants to say for instance that (silence)	(3)
No instance of direct reference. Translator's careful reading of the text, only.	Interaction with Text (0)
نه این واژه خوب نیست No, this isn't a good term این جمله‌ها رو درست بنویسم. جمله‌بندیم بده I must write these sentences properly, the way I've written the sentences isn't good خوب، بده ترجمه‌ام Well, my translation is bad بذارم یا یه چیز بهتر؟ (marz) را مرز Should I translate border into "marz", or something better? بهتره اینجوری بنویسم I'd better write it this way بذارم understanding یه چیز بهتر برای I must translate understanding into something better بهتره (confusing) گیج کننده Confusing is better احساس می‌کنم برای خواننده مبهمه I feel it's ambiguous for the reader فکر می‌کنم بعضی جمله‌ها رو آگه بیشتر برای ترجمشون وقت می‌ذاشتم درکشون برای مخاطبم راحت‌تر می‌شد I feel if I had spent more time on translating some sentences, understanding them would have become much easier for my target audiences پازل را اینجا چه چیزی بگم بهتره؟ Puzzle What is the best word to use for puzzle here?	Interaction with the receiving culture and/or reader (10) An indicator of this interaction type is the translator's excessive concern about the appropriateness and acceptability of the text produced.
چک کنم ببینم اون‌ی که خانم نوشته با این که من ترجمه کردم مطابقت داره یا نه Check to see if what I've written corresponds to what the Lady has written, or not بذار تو یه ورق سفید بنویسم Let me write in a clean, white paper اینا ادیت می‌خواد. حالا بذار ترجمشو بکنم. آخرش ادیت می‌کنم. دارم چک می‌کنم تو دیکشنری These need to be edited. Let me first translate it. I'll edit it in the end. I'm checking it in the dictionary من اینو بتراشونم که مهرناز چشاش درد نگیره می‌بینم ترجمشو Let me sharpen this so Mehrnaz's eyes won't hurt looking at this بیخشید مهرناز اینقدر خط خط نوشتم Sorry Mehrnaz for scribbling	Interaction with the commissioner (5)

Table A21. Microanalysis of problematic segments for Tiara

1. Translation seems to be an <u>excellent metaphor</u> for consciousness.	
a.	Time spent to translate this sentence: 60 seconds
b.	Number of solutions reached: Different solutions/translations suggested for 'metaphor':

Spoken phrase (in Persian)	Back-translation
تشبیه	Simile
استعاره	Metaphor

Final choice: استعاره (metaphor)

- c. Type of problem:
Word choice and textual
- d. Number of revisions:
Twice
- e. Number of decisions taken:
One final
- f. Pronouns used when translating this sentence (when referring to the author):
None to refer to the author
- g. Interaction type indicated when translating this sentence:
With commissioner and with the translator's self
- بذار اول متافورو پیدا کنم
 - Let me find metaphor first
 - تشبیه دیگه فکر کنم
 - I suppose it means simile
 - یه دفعه دیگه چکش کنم. بذار برم اونور
 - I'll check it one more time. Let me move to the other side
 - "استعاره" است
 - It's metaphor (استعاره)
- h. Problem solving strategy and/or solution type:
Literalism
(Rt) She is risk-transfer, as indicated from the use of literalism.
The verbalizations were all task related.

2. ...reaching beyond not only the borders of language, but also of cultural expression.

- a. Time spent to translate this sentence:
40 (seconds)
- b. Number of solutions reached:
Different translations/solutions suggested for 'cultural expression':
- | Spoken Phrase (in Persian) | Back-translation |
|----------------------------|---------------------|
| بیان فرهنگی | Cultural expression |
- c. Type of problem:
No problem was encountered translating "cultural expression"
- d. Number of decisions taken:
One final
- e. Number of revisions:
Twice. "cultural expression" was read only twice
- f. Pronouns used when translating the phrase (when referring to the author):
None to refer to the author
- g. Interaction type indicated:
With self + commissioner + reader
اینا ادیت می‌خواد. حالا بذار ترجمشو بکنم. آخرش ادیت می‌کنم. دارم چک می‌کنم تو دیکشنری
These need to be edited. Let me first translate it. I'll edit it in the end. I'm checking it in the dictionary
بذار چکش کنم از تو دیکشنری
Let me check it in the dictionary
مرز خوبه فکر می‌کنم
"border" is good I suppose
"فرای"، "ماورا نذار"، "فرای"
"Trans", don't use over, "trans"
- h. Problem solving strategy and/or solution type:
Literalism

(Rt) risk-transfer
The verbalizations were all task related.

3. But then it takes two-the translator and an interpreter or transliterator- and good cooperation.

a. Time spent to translate this sentence:
1:33 (93 seconds)

b. Number of solutions reached:
Different translations suggested for 'transliterator':

phrase (in Persian)	translation
i. ترانویسی	i. Transliteration
ii. ترانویس	ii. transliterator

c. Type of problem:

Word choice and textual

d. Number of decisions taken:

One final

e. Number of revisions:
Twice

f. Pronouns used when translating this sentence (when referring to the author):

None to refer to the author

g. Interaction type indicated when translating this sentence:

With self

- چکش می‌کنم -

- I'll check it

- آها، ترانویس

- aha, transliterator

h. Problem solving strategy and/or solution type:

Literalism

(Rt) risk-transfer

The verbalisations were all task related

Conclusion: This translator, analysed as having a Conscientious personality, encounters problems mainly of Word choice and textual and the Authorial intention and re-expression nature (this type of problem is not evident in the microanalysis of the problematic segments, but is a source of problem in the overall analysis of the translator's verbalisations; see Table 20, above). The translator's main interaction types were with the self, commissioner, reader and author (an indication of personification). The translator is concerned about the appropriateness of the text she produces, hence her interaction with the receiving culture/reader. Decision-making is easy for her in the sense that once she decides she does not change her mind. To solve the problems she encounters, she mainly uses "literalism" strategy, suggesting she is risk-transferer in the process of translation.

In parts of her TAPs, the readers of the target text are explicitly mentioned. She also refers to the author directly three times in her TAPs. In the microanalysis of the three problematic segments however, she refers explicitly neither to the readers, nor to the author.

C3. TAP analysis: Atousa

Table A22. Results of TAP analysis in the main text for Atousa

Phrases Used (Arguments)/or behaviour Indicating a specific type of interaction within the translator-text and/or translator-person frames of interaction	Type of interaction indicated
<p>بذار چک کنیم دیکشنری رو ببینیم کلمه‌ای براش گذاشته فرهنگستان یا نه؟ Let me look it up in the dictionary to see if the Academy has coined a term for it, or not? (Academy=Academy of Persian Language and Literature) بذار از هزاره استفاده کنم Let me use Hezareh (Hezareh= Hezareh bilingual dictionary) آها، هلندی؟ Dutch چرا یادم رفت Why did I forget the meaning of "Dutch"? Aha, a person from the Netherlands را چطور بگیم؟ Expression, cultural expression, how should we translate it? را چی بگم؟ بهتره از اینترنت استفاده کنم تا کامپیوتر هم دلش نشکنه. نگه از من استفاده نکردی Transmutation into? I'd better surf the net, so the computer wouldn't end up heartbroken for not using it نمی‌دونم، گیج شدم اینجا I don't know, I'm confused here ما با اینترنت راحت‌تریم We're more comfortable with the internet رو جهش بذاریمش Shall we translate transmutation into transformation (جهش) من اصلاً اینو قبول ندارم. داغونه This isn't acceptable for me at all. It's awful را هم نمی‌دونم چی می‌شه I don't know what "puns" means either را تمام عیار بگیریم به جای خوب یا عالی؟ Should we translate "excellent" into "whole hearted", or shall I consider it as "excellent"? (in its literal form) excellent نه، تمام عیار نه. خیلی براش زیاده، برای No, not "whole hearted" it's too much for it, for "excellent" استعاره از فلان می‌گیم، آره؟ We say "a metaphor of something", right? به منظور امکانات است possibilities به نظر من اینجا I think "possibilities" refers to "facilities" here را چی بگیم تو فارسی؟ Choreographer? What should we translate "choreographer" to in the Persian? را چی بگیم؟ transliterator What should we translate "transliterator" into now? هی، اما اما But, but, all through را به نفر می‌گیریم و interpreter ما</p>	<p>Interaction with Self (27)</p> <p>In addition to the "I" indicator, this interaction type is identified through a translator's questioning of himself/herself, and a translator's inner struggle with the self.</p>

We will consider "translator" and "interpreter" as one

را به اصطلاحی برایش داشتیم تو ترجمه transliterator

We had a term for "transliterator" in translation

یعنی اون کسی که کمک می‌کنه تو ترجمه

It refers to the person that helps in the process of translation

بذار درش ببینم از اینجا

Let me look it up in here

رو چک کنم transliterate اصلاً نداره.

There's nothing here. Let me look up

"transliterate"

خودمون. نگارش واژه‌های یک زبان به زبان Penglish مثل

دیگر

Like our Penglish. Writing the words of one

language using the words of another language

(Penglish=Writing Persian, using English words)

بذاریم "واسطه"، و یک "واسطه"

Let's translate it into "broker", and a "broker"

منم وسواسی شدم

I'm getting picky

هستم perfectionist خودم می‌دونم که

I know I'm a perfectionist, myself

باز گول این متن انگلیسی رو خوردی؟

The English text tricked you again?

(Note: this translator had the habit of referring to herself in the plural, using "we" mainly instead of "I").

آوردی اینجا، فکر کردی ما باز گول می‌خوریم؟

You've used "for" here, thinking we'll be tricked, again?

ترجمه است؟ یا نه؟ genre اینجا منظورش

S/he must be referring to the translation 'genre' here? or not?

نه فکر می‌کنم اینجا منظورش اون نیست، به فن ترجمه برمی-
گرده منظورش

No, I don't think s/he's referring to that here, s/he's referring to translation technique

technical translation خوب اینجا داره مثال می‌آره از

s/he's bringing examples of technical translation, here

نه اینجا که چیز دیگه داره می‌گه اصلاً

No, s/he's saying something totally different, here

داره که داری technical translation خوب اینجا چه ربطی به می‌گی؟

Well, what do these things that you're trying to say have to do with technical translation, at all?

به جورایی اون منظورو می‌خواد بگه

S/he is speaking about intention, in a way

در مورد ترجمه‌هایی صحبت می‌کنه که منظور را می‌خواد

پرسونه

S/he is speaking about translations that are aimed at conveying intention/meaning

مثال‌هاش هم همینو می‌رسونه

The examples s/he has used also convey this

می‌خواد بگه ما اینجا راجع به ترجمه فنی صحبت می‌کنیم

Interaction with Author

(11)

(references in the 2nd and 3rd persons, with 2nd person references being stronger instances of personification, compared to references in the 3rd person)

<p>s/he's trying to say that technical translation is what matters, here منظورش ترجمه شفاهیه از interpretation By interpretation s/he's referring to oral translation</p>	<p>Interaction with Text (4)</p> <p>In addition to direct references to the text and careful reading, an indication of interactions with the text is the "affirmative or negative interaction with the text-as-discourse".</p>
<p>دقیقاً. مثل همون اتفاقی که الان توی متن قبلی برای من افتاد Exactly. Like what happened to me when translating the previous text چه جالب How interesting آره واقعاً Yes, absolutely آره، منم بهش اعتقاد دارم. وقتی مثل نویسنده فکر می‌کنی یا سعی می‌کنی سبک اونو اتخاذ کنی عین اون می‌نویسی Yes, I believe in this too. When you start thinking like the author, or try to adopt the author's style, you start writing like the author</p>	<p>Interaction with the receiving culture and/or reader (12)</p> <p>An indicator of this interaction type is the translator's excessive concern about the appropriateness and acceptability of the produced text.</p>
<p>این مسخره است، برای متن فورمال خوب نیست This is funny, it's not good for a formal text اما برای خواننده فارسی زبان قشنگتر و قابل درک تر است But, its nicer and more understandable for a Persian language reader اینجوری فارسی تره Its more Persian this way یه کلمه خوب دیگه‌ای براش هست There's another better word for it توانایی بهتره "Capability" sounds better توسط هم قشنگ نیست تو فارسی "By" doesn't sound good in Persian حالا رقص را می‌گن تو متنها نذارین. تو اداره ما که اینطوره Now they say not to use the term 'dance' in translations. At least, this is the way in our office چیزی به ذهنم نمیرسه که تنوین نداشته باشه تو فارسی I can't think of a word that is more Persian in the written form (this refers to writing style that has entered the language from Arabic) استحاله قشنگتره، فرهنگی تره Transformation is much nicer, more literary ناراحت کننده یا تأسف‌آور؟ تأسف‌آور قشنگتره Distressing, or unfortunate? Unfortunate is nicer یه خورده ثقیله برای فارسی It sounds a little difficult in Persian تو فارسی چجوری بگیم قشنگ بشه؟ How to say it in Persian to make it sound nicer?</p>	<p>Interaction with the commissioner (13)</p> <p>پس اینجا به فلسفه ترجمه می‌خواد کار داشته باشه نویسنده، و به این معنای اصلی‌ای که ترجمه اصلاً داره So the author's concerned with the philosophy of translation here and with the true meaning of translation را من از ما قبل تاریخ نوشتم I translated 'from time immemorial' into 'from pre-history until now' چی؟ "you must be the change you wish to see in the world?" چه جمله قشنگی نوشتی مهرناز جون روی تخت‌ها</p>

What? "you must be the change you wish to see in the world?", what a nice sentence you've written on your board, dear Mehrnaz

می‌خواد؟ pass کامپیوترت چرا کار نمی‌کنه؟

Why doesn't your computer work? Does it need a password?

پس چیکار کنیم؟ می‌خواد pass مهرناز چون عزیزم این

Dear Mehrnaz, this needs a password. What should we do?

منه اجازه می‌- commissioner حالا نمی‌دونم مهرناز چون که
 ده از رقص استفاده کنم یا نه؟

Now, I don't know if dear Mehrnaz, my commissioner, allows me to use the term 'dance' here, or not?

می‌گن به جای رقص حرکات موزون بذارین

They say we must use "harmonized/rhythmical movements" instead of "dance"

من پاراگرافها رو دارم مثل خودش مشخص می‌کنم که راحت باشه برات پیدا کردنشون و حتی مقایسه کردنشون

I'm identifying the paragraphs as they are identified in the source text so that finding them and comparing them would be easy for you

خدا رو شکر با متن ارتباط برقرار کردم و دارم می‌رم جلو مهرناز چون

Thank God, I'm engrossed in the text and I'm moving forward, dear Mehrnaz

چی بود مهرناز؟ password?

What was the password, Mehrnaz?

مهرناز ببین که ما گول متنو خوردیم این دفعه هم

See I'm once more tricked by the text, Mehrnaz

این از اوناس ها. یه وقتا متونی که به نظر ساده می‌بان ترجمشون سخته

This is one of those instances. Sometimes texts that seem easy are difficult to translate

Number of words to be translated را هم برات ترجمه

کنم عزیزم؟

Should I also translate "number of words to be translated" for you, dear?

Table A23. Microanalysis of problematic segments for Atousa

1. Translation seems to be an <u>excellent metaphor</u> for consciousness.											
a.	Time spent to translate this sentence: 37 seconds										
b.	Number of solutions reached: Different solutions/translations suggested for 'excellent':										
	<table border="1"> <thead> <tr> <th>Spoken phrase (in Persian)</th> <th>Back-translation</th> </tr> </thead> <tbody> <tr> <td>تمام عیار</td> <td>Whole heartedly</td> </tr> <tr> <td>خوب</td> <td>Good</td> </tr> <tr> <td>عالی</td> <td>Excellent</td> </tr> <tr> <td>بسیار خوبی</td> <td>Very good</td> </tr> </tbody> </table>	Spoken phrase (in Persian)	Back-translation	تمام عیار	Whole heartedly	خوب	Good	عالی	Excellent	بسیار خوبی	Very good
Spoken phrase (in Persian)	Back-translation										
تمام عیار	Whole heartedly										
خوب	Good										
عالی	Excellent										
بسیار خوبی	Very good										
	Final choice: very good										
c.	Type of problem: Word choice and textual										

d.	Number of revisions: Once the English and four times the translated sentence.						
e.	Number of decisions taken: Four translations proposed for "excellent", but once a final decision was taken it was not changed.						
f.	Pronouns used when translating this sentence (when referring to the author): None to refer to the author						
g.	Interaction type indicated when translating this sentence: <ul style="list-style-type: none"> - Excellent? عالی؟ یا خوب به جای بگیریم - Should we translate "excellent" into "whole hearted", or shall I consider it as "excellent"? (in its literal form) - excellent نه، تمام عیار نه. خیلی براش زیاده، برای - No, not "whole hearted" it's too much for it, for "excellent" - استعاره از فلان می‌گیم، آره؟ - We say "a metaphor of something", right? - مثلاً این استعاره از اونه - For example, this is a metaphor of that 						
h.	Problem solving strategy and/or solution type: Simplification R- (because when simplified the translation became less specific than its ST). The verbalizations were all task related.						
2. ...reaching beyond not only the borders of language, but also of cultural expression.							
a.	Time spent to translate this sentence: 32 seconds						
b.	Number of solutions reached: Different translations/solutions suggested for 'cultural expression':						
<table border="1" style="width: 100%;"> <tr> <td>Spoken Phrase (in Persian)</td> <td>Back-translation</td> </tr> <tr> <td>نمایش فرهنگی</td> <td>Cultural manifestation</td> </tr> <tr> <td>بیان فرهنگی</td> <td>Cultural expression</td> </tr> </table>		Spoken Phrase (in Persian)	Back-translation	نمایش فرهنگی	Cultural manifestation	بیان فرهنگی	Cultural expression
Spoken Phrase (in Persian)	Back-translation						
نمایش فرهنگی	Cultural manifestation						
بیان فرهنگی	Cultural expression						
Final choice: cultural expression							
c.	Type of problem: Word choice and textual						
d.	Number of decisions taken: One and not changed when decided upon						
e.	Number of revisions: Once the English and once the Persian						
f.	Pronouns used when translating the phrase (when referring to the author): None to refer to the author						
g.	Interaction type indicated: <ul style="list-style-type: none"> - Expression, cultural expression? را چطور بگیریم؟ - Expression, cultural expression, how should we translate it? - خیلی خوب، اکی - Very good, OK 						
h.	Problem solving strategy and/or solution type: Literalism Rt (risk-transfer) The verbalizations were all task related.						
3. But then it takes two-the translator and an interpreter or transliterator- and good cooperation.							
a.	Time spent to translate this sentence: 138 seconds						
b.	Number of solutions reached: Different translations suggested for 'transliterator':						
<table border="1" style="width: 100%;"> <tr> <td>Spoken phrase (in Persian)</td> <td>Back-translation</td> </tr> <tr> <td>ii. ترانویس</td> <td>iii. Transliterator</td> </tr> <tr> <td>iv. واسطه</td> <td>ii. Mediator</td> </tr> </table>		Spoken phrase (in Persian)	Back-translation	ii. ترانویس	iii. Transliterator	iv. واسطه	ii. Mediator
Spoken phrase (in Persian)	Back-translation						
ii. ترانویس	iii. Transliterator						
iv. واسطه	ii. Mediator						
c.	Type of problem:						

	Word choice and textual
d.	Number of decisions taken: One and not changed once decided upon
e.	Number of revisions: Twice the main sentence and more than three times the translation of the sentence
f.	Pronouns used when translating this sentence (when referring to the author): None to refer to the author
g.	Interaction type indicated when translating this sentence: <ul style="list-style-type: none">- را چی بگیریم؟ transliterator- What should we translate "transliterator" into now?- هی، اما اما- But, but, all through- را یه نفر می‌گیریم و interpreter- We will consider "translator" and "interpreter" as one- را یه اصطلاحی براش داشتیم تو ترجمه transliterator- We had a term for "transliterator" in translation- یعنی اون کسی که کمک می‌کنه تو ترجمه- It refers to the person that helps in the process of translation- بذار درش ببینم از اینجا- Let me look it up in here- رو چک کنم transliterate اصلاً نداره.- There's nothing here. Let me look up "transliterate"- خودمون. نگارش واژه‌های یک زبان به زبان دیگر Penglish مثل- Like our Penglish. Writing the words of one language using the letters of another language <p>(Penglish=Writing Persian, using English words)</p> <ul style="list-style-type: none">- بذاریم "واسطه"، و یک "واسطه"- Let's translate it into "mediator", and a "mediator"
h.	Problem solving strategy and/or solution type: Deletion (taking translator and interpreter as one) R+ (she deleted a word that was important in understanding the meaning of the sentence). Literalism Rt Re-conceptualisation R+ The verbalisations were all task related

Conclusion: This translator, analysed as having a Conscientious and Agreeable personality, encounters problems mainly of the Word choice and textual nature. The translator's main interaction types were with the self, commissioner, reader and author (an indication of personification). The translator is concerned about the appropriateness of the text she produces, hence her interaction with the receiving culture/reader.

Decision-making is easy for her, in the sense that once she decides she does not change her mind.

To solve the problems she encounters, she uses the simplification, deletion and literalism, and re-conceptualisation strategies, suggesting her as risk-averse, risk-taker and risk-transferer in the process of translation.

In parts of her TAPs, the readers of the target text are explicitly mentioned. She also interacts with the author directly in the second person twice (Table 22, above). Other instances of interaction with the author are in the third person. In the microanalysis of the three problematic segments however, she neither refers to the readers, nor to the author, explicitly.
