

Personality traits and personification in translators' performances. Report on a pilot study

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Do translating translators interact with the text being translated and/or the person behind the text? Using methods borrowed from Psychology and Cognitive Science, this research aims to answer that question by unveiling correlations between personality traits and the interactions a translator engages in when translating. The interactions are identified by means of arguments formulated by translators in think-aloud protocols and post-translation questionnaires. It is found that there are five types of interaction: translator-text, translator-author, translator-self, translator-receiver and translator-commissioner. In the translator-author frame, translators display "personification", the act of referring to the text or textual author as a person. This paper reports on a pilot study on how personification operates within this frame.

Keywords: translator-psychology, interaction (in translation), personification, think-aloud protocols (TAP), personality traits, cognition, NEO FFI.

Introduction

The goal of this research is to understand the impact that human personality has on translating. There are various psychological viewpoints concerning the translator's mental experience during the process of translating. However, there seems to have been no systematic approach to the field of "translator-psychology". This paper aims to explore the field from the perspective of personality traits and the various interactions engaged in by translators in the process of translation.

Our basic question is whether and under what conditions translating translators interact with the *text* being translated or with a *person* behind the text. Do they ask "what does *this* mean?" or "what do *you* mean?" (Laygues 2007). The latter question would be an indication of personification,

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understood as the construal of a text as a person rather than a thing. We consider translation to be a combination of different strategies; we do not assume that one single type of interaction is maintained through the entire translation process. Further, being intangible, interactions are to be identified by means of the “arguments” formulated by translators in the process of translation. Interactions here are considered to function within the two general frames of translator-text and translator-person, with the latter being characterized as “personification”. The translator-person frame consists of the four different sub-frames: translator-author, translator-self, translator-receiver, and translator-commissioner. These frames are assumed to be activated by combinations of different variables: personality traits, text types, and strategies adopted in solving translation problems. Our aim is to know which frames are activated by which variables or combination of variables, with a specific focus on the translator’s personality.

The following are the hypotheses that have emerged in the course of our initial research:

1. Open-to-Experience and Agreeable personalities tend to personify more in the translation process.
2. Conscientious and Open-to-Experience personalities tend to show greater interactions of the “translator-author” type while personifying. They would also show considerable interaction of the translator-text type.
3. The Conscientious personality produces texts that are more source-oriented in the process of translation. They interact more with the text and show less signs of personification.

This study is rooted in the belief that “translators and interpreters carry a wealth of different selves or personalities around inside them, ready to be reconstructed on the computer screen whenever a new text arrives, or out into the airwaves whenever a new speaker steps up to the podium” (Robinson 2002: 23-24).

Previous research in the field

Since there appears to be no previous research aimed at exploring the link between personality traits and personification in Translation Studies, we have borrowed methods and tools from Psychology and Cognitive Science to explore the human person’s influence on translating, i.e. translator-psychology.

In psychological terms, personality is the set of traits and mechanisms within the individual that are organized and relatively enduring and that

influence interactions with and adaptations to the environment, including the intrapsychic, physical and social environment (Larsen and Buss 2008: 4). According to Larsen and Buss (2008), in personality psychology traits function as the personality variables. This study therefore aims at identifying the link between personality traits and translatorial performance.

In Psychology, the view that behavior is the outcome of personality and situational factors is referred to as “interactionism” (Hampson 2001). When applied to translatorial behavior, interactionism explains translation as the outcome of a translator’s personality and situational factors. Situational factors here include a wide array of elements, ranging from age, gender, education and experience-as-translator to the translation brief, expectations from the translator and even ideology.

I adopt a multi-trait theory of personality (Hjelle and Ziegler 1981), used in a number of recent studies as indicated in Oliver, Pervin and Robins (2010). The five-factor model of personality presented by Costa and McCrae (1988) provides an empirical generalization of the co-variation of personality traits. The five factors, labeled Neuroticism (N), Extraversion (E), Openness (O), Agreeableness (A), and Conscientiousness (C), abbreviated as CANOE or OCEAN, have been found not only in peer-rating scales where they were originally identified (Tupes and Christal 1992). They were also found in self-reports on trait descriptive objectives (Saucier 1997), in questionnaire methods of needs and motives (Costa and McCrae 1988) as well as in other areas.

In this research, only three of the five personality traits are tested by means of the NEO personality test. Neuroticism and Extraversion are not considered here since they introduce more extreme psychological domains that are beyond the scope of this study. The NEO personality test comes in various forms, with different numbers of questions (44, 60 and 240) and in different cultures. Since this research is on a Persian-speaking population, the test is administered in the Persian language, the subjects’ L1, for better results.

This research also uses think-aloud protocols (TAPs) as a means of collecting data (Ericsson and Simon 1998). This tool has a long history in Translation Studies, with the first study taking place in the early 1980s. According to Jääskeläinen (2001), TAPs have been used to investigate translators’ creativity (Kusmaul 1991) and attitudes (Laukkanen 1996) as well as numerous aspects of the translation process (Bernardini 2001).

Methodology

This research is carried out in three phases: a personality test, a TAP test and a post-translation questionnaire.

Subjects and what they are required to do

The research subjects were mainly selected from among translators who have a degree in any field and/or with more than three years of experience in translating. In general, translation-experience is given greater importance than holding a degree in translation. The number of subjects to be tested in the full project will be approximately thirty. Here I report on the three subjects tested for the pilot study. The results were analyzed in separate “analysis reports”.

All subjects first completed a 60-item test referred to as the NEO-FFI (NEO Five Factor Inventory). This cut-down version of the NEO test is designed to take only 10 to 15 minutes to administer. In this study, only the three Agreeableness, Conscientiousness and Openness (Open-to-Experience) factors are tested (Appendix II). The test has been translated and standardized in Persian.

As a second step, all subjects translated the same warm-up and main texts from English into Persian. The main text (see Appendix I) had a strong first person to evoke personification. The text was on translation since this was considered a topic in which all subjects might have a similar interest. The chosen 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 considered for translation was 120 minutes. The subjects were asked to work individually. The subjects/translators were all asked to come to the same office for the test, where they translated in a white room with white furniture. White is the color associated with neutrality, perfection and cleanliness, hence bringing a sense of comfort and peace, reducing tension. 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 and Wi-Fi for web searches.

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 considered that the presence of the biodata and image would increase personification.

As the translators worked, they verbalized 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. The translators were asked to speak out loud everything that crossed their minds in the process of translation. A written instructions 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, assuring them of their anonymity in the research process or in any publications.

Immediately following the translation, a third requirement asked each translator to fill out a post-translation questionnaire asking 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). They 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 depicts the translators' type of interaction in the translation process. Additionally, subjects are asked about their attitude towards the translation profession and some general questions designed to test their attitude to personification in everyday life.

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.

A main feature of the analyses is determining the type and/or nature of the problem encountered when translating a problematic segment. The types of problems considered here are threefold:

1. Word choice and textual
2. Authorial intention and re-expression
3. Reception

I define these three types of problems as follows:

1. Word choice and textual problems occur when the translator has problems understanding the text and the meaning of a term and has difficulty in finding an appropriate rendition for that specific term 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 level.
2. 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 term 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.)

3. Reception problems are those that deal with how to make an ST segment understandable for the receiving culture and audience. These occur 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.

Additionally, 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 structure.
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-conceptualization: a solution-type adopted in response to a message-based approach to the ST, which is adopted 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.

Classification of interactions

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 Laygues' idea, "personification" would involve the translator using the second person while translating: "What do *you* mean?". In the pilot study, however, there was no such use of the second person. 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.

To illustrate how this works, in table 1 (Interaction types as identified from translators' verbalizations), I present examples from Subject 1, translated from the Persian:

Table.1: Interaction types as identified from translators' verbalizations.

Type of interaction indicated	of	Phrases Used (Arguments)/or behavior Indicating a specific type of interaction within the translator-text and/or translator-person frames of interaction
Interaction with Self	with	'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)	with	Using the 'SHE' pronoun: 'She means that...' 'She wants to say that...' 'She had a special vision of translation.' Being in conflict with the author: 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 this author talking about any way?' می خواند بگه که در، چی می خواند بگه؟ می خواند بگه تو ای دین مطلبی برای بر املی نیاگفته در ادامه ی مطب !!! نگام از طس الطین طنین ترجمه یک جمله از بابی کتاب مقدس می گم 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	with	Using the 'it' pronoun: 'What does it want to say?'

Interaction with the receiving culture and/or reader	<p>Thinking of and applying censorship in translation: The subject thought she shouldn't translate "vodka" and "bible" and she used other words to replace them in the Persian. (the words were 'non-alcoholic drink' and 'holy book' (کتاب مقدس)).</p> <p>مهم‌ترین کتاب مقدس فکر کن یک متن خوب است و به جای آن کلمات دیگر را ترجمه می‌کند. (خنده). (کتاب مقدس را ترجمه نمی‌کند). طرز این پیشنهاد منطقی است و لزوماً این پیشنهاد بهترین نیست. (خنده). 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. جمله‌های مترجمه شده که از ماشین و تلفظ شدن آن بود: (خنده). چه جالب. "وَدکا" "کتاب مقدس" "نمی‌تونم وَدکا" را ترجمه می‌کنم دی آنه، ولی هرولاً اگر مترجم برای ای آن باشه می‌تونه "وَدکا" "کتاب مقدس" رو ترجمه کنه. 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.'</p>
Interaction with the commissioner	<p>Talking to me at times both as the commissioner and a friend. بیخود شدم I'm tired همیشه دلمون می‌بردم خون‌ها را چه می‌دادم؟ Couldn't I have taken this and done it at home? هیچ‌قدون سخت‌های کار Humph, this is too difficult</p>

Pilot test results

Short descriptions (summary analysis reports) of the findings for each of the three subjects included in the pilot study are available in Appendix III. The following offers conclusions obtained from the self-report data (questionnaires) provided by each subject as well as general assessments of each subject obtained from analyzing the TAPs.

Subject 1

Subject 1 was identified as having a Conscientious personality. The responses to the questionnaire and the results of the TAP analysis both confirm that the Conscientious personality 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's responses indicated interactions in the following order: author, text, reader, and self, whereas her interactions in the translation performance were in the following order of

frequency: self, author, reader, text. She has therefore under-reported her interaction with herself and over-reported her interaction with the author.

When asked about her behavior with her personal belongings, her responses indicated that:

1. She always names her personal belongings;
2. She talks to them most of the times;
3. She respects her personal belongings; and
4. She sometimes swears at/says bad words to her computer.

The main interaction types revealed in the TAPs are with herself and the author. Personification therefore exists. She is also concerned about her readers, thus justifying the reason for the cultural problems she encounters. Decision-making is easy for her in the sense that once she decides she does not change her mind.

To solve the problems encountered, the subject adopted "simplification" and "substitution" strategies. She simplifies difficult-to-translate segments (phrases, terms, etc.). There are also signs of the subject using the implicitation strategy, where she avoids direct reference to "vodka" and "Bible" in her translations. The use of these strategies indicates a concern for the readership and a will to satisfy the target culture. Application of the simplification strategy could also indicate a desire to avoid risks in translation.

In parts of her TAPs, the readers of the target text are explicitly mentioned and taken in mind when deciding on a certain solution.

Subject 2

The 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". The reader ranked third and the author came last.

The subject does 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".

This translator was analyzed as being Open-to-Experience, according to the personality test. He mainly encounters word choice and textual and authorial intention and re-expression problems, dealing with understanding the meaning of terms and choice of word and understanding the author's intention. Making a final decision is somewhat difficult for him and in most cases, he postponed decisions to his revision of the whole translation. His main interaction type is with himself. Personification does exist within the

translator-person frame where he interacts with the author, but to a very low degree. The target audience is not a source of concern for him.

The results of the questionnaire confirm the results obtained from analyzing the translator's verbalizations. In spite of the inevitable interactions taking place in the translator-person frame, this Open-to-Experience personality is not much of a personifier. The readers are not very important to him, nor is his faithfulness to the author. He is mainly self-centered. The translator's main interaction type was with himself.

Subject 3

The questionnaire confirmed the results of the TAP analysis, indicating that the translator's interactions were in the following order of frequency: the reader, the author, himself, the text, and lastly the commissioner.

Response to the questions about whether the translator has an image of the author in mind when translating the text, 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, and 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).

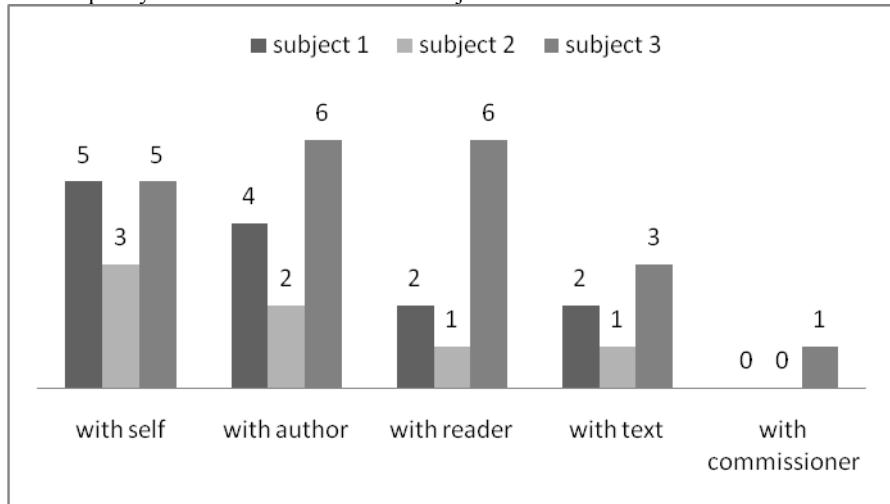
In everyday life, he is not much of a personifier, but personification is not totally out of the picture for him either. When asked about his attitude towards his personal belongings his responses indicated that he:

1. Respects his personal belongings;
2. Sometimes talks to them; and
3. Gives them names, at times.

This subject is on the average for all three personality types (the results of the NEO test are compared to the results obtained for the average Iranian college student on each of the said traits, considering that the 60-item NEO-FFI is translated and standardized in the Persian language). The problems he spent time on often concerned the target audience. The main interaction types revealed are with the author and the reader. Personification is an apparent attribute of this on-the-average personality type, specifically because the textual author is referred to as a person here.

Discussion

The differences in interaction strategies between the three subjects can be seen in Figure 1.

Figure 1: Frequency of interactions for the three subjects as absolute numbers.

Considering the link between personality traits and personification, an analysis of the above-explained pilot tests suggests that:

1. Personification could be a constant attribute of the Conscientious personality (subject 1).
2. Personification may not be a prevalent attribute of the Open-to-Experience personality (subject 2).
3. The on-the-average personality (Subject 3) treated the text and the textual author as a person. Personification was therefore a significant attribute of this type, who scored slightly more on Conscientiousness. This subject also interacted with the commissioner. Subject 3's significant interaction with the author could also be an attribute of his greater experience as a translator (Appendix III) in addition to his personality specifications. This calls for further research into the link between experience as translator and the interactions showcased by translators in translatorial behavior, with emphasis on personification.

In view of the results of this pilot study, personification might be considered an attribute of the Conscientious personality. However, further research might refute this finding. My finding actually contradicted my initial assumption that the Conscientious personality would interact more with the text and less with the person behind the text.

Similarly, the pilots do not support the hypothesis that the Open-to-Experience personality is a personifier. Here, the Open-to-Experience translator interacted more with the self and less, or not at all, with the person behind the text. As such, the open-to-experience personality relies more on personal experiences when translating.

Conclusion

This research is a preliminary step for a wider survey of how different personality types activate personification. There are many specific hypotheses that can be tested with this data. For example, with a greater sample we should be able to identify gender orientations in the act of translation: female translators are expected to interact more with the person behind the text, while male translators are assumed to see the text more as an object (this is actually confirmed by our three test cases, although clearly not in a statistically significant way). We will also be able to test the effect of having the author's biodata and image presented to the translator. Further analysis can also focus on the type of translation problems, and thus greater or lesser propensity to risk-taking associated with the personality types. On those issues, we hope to report in the near future.

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Appendix I: Text translated

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. Like our fingerprints, our personal languages within any language, or idiolects, are unique. They contain vocabularies, intonations, rhythms and silences. 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. One has to enter the imaginary state of the mind of the author, to experience the urge to create this particular text as painfully and passionately as the author did — only then can he or she start with what is called translating. Translation is never about the words. It is not even about choosing between meaning and music, sacrificing one for the other. Translation is a creation, recreating something that has the same effect as the original. Mathematically, if A is the original text, and X is the language in which it is written, B the translation, and Y the language into which it is translated, then B's relation to Y has to equal A's relation to X. That is, the translation's relation to the language into which it has been

translated has to equal the original text's relation to its original language. Naturally, in order to achieve this, one has to thoroughly understand not only the language, but the cultural context. 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 1 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. However, the more challenging the process of translating poetry from one language to another is the more fascinating it is as well. It also takes a lot of empathy. One always has to consider which words the author would have chosen if he or she had the original author's mother tongue as his or her tool. 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. Listening to how the author speaks, his or her tone of voice when reading, his or her explanations of the text, can give a very valuable insight into his or her poetry. Not always is the translator lucky enough to meet the author, so he or she has to rely on the written word, guessing all the time and discussing — even if only in his or her mind — the matter with various scholars who have done this before the translator or have shared common experiences and difficulties. 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

Appendix II: Defining facets or sub-scales of the three trait domains studied

Openness (Open-to-experience)

This personality trait is defined as the active seeking and appreciation of experiences for their own sake.

The personality test measures six facets of openness. These are:

1. Fantasy: the tendency toward a vivid imagination and fantasy life.
2. Aesthetics: the tendency to appreciate art, music and poetry.
3. Feelings: being receptive to inner emotional states and valuing emotional experience.
4. Actions: the inclination to try new activities, visit new places and try new foods.
5. Ideas: the tendency to be intellectually curious and open to new ideas.
6. Values: the readiness to re-examine traditional, social, religious and political values.

Agreeableness

This trait is accompanied by a tendency to be pleasant and accommodating in social situations. It reflects individual differences in concern for cooperation and social harmony. Agreeableness is depicted as being revealing of the following six facets:

1. Trust: to believe that others are honest and well-intentioned.
2. Straight-forwardness: frank, sincere and genuine.
3. Altruism: active concern for others' welfare and generous, helpful and considerate.
4. Compliance: defer to others in interpersonal conflicts and seek to inhibit aggression and will forgive and forget; meek and mild individuals.
5. Modesty: humble and self-effacing, but not always lacking confidence esteem.
6. Tender mindedness: sympathy and concern for others; moved by the human side of social policies.

Conscientiousness

This is all about the degree of organization, persistence, control and motivation in goal directed behavior. The six underlying facets of conscientiousness are as below:

1. Competence: sense that one is capable, sensible, prudent and effective; well prepared to deal with life.
2. Order: neat, tidy and well-organized.
3. Dutifulness: governed by conscience, strictly adhere to ethical principles and

- scrupulously fulfill moral obligations.
4. Achievement-striving: work hard to achieve goals, diligent and purposeful in their lives.
 5. Self-discipline: ability to begin and carry-out tasks; self-motivating.
 6. Deliberation: the ability of thinking carefully before acting, cautious and deliberate².

² Note that the mentioned dimensions are bi-polar. In other words, a low score on any facet or domain means stronger tendencies towards the opposite character traits and behavioral tendencies.

Appendix III: Pilot test results (Summary analysis reports)

Subject 1

General information	Biographical data on the subject
The subject had the author's image and biographical data.	Sex: Female
Total test time: 1:25:41	Age: 33
Maximum time allowed: 120 minutes	Marital Status: Married (No children)
She did not use the Internet.	Education: Master's in Translation Studies
She did use dictionaries.	Occupation: International affairs department of a bank
	Monthly income: High
She did not do a TAP in the warm-up.	Amateur translator (depicted as such by the subject and also because this is not a main source of income for her).
	Experience as translator: Almost 7 years
	Blood type: O

NEO Personality Test analysis report

Personality trait	Score
Openness to experience	31
Agreeableness	30
Conscientiousness	37

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 2

General information	Biographical data on the subject
The translator's text was plain with neither the author's image, nor biodata.	Sex: Male
Total test time: 1:39:34	Age: 45
Maximum time allowed: 120 minutes	Marital Status: Married (2 children)
He did not use the Internet.	Education: Master's in Translation Studies
He did use dictionaries.	Years of experience as translator: more than 9 (Professional translator)
He did not do a TAP in the warm up.	Occupation: Bank staff and translator
	Monthly income: High
	Blood type: B+

NEO Personality Test analysis report

Personality trait	Score
Openness to experience	35
Agreeableness	33
Conscientiousness	22

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

Subject 3

General information	Biographical data on the subject
The translator had only an image of the author.	Sex: Male
Total test time: 1:45:29	Age: 34
Maximum time allowed: 120 minutes	Marital Status: Married (No children)
He did not use the Internet.	Education: Master's in Translation Studies
He did use dictionaries.b	Occupation: Chief Officer in Charge, Department of International Affairs in a financial institution
	Years of experience as translator: almost 10 (he is a professional translator as this is his main source of income in addition to his current post).
He did a TAP in the warm-up.	Monthly income: High
	Blood type: A+

NEO Personality Test analysis report

Personality trait	Score
Openness to experience	31
Agreeableness	29
Conscientiousness	34

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

