Word Equivalence: An Investigation of Fiction Translation from English to Kurdish Between 2003 and 2021

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Abstract
The current study investigates word equivalence in selecting twenty works of fiction that have been translated from English into Kurdish by twenty different translators from 2003 to 2021. The year 2003 is historic for the Kurdistan region. The Kurdish language was marginalized under Saddam Hussein's regime. Since 2003, the Kurds in Iraqi Kurdistan have established several institutions and associations ranging from Kurdish book publishing houses, printing houses, and research centres, including tens of independent writers and translators with their intellectual individual and group projects. These developments have ultimately progressed the Kurdish vernacular language. By employing Newmark's (1988) paradigm of translation procedures, the paper shows how Kurdish translators translate words. Newmark introduced sixteen translation procedures ranging from transference, naturalization, cultural equivalent, functional equivalent couplet and notes. By examining and verifying used facts and examples derived from the selected texts, this research discovers that the process of translating from English to Kurdish faces the barrier of word-level non-equivalence. Therefore, the paper also identifies the techniques of through translation, transference and couplet as most commonly employed in the studied corpus, with functional and cultural equivalence strategies used less frequently in translation by Kurdish fiction translators. Thus, the research examines Kurdish word equivalence barriers and the significance of translation studies.

Keywords: equivalence, fiction, Kurdish, literary translation, Newmark, words, translation English- Kurdish

I. Introduction
Translation converts written or spoken source language (SL) texts into an equivalent written or spoken target language (TL) texts. Translation is "the reproduction in a receptor language of the closest natural equivalence of the source language message, first in terms of meaning, and secondly in terms of style" (Nida & Taber, 1969, p. 208). Chamberlain (1901) has also noted that "to translate (transfer) is, literally, 'to carry over, put over, to set over' thought from one language into another" (p. 2).

The purpose of translation, in general, is to duplicate various types of texts in another language, including religious, literary, scientific, and philosophical texts, to make them more accessible to a broader audience (Orudari, 2007, p. 1). Robinson (1997) states that literary translation has become one of the most critical issues in translation studies in recent years (p. 41). The reason for this is that literary language differs from everyday language in that it poses a range of phonological, syntactic, lexical, semantic, stylistic, and pragmatic challenges. As a result, formal and stylistic qualities become extremely important in literary translation. As formalist critics have demonstrated, the specific organic link between the constituent parts and the details and the whole affects the meaning of a literary text. These characteristics are especially noticeable in the translation of poetic and, to a lesser extent, dramatic writings and a wide range of prose literary texts (Yousif, 2012, p. 2). Moreover, even though traditional literary translation theorists based their critique and evaluation on a direct and faithful correlation between the source and target texts, Recent developments in this field show a shift away from the traditional emphasis on rendering the original's formal characteristics and toward a focus on the translated text in the target language and toward accepting the target text as a standalone product. (Yousif, 2012, p. 7).

The changing nature of literary translation requires the development of new translation procedures and adjustments in reader expectations, and the integration of new aesthetic concepts. One of the most severe issues, in this respect, is the translator's qualities such as reliability, professional engagement, ethics, intelligence, and memory, and likewise, the capacity to connect the text to the intended audience (Hermans, 2007, p. 4).

Mona Baker pioneered the use of linguistic corpora in researching translation and translating in 1993 and developed a corpus-based approach to literary translation equivalence based on the concept of equivalence levels. Baker defined four different levels of equivalence relating to the translation process: words, grammatical, textual, and pragmatic equivalence. When translating text from SL to TL, word equivalency can occur at word level and above word level. Translators' primary translation method is equivalence at the word level; in particular, translators need to be aware of various factors (Baker, 2011, p. 9). "A word, 'according to the Crystal Dictionary, is defined as the smallest unit of grammar that can stand alone as a complete utterance, separated by spaces in written language and perhaps by pauses in spoken language" (2003).

In light of the difficulty dealing with words in the language and their translation, Virginia Woolf noted the potentially deceptive nature of words in her 'Words Fail Me' speech in 1937 by stating that:
It is **words** that are to blame. They are the wildest, freest, most irresponsible, most un-teachable of all things. Of course, you can catch them and sort them and place them in alphabetical order in dictionaries. But words do not live in dictionaries; they live in the mind. If you want proof of this, consider how often in moments of emotion when we most need words, we find none. Yet there is the dictionary; there at our disposal are some half-a-million words all in alphabetical order. But can we use them? No, because words do not live in dictionaries, they live in the mind (Woolf, 1937, n. p.).

According to Khudoyorovich (2020), all acts of translation possess some creative value because they entail the process of identifying multiple ways of reproducing the content of the original text in another language and selecting the best option. Translating works of art as language is linked to expressiveness; it is a technique based on various literary methods and approaches (2020, p. 5).

**II. Literature Review**

In linguistic terms, absolute synonyms do not exist within a single language, and no two words in the same language can have the same meaning (Nida, 1986, p. 60). Translation presupposes the presence of at least two languages because each language has its unique phonology, syntax, vocabulary, and ways of expressing experiences that reflect distinct cultures. For that, any act of translation will necessarily result in some loss or deformation of the original meaning of the source text (Snell-Hornby, 1988, p. 15). In brief, absolute identity between the source text and the target text is impossible. As a result, it is possible to state that equivalence in translation should be approached as a kind of similarity or approximation rather than a search for sameness, and this naturally implies that equivalence between the source text and the target text can be formed on various linguistic levels and to varying degrees (Yinhua, 2011, p. 2).

As Catford (1965) has pointed out, "the central problem of translation-practice is that of finding TL equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence" (p. 21). Equivalence has generally been considered a fundamental concept and a prerequisite for translation, and the idea appears in almost every definition of translation proposed by diverse theorists (p. 20). Nonetheless, the topic has also been a controversial concept in translation studies and theories, both theoretically and practically. Numerous translation theorists have challenged the primacy of equivalence from many perspectives (Catford, 1965; Nida, 1964; Newmark, 1988). Due to the difficulty of achieving equivalence across languages. To earn an acceptable degree of equivalence at the text-level, this type of untranslatability can be avoided by abandoning equivalence at the word level favoring non-equivalent words.

Catford (1965) considers equivalence a formal or textual property of the translation process, seeing the concept as referring to the translator's capacity to maintain some of the same essential features found in the original text (p. 28). The translator's job is to ensure that the target language (TL) text reflects all of the relevant features of the source language (SL) message. In contrast, Nida favors dynamic equivalence instead of Catford's formal-textual equivalence. In Nida's (1975) understanding, the essence of translation is "reproducing in the receptor's language the closest natural equivalent of the message of the SL, first in terms of meaning and second in terms of style" (p. 95).
Newmark (1981, 1988) strongly emphasizes situational equivalency (S-E). He asserts that "synonymy, paraphrase and grammatical variation all of which might do the job in a given situation, but would be inaccurate." (Newmark 1988, p. 49). He also notes that 'equivalence effect' or what Nida refers to as D-E (dynamic equivalence), is mainly ineffective; instead, equivalency should be performed 'intuitively.' He does concede, however, that he is searching for situational equivalents that are something more than mere 'semantics' or 'conditioned,' as (Nida, 1988, p. 26 & Catford, 1965, p. 31) would suggest. Situational equivalency, according to Newmark, comprises all of the opposing forces involved in the translation process. Newmark compares translation to "a particle attracted by many opposing forces, each one is pulling it towards its sphere in an electric field" (1981, p. 20). These forces can include cultural differences, the qualities of the SL writer and the TL reader, linguistic norms, settings and traditions, and the translator's prejudices. Equivalence is determined through a balancing process.

Newmark defines translation as science where there can be only one accurate or objectively superior interpretation of a word or phrase instead of an art in which multiple equally adequate renderings are possible (Newmark, 1981, p. 136). According to Newmark, the process of transference includes the identification of equivalents. The more complicated a text is, the more difficult it is to recognize such equivalents. Even so, no translation can approach the exact meaning of the SL text because "a good translation is deft, neat, and closely shadowing its original" (Kashgary, 2011, p. 4). Fengling (2017) states that literal word-for-word translation is the best method of translation and is also the only proper technique if equivalent-effect is guaranteed (p. 3). As Wilss (1982) argues:

The concept of TE (translation equivalence) has been an essential issue not only in translation theory over the last 2000 years but also in modern translation studies … there is hardly any other concept in translation theory which has produced as many contradictory statements and has set off as many attempts at an adequate, comprehensive definition as the concept of TE between SLT (source language text) and TLT (target language text). (p. 134)

Literary translation is entirely literary in nature and is performed by experts who are fully aware of the laws of creativity instead of scientific, social, political or journalistic texts, which can be translated by almost anyone with a firm understanding of the language.

Literary translation is almost on a par with artistic creation due to its complexity and difficulty. The translator must recreate a work of art, the product of another author's talent and skill, consistently using other languages with the original. To do so, the translator must address a variety of issues, including weight, rhyme, art, visual aids, rhythm, tone, authorial style, national colour, characters' speech, the grammatical and methodological construction of the work, phraseology, and the unity of form and content (Khudoyorovich & Rasuljanovna, 2020, p. 6). If equivalence is believed to be the essence of translation, what can be said about occurrences of non-equivalence in translation? The concept of non-equivalence or lack of equivalence is an intrinsic component of the difficulties and problems involved in translating a text from one language to another; this problem can be found at all levels of language, from the word level to the textual
level; at the word level, above the word, and at the grammatical, textual and pragmatic levels (Baker, 1992).

Baker (1992) addresses numerous equivalency problems and possible solutions and employs a bottom-up approach for pedagogical reasons. She contributes to the equivalency debate by moving from the word level to levels above: "translators must not underestimate the cumulative effect of thematic choices on our interpretation of the text" (p. 129). Baker also agrees that non-equivalence can cause translation issues and analyses typical non-equivalence issues before proposing effective procedures for dealing with them.

Snell-Hornby, (1988) in addition, criticized the idea of equivalence by contrasting the meanings of the word 'equivalence' in English and German, which she identified as 'non-equivalent' as follows: "In the fuzziness of ordinary English, the meaning of this term oscillates between two things: 'of similar significance' or 'essentially the same thing'" (p. 13) She also claimed that the term 'aquivalenz' (in German)

As a scientifically determined constant for a specific purpose – is excessively rigid and one-dimensional, and that 'equivalence' has been watered down to the point of meaninglessness. Although the similarity fakes, equivalence is not identical in and of itself: borrowing from the exact sciences has proven to be an illusion. (Kashgary, 2011, p. 1)

This paper examines Kurdish equivalence in fiction translation texts from English to Kurdish. For this purpose, it will deal with twenty translated literary texts by twenty dissimilar Kurdish translators. Also, it will attempt to find different ratios of Newmark's word equivalence employability to highlight the capacity and issues of Kurdish word equivalence by promoting the concept of non-equivalence as a complementary concept that focuses on translation challenges encountered by translators working on English–Kurdish texts. The paper then aims to prove that these texts and phrases have been translated and accepted as acceptable translations is empirical proof of the validity of non-equivalence in translation.

III. Methodology
The research presented here is a qualitative study that aims to apply Newmark's procedures to approximately 553 words that fifty Kurdish readers have chosen from twenty English books translated into Kurdish by twenty different translators between 2003 and 2021 [Appendix 1]. The research was carried out at two top-rated universities, namely Komar University of Science and Technology and Sulaimany University, and two bookstores and publishing places, namely Xazalnus and Roman. Fifty people from these locations were selected randomly and asked to read a few pages (several extracts) from the selected books and underline the words they believed they had difficulty within Kurdish or that seemed unusual to read and made little or no sense due to being foreign to them. The participants were both male and female, and their ages ranged between 18 and 46. The majority of participants had professional backgrounds, primarily teachers, students, writers and translators. From all the twenty books that the data have been collected, the fifty participants have read 660 pages (out of 20 books), equal to approximately 124,000 words in total. From this number of words, from each book, 47 words [Appendix 2] are
selected for the current research to find the equivalency challenges in English-Kurdish literary texts. Finally, the entire selected words are categorized according to the seven significant procedures by Newmark [Appendix 3].

IV. Data Analysis
The translation strategies of Newmark form the basis of the investigation. Ordudari (2007) highlights that Newmark proposes sixteen different translation procedures: transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through-translation, shifts or transposition, modulation, recognized translation, compensation, paraphrase, couplet and notes (p. 5). The following table shows all the applied strategies on the selected words, numbered from the lowest to the highest according to their frequency of usage.

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Times employed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Equivalent</td>
<td>2</td>
</tr>
<tr>
<td>Functional Equivalent</td>
<td>6</td>
</tr>
<tr>
<td>Shifts or Transposition</td>
<td>21</td>
</tr>
<tr>
<td>Synonymy</td>
<td>47</td>
</tr>
<tr>
<td>Naturalization</td>
<td>118</td>
</tr>
<tr>
<td>Through Translation</td>
<td>451</td>
</tr>
<tr>
<td>Couplet</td>
<td>529</td>
</tr>
<tr>
<td>Transference</td>
<td>589</td>
</tr>
</tbody>
</table>

The frequency of applying selected strategies in the translation corpus is shown above. From a total of approximately 600 words, Kurdish translators were found to use the techniques of through translation, transference and couplet most commonly. Transference assumed the highest position with 589 words. The second most common strategy is a couplet (529 words), followed by 'Through Translation' or 'Literal Translation' (451 words).
Newmark (1988) discusses more than twenty translation procedures in his book *A Textbook of Translation*, including literal translation, transference, and naturalization, emphasizing literal translation where he dedicates an entire chapter of the book. He also states that through translation "is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation" (Newmark, 1988, p. 84).

If it ensures conceptual and pragmatic equivalence to the original, literal translation is correct and should not be avoided. The best translation is the literal translation, Newmark claims. He also states that literal translation is the first stage in translation or the most effective procedure. Besides, a translator should only avoid literal translation if the following requirements are met: 1. A literal version is clearly inexact; 2. A vocative or instructive text is poorly constructed; 3. Even if one is over-translating, there are no "satisfactory" one-to-one TL equivalents for SL common nouns (Newmark, 1988, p. 76). In addition to literal translation, Newmark also considered free translation, which he describes as "not translation at all" (Newmark, 1988, p. 47).

Akan and Karim (2019) have discussed the problems of Arabic-English translation and note their dissatisfaction with a literal translation, stating that the literal translation of words, phrases, and sentences in a text entails the conveying of the denotative meaning of such words, phrases, and sentences from one language to another (p. 2). As a result, literal translation works in situations where the semantics and structure of the two languages are similar. Literal translation is generally discouraged, especially when dealing with languages from different cultures, such as Arabic and English. Literal translation frequently fails, particularly in the case of multi-word units like collocations and idioms. However, literal translation may work in some cases, such as in the case of multi-word units, as shown by 'الحرب و السلام /war and peace' (Akan, Karim, 2019, p. 2).

In Kurdish, for example, words such as blouse, plastic, traffic light are translated from English just as they are (بلاوز، ترافیک لایت، پلاستیک) because such words have no equivalents in Kurdish. Moreover, the data have found that words such as (حەقیقەت - ئەولەویەت) are imported from Arabic; in other words, the literal translation is applied to them. This strategy of transference was identified in 589 words from the total corpora.

David Crystal, (2003) states that the process of converting an SL word to a TL text is known as transference (p. 5). This comprises transliteration and is referred to as "transcription". As a result, these are couplets since they serve as two strategies. As Newmark (1988) mentions, the strategy of couplets "occurs when the translator combines two different procedures" (p. 91). Other examples of couplets include بلانک، نامسر، کاميرا. However, as the subsequent strategy, naturalization is employed in approximately 118 words. Newmark defines naturalization as the adjustment of the SL word to the TL's typical pronunciation first and then to the TL's typical morphology (1988, p. 82).

In his study on naturalization, Liav, (2007) states that the English word 'naturalization' comes from the French word 'naturaliser,' which means "to accept an immigrant as a citizen" (2007, p. 1). Naturalization refers to the process of transforming someone into a natural-born citizen. The
French word 'naturel' is derived from the Latin word 'natio', which means "birth." Hence, naturalization basically domesticates the words in the target language TT. Some good examples of the Kurdish words that are calqued from English or Arabic include company - کۆمپانیا, cup - کوپ–کوب, dictator - دیکتۆر and many others. Therefore, it is possible to state that many Kurdish words are loaned from other languages and naturalized so that the Kurdish audience would find them appropriate.

Furthermore, as shown in Table 1, synonymy and shifts or transposition appeared in the medium range strategies identified in the words at a range of between 47 and 21. Transformations or transpositions "involve a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth" (Newmark, 1988, p. 86). In the collected data, Examples from the corpus include جوو، کریپتیس، سوسەم، لاگوسە) where one of the given conditions applies.

According to Newmark, synonymy "is a "near TL equivalent ... Here economy trumps accuracy" (1988, p. 84). Murphy and Koskela (2010) note that if and only if two linguistic expressions (e.g., words) can be swapped for one another in a sentence without changing their meanings, they can be termed synonymous, and this applies to 47 of the given words. This figure is not particularly high. Examples of synonyms from the corpus include کوئنسولخانە) ئینتەرنێت (لازانیا، مۆبایل،. The non-equivalence of words in the target language of Kurdish was identified as a specific problem in the research; one of the basic problems of non-equivalence is that "the source-language word may express a concept unknown in the target culture" (Baker 1988, p. 18).

The two strategies that appeared with the lowest frequency in the study are cultural and functional equivalence, with scores of 2 and 7, respectively. The cultural difficulties in the context present a barrier for translators when translating literary discourse, and translators are required to make the necessary cultural adaptations (Zou, 2016, p. 2). Newmark (1988, p, 83) defines cultural equivalence as a "means replacing a cultural word in the SL with a TL one. however, 'they are not accurate'." Examples from the corpus include پیانۆ and ماستەر. These are the only two examples of cultural equivalents found in almost 20 translated books from English to Kurdish. As Zou (2016) states, "The close relationship between language and culture is destined to the close relationship between translation and culture." (p. 3). He offers an example from large American stores or international airports, where "restroom" is translated as "the room for rest," rather than "the toilet," suggesting that familiarity with a language's social culture may not be sufficient to comprehend it fully.

Consequently, we can tell that Kurdish culture lacks any close cultural relationship with English culture. This can explain why translators have identified so few cross-cultural words between the two languages. Additionally, different conditions may require the use of 'alienation' or 'domestication' procedures to overcome cultural disparities in translation and attain cultural equivalency. This may be another reason for the relatively low frequency of this type of strategy in the corpus.
In contrast, functional equivalence "requires the use of a culture-neutral word" (Newmark, 1988, p. 83), and on such a basis, examples such as ناییدز، دۆلار، فالانتاین، کریسمس are functional equivalents since they have the exact translation in all cultures worldwide.

Furthermore, the data analysis confirms that English Kurdish translators face difficulties with word equivalence while translating works of fiction due to the lack or absence of non-equivalence in the Kurdish language for the selected words. Additionally, based on the survey responses, Kurdish fiction readers also face difficulties comprehending words while reading works of fiction.

V. Discussion
This research has investigated the use of Newmark’s strategies in a corpus of 605 translated words. For this aim, 50 people, including males and females, have participated in reading the books and highlighting the words they are doubtful about. It is not Kurdish, borrowed from other languages. The translator would not be able to find a proper Kurdish equivalent word. the participants have read 33 pages in each of the twenty novels from which the data have been collected, equating to over 6,200 words in total for each book; participants had read 124,000 words from all twenty books. From this collection of words, 605 words from all the books were chosen for the current study to find equivalency issues in English-Kurdish literary texts. The data was collected manually at two of the most prominent universities and two of the most famous publishing houses, with randomly selected individuals from these locations being asked to read the texts and highlight the non-understandable words. The research has demonstrated that English-Kurdish translators are facing issues related to non-equivalence while translating works of fiction and that English-Kurdish readers of fiction also encounter difficulties while reading these texts and are left unable to catch the meaning of the translated words since they are not exact Kurdish equivalents but are instead substituted with equivalent words imported from Arabic, English or other languages.

VI. Conclusion
As the research presented in this study has shown, translation equivalency is a troubling notion. There are many different types and levels of equivalence. The term equivalent is an ordinary polysemous English word, which means "the specific sense in which translation equivalence is interpreted differently from writer to writer" (Shuttleworth and Cowie, 1999, p. 49). This study has sought to analyze word equivalence using twenty fiction English novels translated into Kurdish by twenty different translators and thereby demonstrate how Kurdish translators manage word translation by utilizing Newmark's strategies. The data shows that those transference, literal translation and naturalization strategies were used most frequently within the corpus, with functional and cultural equivalence used less regularly. Therefore, the data reveals the issues of non-equivalence to a great extent, which most Kurdish translators suffered from, regardless of the reasons. As a probability, Kurdish translators are confronted with identifying appropriate English-Kurdish word equivalents. Furthermore, readers of English-Kurdish fiction books face specific issues because Kurdish translators cannot find proper equivalences for many of the given words demonstrated in this research. One reason for this may be the fact that translation necessitates the use of at least two languages, each with its phonology, grammar, vocabulary, and ways of communicating cultural experiences, as Yinhua Xiang has noted (2011, p. 1). Another reason may be that Kurdish translators continue to use foreign words imported from Arabic and English despite suitable Kurdish equivalent words.
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Karzan Aziz Mahmood obtained BA in English literature and language from Sulaimani University (2011 - Iraq), MA in English literature from Swansea University (2014 – the UK), and is currently a PhD student of literature and translation from Jaume I University (2019 - Spain). He has been teaching English literature and translation at Komar University of Science and Technology since 2016. Also, he is the director of the Centre of Intensive English Program at Komar University. His research interests include Romantic Sublime, Intertextuality, Appropriation, Literary Theory and Criticism, Marxism, and Postmodern Studies.

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References


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**Appendix**

**Appendix 1:**

1. هۆبیت / بەرزان عوسمان - جۆن رۆنالد رۆیل
2. هەنگەوان / عیسا عوسمان - ماکسێنس فێ رمیر
3. پاسەوانەک لە مەزرا / ژوان جەلال - جەی دی سالنجەر
4. چیرۆکەکان ئیسۆپ / سەنگەر عبدکریم - ئیسۆپ
5. قافی جەمی / باهوی مێرادو - گریسی براون
6. زانەکی تەرەوەوان / عوسمان باکر - تەلایی واکر
7. گەریزی بچانجی مەحملە / وەگرپایس - گازو نیشیکۆر
8. وەفەداری/ ئافروهم، ئادولتین بای پیرس
9. تیمساح/ کەرزان مەحمود-دۆستیفیکس
10. حیکایەکەی کاتێ، لەهە (تەنایری) - گارۆی بۆلوت
11. باش تەرکی / هەڵێی فێرەک - ەوارکی مووگ
12. سامانەیان لەکەرە / جۆردان وکان - چمیڵیب
13. خاتوونەیە شەقایق مەگەوانیش، وەڵە سیستێروس
14. باوکی روژی / تەحمەد ەبڵینە - گارۆی بۆلوت
15. کەزەکی دەلشی / شەفیکی حەری - گارۆی بۆلوت
16. نەنی کریپس / سەروەن مەحمود - بۆساییبایر
17. بەلکە سێپین - گەریزی کەبیزی - کازیک
18. کێنتیو / لیکەرە دەڵە - مەگیب
19. چەل پالاسەکەی (عەشاق) / ئازارکان - چەوەبیوک
20. دێنازەی/ جۆختەی قازیوان - هەرێت مەولەر

**Appendix 2:** Here is an example of only 56 words out of the 600 selected words.

<table>
<thead>
<tr>
<th>دیسپلیری</th>
<th>شوقە</th>
<th>تۆن</th>
<th>ماڵیری</th>
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<tbody>
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<td>قاموس</td>
<td>بەڕوات</td>
<td>ئەسەمیر</td>
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<td>ئەرکیو</td>
<td>ئەسەمیر</td>
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<td>ئەرکیو</td>
<td>ئەسەمیر</td>
</tr>
</tbody>
</table>

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**Appendix**

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8. وەفەداری/ ئافروهم، ئادولتین بای پیرس
9. تیمساح/ کەرزان مەحمود-دۆستیفیکس
10. حیکایەکەی کاتێ، لەهە (تەنایری) - گارۆی بۆلوت
11. باش تەرکی / هەڵێی فێرەک - ەوارکی مووگ
12. سامانەیان لەکەرە / جۆردان وکان - چمیڵیب
13. خاتوونەیە شەقایق مەگەوانیش، وەڵە سیستێروس
14. باوکی روژی / تەحمەد ەبڵینە - گارۆی بۆلوت
15. کەزەکی دەلشی / شەفیکی حەری - گارۆی بۆلوت
16. نەنی کریپس / سەروەن مەحمود - بۆساییبایر
17. بەلکە سێپین - گەریزی کەبیزی - کازیک
18. کێنتیو / لیکەرە دەڵە - مەگیب
19. چەل پالاسەکەی (عەشاق) / ئازارکان - چەوەبیوک
20. دێنازەی/ جۆختەی قازیوان - هەرێت مەولەر

**Appendix 2:** Here is an example of only 56 words out of the 600 selected words.

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<tr>
<th>دیسپلیری</th>
<th>شوقە</th>
<th>تۆن</th>
<th>ماڵیری</th>
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<td>خەمەگەر</td>
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</tr>
</tbody>
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