Translation

Time

Space

WAFA ABU HATAB

Translation across
Time and Space

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By

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FOREWORD

As a human activity, translation can be traced back to the first time man translated his feelings and attitudes into words. With the human circle expanding to incorporate different languages and culture, translation has become a means of bridging cultural gaps and bringing civilizations together. It is not easy to arrive at one definite definition of translation. Some think of it as an art in which the translator's creativity in shaping his knowledge of the source and target languages into moulds that can appeal to the target audience is manifested. Others view it as a science that dwells on the knowledge of linguistics and a profession that demands the skillful handling of all aspects of the meaning of the source and the target language professionally. As such, translation is a dynamic process that has always had the ability to cope with the social developments and changing lifestyles paving the way for international interaction, thus offering a great opportunity for establishing cultural exchange.

With the whole world becoming a global village, translation acquired a remarkable dynamicity that encapsulated time and space, bridging gaps between cultures despite all geographical boundaries. Contributions to this volume crossed various spaces including Jordan, Greece, Egypt, Malaysia, Romania, the United Arab Emirates and Algeria, with studies dealing with several aspects of translation including literary, political, legal, machine translation and interpreting, and covering a diversity of languages including Arabic, English, French and Greek.

The opening chapter of this volume sheds light on the issue of the translator's visibility and invisibility in literary translation. Rima Moqattach provides an account of her own experience in literary translation from Arabic into English trying to explore the extent to which foreignization, domestication and adaptation can be applied. Focusing on the translator's (in)visibility, Moqattach concludes that domestication prevails in the translated text side-by-side, with foreignization calling for practice under the umbrella of theory.

A pragmatic approach to the study of literary translation is employed by Mohammad Al-Badawi, who examines the translation of Arabic politeness formulas into English working basically with two novels translated from

Arabic into English. Focusing on the social and religious aspect of politeness formulas in Arabic, the study provides a critical review of the translation of the lexis that involves politeness. Loss of translation is attributed to the cultural differences between Arabic and English in the way politeness is encoded.

The challenges involved in translating political texts are tackled by Nehad Heliel and Kais Kadhim in chapters three and four. Heliel scrutinizes deception as one of these challenges, stressing the role of political discourse analysis in understanding and translating political texts and calling for applying linguistic strategies to identify deception in political speeches. Kadhim's chapter on ideology in translating political news gives evidence of the effect of the translator's ideology on the translation process.

Djamel Goui shifts the reader's attention to gender differences between Arabic and English, pinpointing the difficulties caused by these differences and calling for identifying the different types of gender to render it accurately and achieve faithful translation.

Interpreting is the focal point of chapter six, in which Anastasios Ioannidis & Zoi Resta investigate the professionalization process of interpreting in Greece, adopting a sociological approach and calling for incorporating the efforts of the country's training institutions or the professional associations, for the professionalization process of interpreting. Within the same line of translators' training, Laith Hadla & Abeer Alhasan attempt to evaluate the efficiency of machine translation and translation aid tools as they are used by translation students at university level.

A detailed account of the similarities and differences between the English body-part term "eye" and its Arabic equivalent "ʕayn" is provided by Shyma al-shukri & Shedeh Fareh. The study covers denotative meanings, connotative meanings, morphological specifications, inflections, derivations, compounding, metaphorical meanings and idiomatic uses outlining implications for translators.

The following chapter by the editor of the volume, Wafa abu Hatab, raises the issue of diglossia and interpreting practices in courtrooms in Jordan. The use of colloquial and standard Arabic by witnesses, lawyers and judges in courtrooms is investigated and the need for paying more attention to forensic translation that contributes to authorship identification is highlighted.

The closing chapter by Anca Gâţă & Mohammed Al-Khatib addresses lexical and semantic transfer in translation from French into English in bilingual magazines issued by Air France. Translators' localization strategies to make the products advertised more appealing to the target reader are outlined.

It is hoped that this volume can provide researchers interested in translation studies with more insight into translation as a product and a process. The pedagogical implications of some papers are expected to trigger future work on translators' training in all types of translation.

WAFA ABU HATAB

CHAPTER ONE

FROM THEORY TO PRACTICE,
LITERARY TRANSLATION BETWEEN
VISIBILITY AND INVISIBILITY

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Abstract

This study aims to illuminate the essential activity of translation of fiction from two perspectives: the theoretical and the practical. It explains how a good translation of fiction should provide the reader with a similar effect to that gained by reading the original text. It draws upon the personal experience of the researcher in translating different literary texts of Jordanian fiction from Arabic to English. This paper focuses on the researcher's translation of the first two pages of the first chapter of the *When the Wolves Grow Old* novel, written by the Jordanian author Jamal Naji (2008). The present study examines how the techniques of foreignization and domestication are applied in the researcher's own work of translation and how the original text from the source culture is adapted to the target culture. By analyzing the translated text and by focusing on the translator's (in)visibility, the author proves that domestication prevails in the translated text side-by-side with foreignization. She highlights the quality of practice under the light of the theory as presented in Lawrence Venuti's *The Translator's Invisibility* (1995).

Keywords: Literary translation, Visibility, Invisibility, Fiction, Lawrence Venuti.

Introduction

Translation has always involved considering the values of the target lan-
guage and the source language. Whether these values are linguistic or cul-
tural ones, an equivalent meaning should be given. Some translators prefer
changing the source language values to make them readable for the target
language readers. The term used to describe this process is domestication.
Others, on the other hand, prefer to keep the values of the source language
and expose the readers to them. The term used to describe this process is
foreignization. When foreignization is used, translators keep the source
language values and make them salient in the target language. The field of
translation theory has witnessed a strong debate on whether to use domes-
tication or foreignization for a long time. Venuti is a major translation the-
orist who discussed these two techniques in his book *The Translator's
Invisibility*, (1995), where he provides a thorough and critical examination
of translation from the seventeenth century to the present. He locates dif-
ferent translation theories and practices in tracing the history of transla-
tion, aiming to counter the strategy of fluency, making it possible to keep
cultural and linguistic differences to avoid removing them. Venuti does
that by using translations and texts that belong to British, American and
European literatures to show how fluency was the prevalent strategy over
other translation strategies shaping the canon of foreign literatures in Eng-
lish, and interrogating the imperialist and cultural consequences of the
inscribed domestic values in the foreign texts during the same period.

He carried out research on translation in Anglo-American culture and
found out that most publishers advocate dDomestication as it makes the
translation reader-friendly. Therefore, the dominant trend is to choose
texts from other cultures that appeal to Anglo-American values. Venuti
considers this method as a means of making the translator '*invisible*' on
the one hand, and he also believes that it implies 'an ethnocentric reduc-
tion of the foreign text to target-language cultural values' (ibid, 20), on the
other.

Throughout the years of my study and scholarship, I have thought of my
role as a comparatist and literary translator as that of a person building
bridges between two cultures and opening a window onto a different cul-
ture. I do believe that a good translation should share such features as flu-
ency, smoothness and transparency, but I do not believe that the target text
should be free of the slightest trace of translation and read as if it had been
written by the original author in the target language. I do not think differ-
ences, including the foreignness, strangeness, and otherness, should be

replaced by something familiar to the target reader. While such replacement makes it easier for the target reader to understand translation, it minimizes the foreignness of the target text.

1. Between Foreignization and Domestication

Venuti (1995) presents a review of the history of translation. As far as the domesticated translation approach (the traditional approach) versus foreignization is concerned, translation can be traced back to the essay, "On the Different Methods of Translation" (1813), written by Schleiermacher. Foreignization was introduced by Schleimacher (Kittel and Poltermann, 1998, 423). Schleiermacher defined it as '*the translator…moves the reader towards the writer*' (as cited in Hatim, 2001). Venuti highlights how easy readability and intelligibility are conditioned by the translator's efforts to produce a fluent text - a text which would sound as the original, even though at the expense of the culture of the other. He uses the term 'invisibility' to '*describe the translator's situation and activity in contemporary Anglo-American culture*.' (1995,1). Venuti points to a translation strategy commonly adopted in the United States and Great Britain, where a

> "*…translated text, whether prose or poetry, fiction or nonfiction, is judged acceptable by most publishers, reviewers and readers when it reads fluently, when the absence of any linguistic or stylistic peculiarities makes it seem transparent, giving the appearance that it reflects the foreign writer's personality or intention or the essential meaning of the foreign text*" (Venuti, 1995, 1).

Venuti thinks that Anglo-American culture imposes its own 'hegemonic' power upon other minor cultures by domestication; nevertheless, my paper does not tackle this matter in the present analysis. The concentration is on how Venuti recommends applying foreignization as a solution for cultural clashes in terms of translation, a solution that would recover the reputation of translators and highlight their importance according to Venuti (2001, 46). If foreignization is applied to a translation, as Jeremy Munday (2001) argues, the target language readers will feel that the translator is '*visible*' and they will tell '*they are reading a translation*' (Munday, 2001, 147).

Mona Baker is another theorist who distinguishes between domestication, which tends to adapt the source text to the target culture with the aim of making foreign readers understand the source text and culture, and foreignization, which is concerned with the source text. Baker, in her book *Strategies of Translation*, postulates that foreignization has the advantage

of "*preserving linguistic and cultural differences by deviating from pre-vailing domestic values*" (Baker 2008, 240). When foreignization is applied, translation registers differences of the foreign text. While the domestication of the foreign text is characterized by fluency, there is a risk of the text being '*appropriative and potentially imperialistic*' (Venuti, 2004, 341).

When the text is translated in domestic terms and the translator moves in the direction of the reader in the target language, the original text should, thus, be the victim. Domesticating the text is said to exclude and conceal the cultural and social conditions of the original text to provide the illusion of transparency and immediate intelligibility. This is referred to by G. Rubel and Abraham Rosman in their book *Translating Cultures, Perspectives on Translation and Anthropology* as "*the ethnocentric violence of translation*" (Rubel and Rosman 2003, 9-10). Within this context, Venuti says that a translation strategy based on an aesthetic of discontinuity can best preserve that difference, that otherness, by reminding the reader of the gains and losses in the translation process and the unbridgeable gaps between cultures, because "*a translated text should be the site at which a different culture emerges*" (Venuti, 1995 , 305).

Foreignizing a text means that "*one must disrupt the cultural codes of the target language in the course of translation*" (Venuti, 1995, 20). Thus, foreignized translation is seen as a way that "*reflects and emphasizes the cultural differences between the source and target languages*" (Rubel and Rosman, 2003, 9). One should take into consideration that a text is the product of a social community with a certain culture. When translated, as House says, the recipients "*are presented with aspects of the foreign culture dressed in their own language and are thus invited to enter into an intercultural dialogue.*" (House, 2009 71-72)

This study supports Vinute's foreignized translation approach in translating the culture of the other in a globalized world, as opposed to the currently prevailing state of domesticated translation. Based on the notion of inseparability between language and culture and the fact that culture is a repository of a nation's history, values and norms, foreignizing translation is believed to be one approach in the direction of preserving the language and the culture of the other. By analyzing some aspects of my own translation of the first two pages of the first chapter of *When the Wolves Grow Old* by Jamal Naji (Naji, 2008, 1-2), that I have translated for the purposes of a critical analysis, I'll focus mainly on the way some Jordanianisms (cultural specifics of Jordanian society) and source language expressions

are translated into English because they are peculiar to the cultural context of the source text. The first problem while translating *When the Wolves Grow Old* was how to situate the source text within the English target culture system searching for its significance or acceptability. The action of Naji's novel takes place in the Jordanian capital (Amman) during the period of forty years covering the decades of the sixties, seventies, eighties, and nineties of the twentieth century and the first decade of the twenty-first century. The novel describes the period of Jordanian culture and history which encompasses the transition from the Jordanian rural agricultural period to the period of urbanization and industrialization. When translating the first two pages of the novel, that talk about people living in the bottom of Amman, the problem was how to transfer that source experience into the target system/context which has little to do with the source system/context. It is Jordanianisms from the source text that should be taken into consideration because they best reflect the essence of the source text and the way these expressions are transferred into the target language.

Texts must not be dissociated from their cultural environment. Julian House, in *Translation*, makes it quite clear that it is "*the translator who gives life to the original by giving it a cultural relevance it would not otherwise have*" (House, 2009, 22). Foreignized translation is also described as overt and the domesticated translation is described as covert. Venuti and a number of translation theorists and linguists advocate the foreignized translation mainly because it is an overt translation where the cultural element of the source language is explicitly present.

2. Maintaining the Text's Local Flavor

Normally, reality in the original text would be conceptualized by people through experiences that are bound to be different from those in the environment of the target receiver. *When the Wolves Grow Old* is a mixture of nostalgia of the past, a description of the present moment and reality in general. The novel can be seen as a very good example of a literary work that would never maintain its local flavor or its culture, which is Jordanian-specific if the choice would be domestication in translating it into English. In translating the two pages, I kept asking myself the following questions, What should be my strategy as a translator when it comes to transferring cultural references, for instance geographical names? Have I aimed at foreignization or domestication? What norms have governed my behavior? Have my decisions been governed by norms realized in the source

text, or by prevailing norms in the target culture? Finally, can these norms and strategies say anything about the purpose of the translation?

I have noticed tokens of what could be behavior patterns on my part as the translator. This may be taken to mean that I have been consistent in my strategies and solutions, so that it would be easy to state that as a translator I adhere to such and such a strategy. Even if I want to make generalizations about the decisions made by me as a translator, and to distinguish trends of translation behavior, the practice cannot always agree with the theory, so one has to remember that in the search for trends of behavior, by analyzing translated texts, there is inconsistency to be found everywhere. As Gideon Toury, in "*The Nature and Role of Norms in Translation*" would put it, actual translation decisions involve some compromise of the overall choice (1978/2000, 201).

Then, how should I judge my own translation? House gave translators a formula that says,

> "*Translation is not only a linguistic act, it is also a cultural act, an act of communication across cultures. Translating always involves both language and culture simply because the two cannot really be separated. Language is culturally embedded; it both expresses and shapes cultural reality*" (House, 2009, 11).

So, culture is important and language is essential. In addition to the conventional formula of form and content, a translator would be obliged to convey the aesthetic features of a literary work in a manner that would ideally preserve the aesthetic value of the original work. A translated text should ideally aim to be considered an original work of literature. If I adhere to these terms, then attention should be paid to several elements and the style of the original text is above all. Looking at my own translation, I find that, unconsciously, I have taken different definitions of style into consideration. G. Palumbo, in *Key Terms In Translation Studies,* notes that style has "*traditionally been defined as the manner of linguistic expression in prose or verse—as how speakers or writers say whatever it is that they say*" (Palumbo, 2009, 110). Style, as defined by J. Boase-Beier in *Stylistic Approaches to Translation*, "*is what is unique to a text and it relies on choices, made consciously or unconsciously by the author of source or target text, that have gone into the making of the text*" (Boase-Beier 2006, 50). M. H. Abrams, in *A Glossary of Literary Terms (7th ed)*, defines style as,

> The style specific to a particular work or writer, or else distinctive of a type
> of writings, has been analyzed in such terms as the rhetorical situation and
> aim; characteristic diction, or choice of words; type of sentence structure
> and syntax; and the density and kinds of figurative language. (Abrams,
> 1999, 303)

Jamal Naji's novel is a compact piece of work exhibiting an accessible, natural style that disguises culturally intricate themes. Such literary work in its highly elevated complex style and sophisticated language is exemplary of an aesthetically communicative process, and does indeed present a viable opportunity that constitutes an intricate challenge for literary translation. My approach to translating *When the Wolves Grow Old* is generally consistent with the translation strategies of keeping a balance between visibility and invisibility through the implementation of both Foreignization and Domestication as needed depending on the situation.

There are *examples* of Foreignization to be found in my translation strategies, but occasionally my solutions are somewhat more domesticating. Translating the literary text that belongs to my Jordanian culture involves more than linguistic considerations, which becomes more apparent because the source culture (Jordanian/Arab) is geographically and temporally distant from or otherwise alien to the target culture (English). If I were to translate all of the geographical names literally into English, the result would perhaps be interesting to an etymologist, but maybe not to an ordinary reader. I chose to translate only names that were more or less in etymological accordance with the target language. I have moved, in the process of translating these expressions, in one direction. It is that of the target language reader, which is unfair as far as the source language culture is concerned, especially in translating culture. I would never deny that the master key is fluency in the English-language translation, but one should always remember that, as Susan Bassnett and Harish Trivedi mention in *Postcolonial Translation - Theory and Practice*, "*Translation does not happen in vacuum, but in a continuum; it is not an isolated act, it is part of an ongoing process of intercultural transfer*" (Bassnett and Trivedi, 1999, 2).

3. Representing the Jordanian Culture

Jan Pederson in, *How is Culture Rendered in Subtitles?,* believes that the translator has to select one of a number of possible solutions, because there is no obvious official equivalent in the target language (Pedersen, 2005, 1). I have done my best to represent the culture of the other in my

translation; for the purpose of this paper it is the Jordanian culture. It is represented in the Jordanian names of people and places used in a sociopolitical context conceptualized by Jordanian people in the local reality of Jordan at a certain point of history. Selected and translated by the researcher, the expressions reflect a certain cultural significance that is not necessarily present in the culture of the target language (English). The first page of the first chapter entitled "*Sundus*", which is the name of the major female character in the novel, is a clear example,

3. 1.

عزمي الوجيه أذلني ثلاث مرات

الأولى في بيت والده الذي أغرم بي وتزوجني. الثانية يوم ضبطني في الغرفة الدخانية في دار الشيخ عبد الحميد الجنزير. أما الثالثة فبعدهما بثلاثة عشر عاما؛ حين بلغت الثامنة والثلاثين من عمري.

هو الوحيد الذي فعلها من بين كل الرجال الذين عرفتهم، ولا أدري كيف استعذبتُ إذلالُ لي! مع أن أباه، رباح الوجيه، زوجي الثاني، وصبري أبو حصه، زوجي الأول والثالث، حاولا إخضاعي وإتباعي لإرادتيهما، لكنهما فشلا بشكل يثير الشفقة، ليس لأنني غير قابلة للاستجابة لشهوة السيطرة الذكورية، إنما لأنهما لم يمتلكا سحر ترويضي وأسرار تذوب كتلتي،على الرغم من إحساسي بتململ تلك الكتلة التي أعترف الآن، بأنها شكلت مبعث قلق وعذاب لي.

Azmi al-Wajeeh humiliated me three times.

The first was at his father's house, who fell in love with me and married me. The second was when he caught me at the smoke room at the house of Sheikh Abdul'hameed al Janzeer. And the third time was thirteen years after those two, when I became thirty-eight years old.

He is the only one who did it among all the men I knew, and I don't know how I enjoyed his humiliation of me! Although his father Raba'h al-Wajeeh, my second husband, and Ssabri Abu 'Hussa, my first and third husbands, both tried to overpower me and force me to follow their wishes, they failed pathetically, not because I am not responsive to male desire for domination, but because they didn't have the magic needed to tame me or the secrets of dissolving my body. Despite my feelings of the irritation of that mass that caused my anxiety and made me suffer. (Naji, 2010, 1)

The translation process becomes more challenging to the translator when the word or expression mentioned in the text is a proper name or a geographical place which belongs to a specific culture that is of local origin. Examining the translation of the proper and geographical names in the first two pages of the first chapter of the novel, the question of whether

to use Foreignization or Domestication has become apparent from the very beginning of the novel. In translating what Sundus says when she mentions Sheikh Abdul'hameed al Janzeer, the word 'Sheikh' raises several questions. 'Sheikh' is an Arabic title; titles indicate cultural appearances by nature; the title of Sheikh is well-known in the Arabic culture. If we look up the word 'Sheikh' in an English – Arabic dictionary, a long list of lexical meanings will cause confusion to the translator because 'Sheikh' can be a venerable gentleman, an elderly old man, a chief, head of a tribe, and a religious Islamic scholar. Within the context of the novel, the word 'Sheikh' is culturally used to refer to a person who can deal with demons.

3. 2.

كان في صباه مختلفاً عن أبناء حينا في جبل الجوفة؛ شعره الفاحم الذي يرفعه إلى الأعلى فيوحي بالشموخ والثقة، وجهه المستدير المشرق، عيناه الرمليتان العميقتان، نظراته المطْمَئِنة، ورتابة ملابسه، كل هذا أوحى لي باختلافه عن الشباب الآخرين.

أمه، جليلة، اعتنت به كثيراً، فهي لم تتمكن من إنجاب غيره بسبب حكايتها مع الجني الذي زارها بعد زواجها بأشهر، وكرر تلك الزيارة حين بلغ عزمي التاسعة عشرة من عمره. كثيرون من سكان الجبل يعرفون هذه الحكاية الغريبة

He was different in his youth from the children of our neighborhood in <u>Jabal al-Jopha</u>; his pitch-black hair bumped to the top provided him with the appearance of arrogance and confidence; his round bright face, his sandy deep eyes, his reassuring looks, and his neat clothes, all this inspired me that he is different from the other young men.

His mother, Jalilah, cared for him so much, she could not have another child because of her story with the genie that visited her after several months of her marriage, and repeated that visit when Azmi became nineteen years old. Many of the neighbouring residents know about this strange tale. (Naji, 2010, 1)

The names of people are local; therefore, transliteration had to be used in order to reveal the correct pronunciation, "*Sundus*", "*Azmi al-Wajeeh*", "*Sheikh Abdul'hameed al Janzeer*", and "*Ssabri Abu 'Hussa*". The whole context is a local event; the people addressed are local with local Jordanian culture. To keep this local cultural touch, the translator needs to be visible (foreignized translation) and not invisible (domesticated translation). These local names are the production of the material reality of the Jordanian people in a certain geographical area at a certain point of time, Jabal al-Joffeh of Amman during the last decades of the twentieth century and the first decade of the twenty-first century. This means there is a story

behind them. And the story here is related to the local belief in demons by some people living in this area of Amman.

Of course, the novelist uses certain expressions that require a certain manipulation from my part. As a translator, I am required to render elements by applying Domestication into the target language,

3. 3.

كان من الممكن أن يؤدي فشلهما معي إلى حزني على كل الذكور، لولا سحر الإثارة والسطوة الغامضة التي يمتلكها عزمي الوجيه، وقدرات الترويض التي تميز بها الشيخ عبد الحميد الجنزير.

ربما كنت بحاجة الى من يَكسرني ويمرّغ غروري. ألا يمكن أن تكون رغبتي في الخضوع كامنة تحت قشرة هذا الغرور؟

عزمي هو الذي تمكن من مداهمة معاقلي، وتحطيمها، إلى حد أنني امتثلت لأوامره جميعها، دون النظر الى النتائج التي لم أتوقع حدوثها.

يصغرني بخمس سنوات.

I confess that their failure with me would have caused me to morn all males, except for the magic of excitement and mysterious influence that Azmi al-Wjeeh had, and the distinguished taming abilities of Sheikh Abdul Hameed al-Janzeer.

Maybe I needed someone who would break me and wallow my vanity. Maybe my wish for submission is lurking under the veneer of this vanity?

Azmi is the one who was capable of attacking my strongholds, and destroying them, to the extent that I obeyed all of his orders without regard to the results that I did not expect to occur.

He is five years younger than me. (Naji, 2010, 1)

The novel begins with the main female character (Sundus) introducing herself by means of her various relationships with the other characters of the novel. Love and other relationships are essential in human experience; the universality of this theme implies that tthe ranslation has to follow universal norms in addition to cultural substitutions when the message is delivered to the TL reader.

3. 4.

في ذلك الجبل ، جبل الجوفة، الذي تعتلي فيه البيوت بعضها، وتفصل بين صفوفها أزقة وأدراج ذات حواف منحوتة، تحدث أمور أغرب من أن يصدقها أهل عمان الذين تعرفت إليهم في السنوات الأخيرة، فالإنسان هناك ليس هو المالك الوحيد لبيته وفراشه، الملكية موزعة بينه وبين الكائنات

الأخرى، لأن "الشراكة قائمة بين الناس والكائنات الأخرى التي تدب على الأرض بنظام مرسوم،"
حسبما قال لي عزمي، بعد أشهر من زواج والده رباح مني.

In that mountain, <u>Jabal</u> <u>al-Jophah</u>, where the houses are riding each other,
and the alleys and stairs separating the rows of houses have carved edges,
strange things happen and would be considered as unbelievable by the
people of Amman, with whom I became acquainted in recent years; in that
place, the individual is not the sole owner of his house and his bed, the
ownership is distributed between him and other creatures, because
"partnership is present between people and the other creatures that creep
over the earth in a stated order," as Azmi has told me, after several months
of marrying his father. (Naji, 2010, 2)

In describing the surrounding environment in <u>Jabal</u> <u>al-Jophah</u> (the
mountain of <u>Jophah</u>), which is inhabited by the folk class of Amman,
Foreignization becomes essential and it is employed first by using the
word "jabal" followed by the transliteration of the name of the mountain
as it is pronounced in Arabic language; second, a detailed description of
the area is provided. In fact, the explanation is confusing even for the
Arabic native speaker who is not familiar with such places.

3. 5.

فاجأني بقوله هذا ، فهو مقل في الكلام مثل أمه، ويتحدث بطريقة الكاشف لما وراء الأشياء!

فكرتُ في ما قال. بدأت أنظر إلى الأشياء بطريقة مختلفة، وتبين لي أن للحياة في حيّنا السفلي
نظاماً خاصا، على الرغم من الفوضى التي يسبّبها الناس بعد صحوهم من نومهم وذهابهم إلى
أعمالهم. فعصافيرالدوري تتناوب على حيّنا فجراً، ليس بسبب بساتينه أو أزهاره التي لا وجود لها،
إنما لأنها تجد ما تقتات عليه من الديدان المذنبة القريبة من قنوات المياه العادمة في الأزقة، وتجد
ما تشربه من البرك الصغيرة المتجمعة من المواسير العامة، التي يعمد السكان الى كسرها، لأنها
تمر من الحي وتغذي مناطق <u>جبل التاج والأشرفية</u> وغيرهما، فيما تنقطع عن بيوتهم أياماً طويلة.
يكسرونها ليحققوا ثلاثة أهداف, يملأون الأواني بما يلزمهم من الماء، ويوفرون أثمانها، ويقطعونها
عن الأحياء الأوفر حظاً.

He surprised me by saying that; like his mother, he scarcely speaks, but he
talks like a metaphysical detector.

I thought about what he said. I began to see things in a different way, and I
found out that life in our bottom neighborhood has a special system; in
spite of the chaos caused by the people after they wake up and go to work,
finch birds come in turn to our neighborhood at dawn, not because of its
orchards or flowers that do not exist, but because they find worms with
tails that feed them nearby channels of waste water in the alleys, and they
find what to drink from the small puddles accumulated from the public
pipes that are broken by the residents because they pass from the

neighborhood and feed the other mountains of <u>Jabal al-Tajj</u> and <u>al-Ashrafeyah</u> in addition to other regions, while the water is cut off from their homes for long days. They break the public pipes to achieve three goals, to fill their pots with the water they need, to save the expenses, and to cut off water from the more fortunate neighborhoods. (Naji, 2010, 2)

The previous example has shown us how proper and geographical names are instances of cultural references that constitute translation crisis points for which there is no obvious official equivalent in the target language, where a detailed description is provided of the filthy and dirty local surroundings specially in describing the public water pipes connecting the geographical area of <u>Jabal al-Joffah</u> to <u>Jabal al-Taj</u> and <u>al-Ashrafiyah</u>. The descriptive details provided in this example hold within them a cultural significance that could only be found in such a filthy environment found in the bottom of Amman. In fact, J. share Di's opinion presented in the book entitled *Literary Translation, Quest for Artistic Integrity* - I believe that the implicit aim of the literary translator is to "*produce an effect on the target-language readers that is as close as possible to what the original produces on the source-language readers*" (Di, 2003, 52). Thus, this example is a case of being confronted as a translator with SL words which would cover more or less of the TL meaning. The translation in this case becomes a serious challenge for the translator because it is a source of confusion that is important for both the SL and TL readers.

My duty as a translator requires me to select one of a number of possible solutions. These solutions can be analyzed as parts of superordinate translation strategies, which are in turn governed by translation norms. The solutions do not indicate that the translator's strategy is oriented towards the target language, e.g., by substituting a reference, or by omitting it, that may be described as a domesticating strategy, which is governed by norms in the target culture. Target culture norms may exert prescriptive influence on the translation of foreign texts. As a translator, I have retained the names in the original text; it is indicative of an orientation towards the source language, and to norms in the source culture. Examples include the proper names and the geographical names reembodied in the mountains of Amman.

Applying mainly Venuti's translation theories as the theoretical framework, the analysis has examined the first two pages of the first chapter of the novel, looking for differences in the translation of cultural references, as regards translation norms, strategies and solutions. This perspective embraces above all my translation behavior as the translator,

as the cultural references present translation problems, or crisis points, which require active decisions from my part. This study shows that my translation is to a greater extent oriented towards the source culture as cultural references, since the names are to a greater extent kept in their original form, occasionally with small adjustments. This is an example of Foreignization, a strategy which resists domesticating norms in the target culture, rather aiming at highlighting the differences between languages and cultures. In contrast, Domestication is also present in other parts of my translation aiming at the assimilation of foreign elements into the target language and culture.

- Apparently, I had the intention to stay close to the original, or, one could say, following Toury (2000), that the basic, initial norm for me, as a translator, was to adhere to the source culture norm-system, or adherence to the source language and culture. In translation into English, strong target culture values seem often to have exerted an influence on me as the translator; i.e., they more or less prescribed a domesticating strategy. As Toury points out, the basic initial norm of translation governs the choice between the norm-system of the source culture and the target culture. The overall impression, the attempt at "*generalizations about the underlying concepts of translation*" (Toury 1995, in Munday 2001, 112). However, according to Toury's explanatory model, I was also governed by the preliminary norm of the directness of translation. But when the image and sense of the details would be vague to the TL reader if translated directly, my illegible choice as a translator would be rendering them to cultural substitution, which reproduces a similar sense to the original by using a somehow different image as represented in the example talking about the filthiness of the environment in *Jabal al-Jophah*.

Conclusion

In my translation considered, the instances of domestication appear not to prevail over those of foreignization. This study indicates that foreignization *and* domestication, or visibility and invisibility as popularized by Venuti (1995), are concepts that don't exclude each other. As a translator, the researcher has found out that visibility and invisibility, in addition to domestication and foreignization, are not competing strategies, but just two different modes of translation, both of which can be employed concurrently, as they actually appear to have been in the

translation reviewed. Both strategies of domestication and foreignization could be employed without excluding each other.

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CHAPTER TWO

TRANSLATION OF CULTURAL UTTERANCES IN LITERARY DISCOURSE FROM ARABIC INTO ENGLISH

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Abstract

This paper deals with the translation of Arabic politeness formulas into English in *Fate of a Cockroach* by Tawfiq Al-Hakim,translated by Davies Denys Johnson, and *Men in the Sun* by Ghassan Kanafani, translated by Hilary Kilpatrick. The paper begins with a brief introduction on translation, concentrating in particular on the translatability of literary and cultural utterances. In the data analysis section, the selected utterances will be critically reviewed according to the translation presented by the translated versions of the literary texts considered. It ends with some concluding remarks on the loss in meaning when translation takes place.

Keywords: Cultural utterances, Translatability, Kanafani, Al-Hakim.

Introduction

When translating a text, one transfers a text from its source language (SLT) into a target language (TLT). This transfer is based on equivalence, which according to de Waard and Nida (1986) means a set of forms that will match the lexical grammatical levels of meaning of the original source language text.

Weyland (2000, 8) looks at translation as a subjective process, assuming the vocabulary choices made by translators are more or less determined by their preferences and background. Meanwhile, Nida (1964), cited in Wey-

land (2000), argues against formal equivalence as a central feature of translation i.e. word-for-word or structure-for-structure translation. He prefers dynamic equivalence, meaning a rendering that produces an equivalent effect of the text on the receptor. He believes the notion of equivalence must cover both dynamic and formal equivalence to achieve a satisfactory translation. It must be kept in mind that cultural aspects in the SLT are said differently in the TLT, forming a gap of cultural difference which is one of the most difficult tasks for translators.

This is one of the major differences between literary translations and other translations. With a scientific or legal text, the writer's purpose, among other things, is to impart information, while it is assumed that one of the main purposes of a literary text is to entertain and amuse. This cannot be achieved without good knowledge of the target audience's culture, social values, traditions, and customs, which are then included in the text. But herein lies the problem for translators. There are certain aspects in language that are culture-bound and difficult to transfer into the target text language without considering the culture. Ignoring this aspect or failing to do so causes the rendering to be strange or unsettling, and may even go as far as to cause offense to the readers of the target language. Hall and Feedle (1975), Nida and Reyburn (1981), Bochner (1982), and Smith (1987) are some of the researchers who concur with this view, stressing that communication across cultures involves problems of meaning. A translator must tread carefully with culturally laden expressions and concepts, translating the source text into the target language in a way that will not sound odd.

One aspect that proves particularly difficult for literary translators to manoeuvre is politeness formulas. While it is accepted among linguists that politeness as a concept of 'being socially nice' is universal, the manifestations of this social niceness are culture-bound and culture-specific. To render politeness formulas correctly in the target language, the translator must have an accurate pragmatic knowledge of the functions of those utterances in the source and target text cultures. This means knowing the relationship between the semantic meaning and the pragmatic function of any politeness formula. This relationship can be clear at times, such as in the case of transferring the Arabic expression **<shukran>**, meaning 'thank you' in English, and not as clear as is the case with **<na9iiman>** which is said to someone after they have had a shower or a haircut. The translator is left to struggle to find an English equivalent for an invocation to God to

bring that person health, prosperity and happiness, since it marks a casual change in the state of that person in everyday life.

What makes this research significant is that few studies have dealt with the translation of politeness in literary texts. Hatim and Mason (1997) conducted a study on politeness in screen translation, trying to show how politeness is underrepresented in that field. Their use of politeness concepts in the study agrees with Brown and Levinson's (1987) notion of politeness. They used the super strategies in Brown and Levinson's (1987) model to analyse their data, which consists of some examples from the screen translation of the English subtitled French film "Un Coeur en Hiver" ("A Heart in Winter" by Clude Sautet, 1992). An analysis of the data revealed some insights regarding the translation of politeness and came to the conclusion it is almost inevitable some elements of meaning must be sacrificed or omitted, and then considered how this omission might influence the target audience. They also concluded it is difficult for target language auditors to retrieve interpersonal meaning in its entirety and that more empirical research needs to be done in different languages to test the generalizability of their study's limited findings.

In 2009 Al-Adwan investigated the translation of euphemization as a politeness strategy in the Arabic subtitles of the American sitcom 'Friends'. His use of politeness concepts also draws mainly on the major tenets of Brown and Levinson's model of politeness (1987). He proposed a modified and extended model of euphemization as a strategic output of politeness that is basically built upon two other models of euphemization by Williams (1975) and Warren (1992). Al-Adwan's analysis shows Arab subtitlers use different types of euphemization from the proposed model to negotiate sexual, religious and death references in the sitcom. The study also shows that euphemism as a politeness strategy in the Arabic subtitles plays an important role in creating an accepted form of interaction for Arab viewers.

 In another study, House (1998) set out to explore the relationship between politeness and translation, specifically from German into English. She began by highlighting the different views of politeness, giving importance to the social-norm view of politeness in relation to translation as she echoes Watts et al (1992) "that's looking at politeness as a set of behavior patterns programmed as social norms which leads us to consider the wider social functions of politeness e.g., in the educational system, prescriptive grammar and translation practices" (House 1998, 55). In her account of the

face-saving quality of politeness, she claims that Brown and Levinson's model cannot easily be adopted in translation. However, other researchers like Hatim and Mason (1997), Hickey (2001), Zitawi (2004), and Al-Adwan (2009), as well as this paper have applied Brown and Levinson's Model of Politeness on translation and it has been considered useful to their data analysis as these studies conform with the face-management view of politeness. Zitawi (2004) concludes that politeness is an important factor in evaluating translation. In her sample she found some aspects in English text rendered differently in German, i.e. interlocutors in German were usually more direct than in English, where she reports that "the translation retains the ideational functional component but substantially changes the interpersonal one because the devices used to mark the original interpersonally are not rendered equivalently in German" (House 1998, 69).

Hickey (2001) also investigates how 'positive politeness readers (Spaniards)' react to literal translations of English texts, which is basically negative politeness oriented. He took six excerpts with negative politeness forms from the English novel *Therapy* by David Lodge and gave them to a focus group of native English-speaking college students, asking them to discuss the person and the type of behavior involved. He then gave the corresponding Spanish version *Terapia* by Fransco Roca (1995) to another focus group of Spanish university students, and gave them the same task as the English-speaking group. A third group of bilinguals of Spanish and English were then given the same excerpts and asked to carry out the task given to the other two groups in the language of their preference. The study concluded that some literal translations of negative politeness markers were not recognized by Spanish readers. Hickey explains Spanish speakers could not recognize the negative politeness probably because this form does not exist in the categories and classifications of politeness preexisting in their minds Hickey (2001, 238).

In this paper, the researcher attempts to examine 18 examples of translated Arabic politeness formulas in literary texts. The first 10 examples are taken from Tawfik Al-Hakim's *Fate of a Cockroach,* translated by Davies Denys Johnson. The other 8 examples are chosen from GhassanKanafani's*Men in the Sun,* translated by Hilary Kilpatrick. The examples were chosen based on their relevance to the social and religious aspect of politeness formulas in Arabic, which are influenced by both the Arab and Islamic culture. The selected examples cannot claim to be representative of the whole problem facing translators, but they do shed light on it and serve as a small contribution towards some possible suggested solutions. This study is analytical in nature and will critically review the trans-

lation of the lexis that involves politeness formulas in an attempt to point out the differences in the realization of politeness in the two languages.

The excerpts will have comments on the pragmatic, social, and religious levels of the politeness formulas. A little context has been given for each example, and the parts of interest are in bold. Examples will be looked at in light of the pragmatic transfer of the Arabic pragmatic function of norms and the forms of performing speech acts into English that have resulted in pragmatic inappropriateness on the level of linguistic politeness between English and Arabic.

1. Examples from *Fate of a Cockroach*

Example1.1

The Minister makes his appearance, wailing.
MINISTER: My Lord King! Help, my Lord King!
KING: What is it?
MINISTER: A calamity! A great calamity, my Lord!
KING: **Goodness gracious!** *(aside)* I told you his hobby was to
    bring unpleasant news, *(loudly)* Yes? Tell us, delight our ears!
    (Davies, J. 1973. p. 6)

(الوزير يظهر وهو يولول)
الوزير :يا مولاي الملك !.. النجدة يا مولاي الملك !..
الملك :ما الخبر ؟ ..
الوزير:كارثة !.. كارثة كبرى يا مولاي !..
الملك:**يا فتاح يا عليم** !.. قلت لك إن هوايته المجيء بالأخبار المزعجة .. نعم؟ .. أخبرنا ..
شنف أسماعنا !..
(Al-Hakim, T.1966. P.18)

The pragmatic function of the Arabic expression **<yaafataahyaa 9aliim>** which is translated into "Goodness gracious!" in the target language text is said conventionally in informal situations where the speaker meets a person they do not wish to see, and this person is usually the bearer of bad news or brings bad luck. The utterance by itself is usually indicative of the speaker's attitude towards the hearer, where the speaker expresses his wants to disassociate from the hearer in order to show no appreciation of the hearer's positive face, which is a positive impoliteness strategy. This positive impoliteness strategy is lost in the translation where "goodness gracious!" is slightly euphemistic, yet it expresses exclamation and disapproval of what the hearer wants to say. So, we can see that the equivalence here is not exact in terms of the pragmatic function.

Example 1.2

QUEEN: And what devious means and measures brought you to
the throne and placed you on the seat of kingship?
KING *(indignantly)*:Means and measures? **Pardon me for saying
so, but you're stupid!**
QUEEN:I confess I'm stupid about this . . .
(Davies, J. 1973. p. 4)

الملكة:وما هي الملابسات والإجراءات التي أوصلتك إلى العرش و أجلستك على أريكة الملك ؟!..

الملك :ملابسات وإجراءات ؟ .. **أنت مغفلة ولا مؤاخذة !..**

الملكة:أعترف أني مغفلة في هذا الأمر فعلا ..

(Al-Hakim, T.1966. P.18)

The Arabic utterance by the King **<?antimughafalah-walahmu?aakhthah>** literally means, "you are naïve, don't be offended."
The word *mughafalah* is translated as "stupid", while in this context it
means someone who does not know what the speaker is talking about. The
word "stupid", however, refers to someone who lacks intelligence or
common sense or someone who is not able to think clearly. In which case,
we can assume that the word "stupid" is more offensive and face-attacking
than the intended expression of ignorance about something.

Example 1.3

KING:What laziness! What laziness!
QUEEN *(making her appearance)*:I wasn't sleeping. You must
remember that I have my toilet and make-up to do.
KING:Make-up and toilet! **If all wives were like you, then God
help all husbands!**
(Davies, J. 1973. p. 2)

الملك:يا للكسل !... يا للكسل !..

الملكة: (تظهر) إني لست نائمة .. ويجب تتذكر أنه لا بد
لي من الزينة و التواليت !...

الملك:الزينة و التواليت !...آه .. **إذا كانت كل الزوجات
مثلك فقولي على كل الأزواج السلام !..**

(Al-Hakim, T.1966. P.14)

When the king says **<?aah ?ithaakaanatkuluizzawjatimithlukifaquulii
9alaa kuliil?azwajiisalaam>** he literally means "if all wives are like you,
then peace be upon all husbands", implying that all husbands will be in
trouble. The speaker here is being ironic, trying to insult while being po-

lite. This is what Culpeper (1996) calls mock impoliteness, where the face-threatening act, henceforth referred to as FTA, is performed with the use of politeness strategies "that are obviously insincere". In the rendering given, the politeness part is a form of invocation to mitigate the effect of the directness of the utterance, where it is taken away and the utterance is understood as a direct positive impoliteness strategy to attack the hearer's face and make them feel uncomfortable.

Example 1.4

KING:And where is the learned Savant?

MINISTER:We'll ask him to come immediately, Your Majesty.

KING:Ask for him and let him come - we are waiting.

Hardly has the Minister made a move than the learned Savant makes his appearance, panting.

MINISTER *(to the Savant)*:**My dear chap**, we were just about to
inquire about you. His Majesty wants you on an important matter.
(Davies, J. 1973. p. 10)

الملك:و اين هو العالم العلامة..

الوزير:نطلبه في الحال يا مولاي..

الملك:اطلبه و أحضره..نحن في الانتظار..

(ما يكاد الوزير يتحرك،حتى يظهر العالم العلامة و هو يلهث...)

الوزير: (للعالم) **ابن حلال!**..كنا في طلبك الآن... مولانا الملك يريدك في أمر هام...

(Al-Hakim, T.1966. P.31)

It is a norm in social interaction in Arab societies to complement someone who appears coincidentally at their name being mentioned in a conversation. This compliment can be said in different ways, among these is, **<?ibinḥalaal>,** which literally means, "you are a legitimate child" or "you are a child of righteous parents". The rendering of the expression into "my dear chap", however, has a loss of meaning on the politeness level where the speaker only attends to the hearer's positive face. In the Arabic version, on the other hand, a greater level of politeness is conveyed through attending to the positive face of the hearer and his family. It is a common view in the Arab world to look at the individual as part of his family or clan, which sometimes defines his social status in society.

Example 1.5

MINISTER:The situation is difficult.

QUEEN:Certainly, and it needs a strong character to face up to it, but I am sorry to say that my husband is of a weak character. Have you not remarked this?

MINISTER:**We rely on you**, Your Majesty.

QUEEN:Were it not that I am at his side, what would he do? Deep down inside he feels this. I am a stronger personality than he, but he's always trying to fool himself, to make himself out as superior.

(Davies, J. 1973. pp. 22,23)

الوزير:الموقف الصعب...

الملكة:فعلا..ويحتاج في مواجهته إلى شخصيته قوية.. ولكن زوجي مع الأسف ضعيف الشخصية. ألا تلاحظ ذلك؟...

الوزير:**البركة فيك انت يا مولاتي.**.

الملكة:لولاي إلى جانبه .. ماذا كان يفعل .. إنه في أعماقه يشعر بذلك ..أني أقوى منه شخصية..ولكنه يحاول دائما   خداع نفسه..والتظاهر بالتفوق..

(Al-Hakim, T.1966. P.61)

Part of the politeness manifestations in Arabic are related to religious expressions, such as **<?albarakafiiki ?anti yaamawlaatii>**, which literally means, "the blessings are all in you my queen". Such expressions are usually intended to refer to the addressee's competence and skills in doing something. The speaker in this context uses this expression as a positive politeness strategy by attending to the hearer's face by means of religious invocation. In the translation the religious aspect of the polite utterance has been lost to suit the target culture addressees.

Example 1.6

SAMIA:Breakfast? You'd better wait till we see where it's all going to end. *(She points at the bathroom).*

COOK *(looking towards the bathroom)*:It's him?

SAMIA:Yes, inside - he's locked himself in.

COOK:**Why?I hope nothing's wrong**.

….

COOK:The bottle's along by the kitchen.

SAMIA:You're sure?

COOK:I swear to you.

(Davies, J. 1973. p. 40)

سامية: فطور ؟ انتظري حتى نرى اخرتها..

(تشير الى الحمام...)

الطباخة: (ناظرة الى الحمام) هو...

سامية:نعم جوه ..وحابس نفسه

الطباخة:**لماذا ...كفى الله الشر!..**.

<div dir="rtl">

....

الطباخة: الزجاجة قرب المطبخ...

سامية :أنت متأكدة؟

الطباخة: وحياة الست الطاهرة

(Al-Hakim, T.1966. P.102)

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The religious expression uttered by the cook, **<limaathaakafalahishar>,** which literally translates into, "Why? May Allah prevent evil happenings" is a polite religious formula used to ask whether something is wrong, but hopes that everything is alright. This is a positive politeness strategy where the speaker expresses sympathy with the hearers so as to claim common ground with them. In the rendering, the speaker expresses sympathy and claims common ground with the hearer by hoping it is alright. Nonetheless, the religious invocation is ignored, which leads to a cultural gap in the translation.

Example 1.7

DOCTOR:No, honestly, I'm speaking seriously.

SAMIA:Speaking seriously?

ADIL:Of course, Samia, it's serious. The doctor has explained everything to me, has been absolutely open with me. **In any case, may God be indulgent towards you!**

SAMIA:Is that right, Doctor?

(Davies, J. 1973. p. 70)

<div dir="rtl">

الدكتور:لا .. بالشرف .. كلام جد ...

سامية:كلام جد ؟!..

عادل:فعلا يا سامية .. كلام جد .. الدكتور فهمني كل شيء .. وأطلعني على كل شيء بالمفتوح .. **وعلى كل حال الله يسامحك !** ..

(Al-Hakim, T.1966. P.175)

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The Arabic expression **<wa 9alaa kulhaal ?allahyisaamhik>** literally means "In any case, may Allah forgive you." Its pragmatic function is usually used to stand as a religious invocation for God to forgive the hearer, so that the speaker appears socially 'nice' and tolerant. The rendering however, "May God be indulgent towards you" sounds odd for a native speaker of English to say in such a situation where the speaker has found out that the hearer has had ill thoughts about that person. Instead, an English-speaker would be more likely to choose a formula like, "I forgive you", i.e. resorting to personal forgiveness and eliminating the religious aspect of it.

Example 1.8

QUEEN: A Minister of Supply?

SAVANT: A brilliant one - the operation of storing food in warehouses on that enormous scale must have some remarkable economic planning behind it.

KING: We have no need for any supply or any Minister of Supply, because we don't have a food crisis and have no need to plan or store.

SAVANT: **Certainly, our economy runs by sheer good luck** — and we boast about it!

(Davies, J. 1973. p. 20)

الملكة: وزير تموين ؟!..

العالم: بارع ..لأن عملية تخزين الطعام في مخازن..على هذا المستوى الضخم لا يمكن إلا أن يكون وراءها تخطيط اقتصادي مدهش ..

الملك: نحن لسنا في حاجة إلى تموين ،ولا إلى وزير تموين..

لأنه لا توجد عندنا أزمة طعام .. ولا حاجة لدينا إلى تخطيط وتخزين...

العالم: **فعلا إن اقتصادياتنا تسير بالبركة** .. وهذا من مفاخرنا!..

(Al-Hakim, T.1966. P.55)

The expression **<?iqtiṣaadiyaatunaatasiirubilbaraka>** literally means, "our economy runs by the blessings of Allah." Here the intended message is that even though they do not have plans set out for the economy or even a Minister of Economy, yet the blessings of God take care of everything. Such a religious expression has multiple functions, and one of them is said in the Arab world when people do not do anything, which is a reason that leads to the success of something else, believing Allah will help them, and take care of it. When rendering this utterance, the religious impression is taken away from the source language and replaced with another expression, "sheer luck" that suits the target culture to convey the content of the message. The target language readers will be led to understand that things will run by luck if you are not prepared for something. In the English-speaking world nowadays, many are uncomfortable with religious imprecations in these contexts, such as their views about fatalism and the idea that God is at the heart of success or failure, both of which most would reject.

Example 1.9

She pushes him roughly. He almost falls, but catches hold of the bed.

ADIL: Good God! Have you gone crazy, Samia? Why are you shoving me about like this?

SAMIA:It's you who wants to use force. **Everything can be settled nice and quietly.** Bye!
(Davies, J. 1973. p. 28)

(تنحيه بشدة وتدفعه،فيكاد يقع لولا إمساكه بالسرير ....)

عادل: الله!..الله!أجننت يا سامية؟!..تلقين بي هكذا على الأرض ؟!..

سامية: أنت الذي أردت العنف .. **كان كل شيء بالذوق أحسن** إلى اللقاء !.

(Al-Hakim, T.1966. P.73)

Samia's utterance **<kaan kuli shei? Bilthoq ?ah̲san>** literally translates into, "everything is better done by social taste." The pragmatic function of this expression in Arabic is usually said to people who are conflicting, or by a party of those in conflict in order to resort to a peaceful manner of settling the conflict, usually referring to abiding by the polite social etiquette of dispute settlement. However, the rendering has ignored this cultural aspect of Arabic, and replaced it with a formula that is more familiar to the readers in the target language text.

Example 1.10

ADIL:Why did the doctor leave like that?
SAMIA:Ask yourself.
ADIL:Ask myself? Why? Did I do anything wrong?
SAMIA:You? From the moment you woke up this morning you haven't stopped doing things wrong.
ADIL:Good Heavens!
SAMIA:**We woke up in the morning in fine shape**, got ourselves ready to go out to work, and then your lordship causes us all this unnecessary delay.
(Davies, J. 1973. p. 54)

عادل:لماذا انصرف الدكتور بهذه الطريقة ؟!..

سامية:اسأل نفسك !..

عادل:اسأل نفسي ؟!.. لماذا ؟.. هل انا غلطت في شيء ؟..

سامية:انت ؟!.. انت من ساعة قيامنا من النوم الصبح لم تكف عن الغلط ..

عادل:سبحان الله !..

سامية:**قمنا الصبح من نومنا في امان الله** .. وتهيأنا للخروج

الى اعمالنا .. واذا بحضرتك تتسبب لنا في كل هذا التأخير بدون مناسبة !..

(Al-Hakim, T.1966. P.135)

The expression that Samia used, **<qumna ?is̲ubh̲i min nomnafii ?amaaniilaah>,** literally translated into English is, 'we woke up in the morning from our sleep by the safety of Allah." The pragmatic function of this religious expression usually runs in two ways: the first is on the part

of the hearer who assumes and believes that the speaker is under the pro-protection of Allah. The second comes on the part of the speaker, who also takes on the first meaning and also expects that nothing wrong will happen to him. Translating this expression as "we woke up in fine shape" ignored the cultural aspect of the utterance as the translator attempted to make it semantically and culturally suitable for the target language readers.

2. Examples from *Men in the Sun* by GhassanKanafani

Example 2.1

This, then, was the Shatt that UstazSelim had spoken of ten years before. Here he was lying thousands of miles and days away from his village and UstazSelim's school. **The mercy of God be upon you, UstazSelim, the mercy of God be upon you.** God was certainly good to you when he made you die one night before the wretched village fell into the hands of the Jews. (Kilpatrick, H.1999. P. 23)

…ها هو إذن الشط الذي تحدث عنه الأستاذ سليم قبل عشر سنوات! ها هو ذا يرتمي على بعد آلاف من الأميال و الأيام عن قريته و عن مدرسة الأستاذ سليم. **يا رحمة الله عليك يا أستاذ سليم! يا رحمة الله عليك!** لا شك أنك ذا حظوة عند الله حين جعلك تموت قبل ليلة واحدة من سقوطالقرية المسكينة في أيدي اليهود …

(Kanafani, G.1963. P. 14)

In the example above the speaker remembers the late teacher in his home town as he was teaching the little kids of the village about shat Al-Arab where the two rivers Tigris & Euphrates meet. The given rendering to the utterance **<yarahmatullahe 9alaik ya ?ustathsaliim>** is literally "the mercy of God be upon you UstazSalim". Such translation might sound odd to native speakers of English as it is unusual for them to utter such an utterance on the occasion of remembering someone who is dead. In similar situations, it is more common to say "rest in peace, MrSalim".

Example 2.2

Four hours later he reached the road. He had left H4 behind him, and the sun had set behind the brown hills. But his head was still burning, and he had the feeling that his forehead was dripping blood. He sat down on a stone and gazed into the distance at the end of the straight black road. His head felt muddled, with thousands of confused voices throbbing in it, and it seemed to him that the appearance of a big red lorry at the end of the road was a stupid fantasy. He stood up, looking at the road again, but he could

not see clearly yet. Was it twilight or sweat? His head was still humming like a beehive, and he cried with all his strength, **'Abul-Abd, damn your father, damn your forefathers**. (Kilpatrick, H.1999. P. 32)

بعد أربع ساعات وصل إلى الطريق، كان قد خلف الإتشفور وراءه، و كانت الشمس قد سقطت وراء التلال البنية إلا أن رأسه كان ما يزال يلتهب و خيل إليه أن جبينه يتصبب دما.. لقد اقتعد حجرا و ألقى بصره بعيدا إلى رأس الطريق الأسود المستقيم، كان رأسه مشوشا تخفق فيه آلاف الأصوات المتشابكة، و بدا له أن بروز سيارة كبيرة حمراء في رأس تلك الطريق أمر خيالي و سخيف.. وقف، حدّق إلى الطريق من جديد، لم يكن بوسعه أن يرى بوضوح بعد، تراه الغسق أم العرق؟ كان رأسه ما يزال يطن مثل الخلية، وصاح بملئ رئتيه,
-أبو العبد.. **يلعن أبوك.. يلعن أصلك**..(Kanafani, G.1963. P. 28)

 In this example, the speaker goes boldly on record making a positive face attack. The act of swearing he makes is translated as "damn your father". The first part is translated literally and the second part is adapted by the translator, but in the source text its literal translation is "damn your origin". The issue here is that the pragmatic function in the given translation, which is to cause offense, is not served. For Arabs it is a real insult to damn their father and their origin line of genealogy, as they are defined in society by this; however, for native speakers such a rendering is odd and might be perceived as funny. A possible translation that might serve the pragmatic function of causing offense might be "damn you".

Example 2.3

He felt the unuttered insult wound his throat, and he had an urge to give the fifty dinars back to his uncle, to throw them in his face with all the strength in his arms and all the hatred in his heart.
To marry him off to Nada! Who told him that he wanted to marry Nada? Just because his father had recited the **Fatiha*** with his uncle when he and Nada were born on the same day? (Kilpatrick, H.1999. P.33)

أحس بالإهانة تجترح حلقه و رغب في أن يرد الخمسين دينارا لعمه يقذفها بوجهه بكل ما في ذراعه من عنف و في صدره من حقد، يزوجه ندى! من الذي قال له إنه يريد أن يتزوج ندى؟ لمجرد أن أباه قرأ معه **الفاتحة** حين ولد هو وولدت هي في يوم واحد؟   (Kanafani, G.1963. P. 29)

In this example, the given rendering is literal and provided with the following footnote "The first sura of the Quran, customarily recited at the conclusion of an agreement or a contract". It can be seen that the translator has succeeded in conveying the importance of the cultural meaning of Al-Fatiha in general. But from an Islamic perspective, Al-Fatiha is considered

as a promise that is made by the father of the bride towards the father of the bridegroom to marry his daughter to the latter's son, which is commonly perceived as a conventionalized engagement. This part of the meaning is lacking and needs to be added in the footnote as it is not clear to native speakers of English.

Example 2.4

The last words the fat man had spoken were decisive and final; it seemed to him that they were forged from lead. "Fifteen dinars, can't you hear. **But, "I beg you, I beg you. Don't start wailing. You all come here and then start wailing like widows**. My friend! My dear friend! No one's forcing you to stay here. Why don't you go and ask someone else? Basra is full of smugglers." (Kilpatrick, H.1963. P. 34)

كانت الكلمات الأخيرة التي لفظها الرجل السمين حاسمة و نهائية، خيل إليه أنها كانت مصبوبة من رصاص,
خمسة عشر دينارا.. ألا تسمع؟
- ولكن..
أرجوك! أرجوك! لا تبدأبالنواح! كلكم تأتون إلى هنا ثم تبدأون بالنواح كالأرامل!.. يا أخي، يا روحي لا أحد يجبرك على الالتصاق هنا، لماذا لا تذهب و تسأل غيري، البصرة مليئة بالمهربين!
(Kanafani, G.1963. P.36)

The example above provides a possible cultural pitfall in meaning when translated. In the source text the speaker performs a positive impoliteness strategy where he ridicules the hearer by resembling him to a widow who keeps wailing over the death of her husband. This image is common in the Arab world where a widow is seen as weak and in desperate need for help because she lost her provider and supporter (the patriarch). Normally, a widow would lament the death of her husband at least for three days and she would be dressed in black along with the other women who would also be crying and wailing with her. The point of comparison here is that the hearer is projected as socially weak and incapable who acts as a widow. Reading the English translation does not reflect this image, because it is culture specific.

Example 2.5

"You want to complain to the police about me", son of a...
The heavy hand crashed down onto his cheek, and the word was lost in a fearful roar, which began reverberating between his ears. He almost lost

his balance for a moment, and staggered a couple of steps back. The voice of the fat man, hoarse with anger, reached him,

"Go and tell the pimps that I've hit you. You'll complain to the police about me?" (Kilpatrick, H.1999. P.35)

تريد أن تشكوني إلى الشرطة يا ابن ال...

و هوت اليد الثقيلة فوق خده، فضاعت الكلمة في طنين شيطانيأخذ يدور بين أذنيه .. لم يستطع أن يحتفظ بتوازنه للحظة فخطا إلى الوراء خطوتين صغيرتين، ووصله صوت الرجل السمين مبحوحا بالغضب,

-**إذهب وقل للقواويد أني ضربتك.. تشكوني للشرطة؟**   (Kanafani, G.1963. P. 37)

In this example the speaker performs an on-record impoliteness strategy where the speaker threatens and swears at the hearer and uses violence by punching him in the face. He also uses another positive impoliteness strategy by intimidating him and telling him to go and report the incident to the police, but the reference he uses to refer to them is 'pimps'; such a reference that has been rendered literally is considered odd to native speakers of English. A possible alternative that might be used is "go and tell the pigs that I've hit you".

Example 2.6

AbulKhaizuran said in a decisive tone, "I'll explain all the details to you when we've come to an agreement, not before."
Assad replied,
"We can't agree before we know the details. What do the others think?"
Nobody answered, so Assad repeated the question.
"What does Abu Qais think?"
Abu Qais replied, "I think as you do."
"What's your opinion, Marwan?"
"I'm with you."
Assad spoke forcefully,
"Very well, let's be brief. It seems to me that old Abu Qais has no knowledge of this kind of thing, and as for Marwan, it's his first experience. I'm an old hand at this game. What is your opinion if I negotiate on your behalf?" (Kilpatrick, H.1999. P.49)

قال أبو الخيزران بصوت حاسم,
سأحكي لكم التفاصيل بعد أن نتفق، و ليس قبل ذلك..
قال أسعد,
-لايمكن أن نتفق قبل أن نعرف التفاصيل، ما رأي الشباب
لم يجب أحد، فأكد أسعد من جديد,

<div dir="rtl">

ما رأي العم أبوقيس؟

-الرأي رأيكم

-ما رأيك يا مروان؟

-أنا معكم.

قال أسعد بعنف,

-إذن، دعونا نختصر الوقت.. يبدو لي أن العم أبو قيس غير خبير بالأمر،أما مروان فإنها تجربته
الأولى..أنا عتيق في هذه الصنعة، ما رأيكم في أن اتفاوض عنكم؟ (Kanafani, G.1963.
P. 46)

</div>

In this situation the interlocutors are trying to strike a deal in order to
smuggle the hearers into Kuwait. The speaker AbulKhaizuran refuses to
disclose any details about how he is going to smuggle them into Kuwait.
The hearers and especially Assa'd insist that they must know all the
details about how the smuggler is going to do it, so Assa'd asks the
opinion of Abu Qais. In the translation process the question that Assa'd
asks is rendered in an accurate way, yet the translator has dropped an
important term of address **<?al3am>,** which literally means 'uncle' that
Assa'd used in his reference to Abu Qais. Normally such an address term
counts as a positive politeness marker that shows appreciation towards the
hearer's positive face. This could be better illustrated in the form of a
footnote or an endnote in the translation process.

Example 2.7

"Go and see what it's like... do you think I don't know those
smugglers? **They leave you in the middle of the road and melt away
like a lump of salt. And you, in turn, will melt away in the August
heat without anyone knowing.** Go on, go and see what it's like.
Many have tried before you. Would you like me to show you the
way? Why do you think they take the money from you first?" (Kilpatrick,
H.1999. P.50)

<div dir="rtl">

إذهب و جرب .. أتحسب أنني لا أعرف هؤلاء المهربين؟ **سيتركونكم في منتصف الطريق و
يذوبون مثل فص الملح! و** انتم بدوركم ستذوبون في قيظ آب دون أن يشعر بكم أحد.. اذهب و
جرب.. قبلك جرب الكثيرون.. تريد أن أدلك؟ لماذا تحسب أنهم يأخذون منكم المبلغ سلفا؟
(Kanafani, G.1963. P. 56))

</div>

In this example, the speaker makes a resemblance about how smugglers
might deceive people when they guide them through the desert and leave
them in the middle of nowhere to face their definite and quick death. The
resemblance is made by making a comparison with how salt dissolves in
water. The literal translation "melt away like a lump of salt" is odd to say

in similar situations in English-speaking culture. A better translation alter-alternative might 'vanish' or 'evaporate' instead of 'melt'.

Example 2.8

"You see, they've made me responsible. Let me tell you some-thing. We come from the same country. We want to earn money and so do you. Fine. But the whole thing must be quite fair. You must explain every step to us in detail, and tell us exactly how much you want. Of course, we'll give you the money after we arrive, not before".
Abu Qais remarked,
"Assad's quite right. We must be quite dear about things. If you start by making conditions, you end up satisfied, as the saying goes."
(Kilpatrick, H.1999. P.46)

لقد رأيت الشباب سلموني الأمر، فدعني أقول لك شيئا, إننا من بلد واحد. نحن نريد أن نرتزق و أنت تريد أن ترتزق، لا بأس، ولكن يجب أن يكون الأمر في منتهى العدل.. سوف تحكي لنا بالتفصيل كل خطوة، و سوف تقول لنا بالضبط كم تريد، طبعا سنعطيك النقود بعد أن نصل و ليس قبل ذلك قط..
قال أبو قيس,
الأخ أسعد يحكي الحق يجب أن نكون على بينة من الأمر، و كما يقول **المثل, ما يبدأ بالشرط ينتهي بالرضا.** (Kanafani, G.1963. P. 50)

In this example, Abu Qais's remark towards Assa'd is translated in the right way but again as in example 6 the term of address 'brother' is dropped which counts as a positive politeness strategy towards the hearer's face showing appreciation and in-group membership. Again, this might be illustrated by a footnote or an endnote in the translation process.

Conclusion

The researcher has attempted to shed light on the problem of translating politeness expressions from Arabic into English. The examples chosen showed loss of translation in one aspect or another when Arabic formulas were rendered into English. This loss is considered evidence of the different ways cultures encode politeness in their language, which reinforces findings of research in politeness that claim the manifestation of politeness is different from one language to another. Relatively speaking, it can also be noticed that the Arab culture's way of encoding politeness is largely related to Islamic expressions. Normally, Arabic polite expressions encode some sort of invocation towards the hearer which is meant as a

positive politeness strategy, with the speaker appreciating the social wants of their hearers in one way or another. The discrepancies in the translation of these politeness formulas can influence the understanding of the message in the target language text and cause confusion to the readers. This is because of the pragmatic function of the utterance that is culture-bound.

While incomplete renderings may not necessarily compromise the authenticity of the translated text as a whole, they do cause the text to lose some of its cultural connotations, taking away a facet the original author intended their work to have. It is essential to point out however, that this study is by no means representative of the whole of Arabic literary discourse. Further empirical research is needed in the field of English-Arabic translation to come out with more comprehensive conclusions in this particular area.

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Chapter Three

The Role of Political Discourse Analysis in Translation: Political Deception in Speeches of Four Arab Autocrats as a Case Study

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Abstract

This paper highlights the importance of political discourse analysis for the understanding and translation of political texts. We cannot translate political texts accurately, if we are unable to pinpoint the implicature, connotations and implications in meaning. In politics, deceiving the audience is a common characteristic and that is why I intend in this paper to come up with linguistic strategies that would help the translator understand fully how deceptive a political speech may be. By determining deception, the translator will be able to give a more comprehensible translation.

Keywords: Political discourse, Implicature , Arab Spring, Deception

Introduction

The so-called Arab Spring has been a turning point in the history of Arab nations and the Middle East. Not only it is time for change, but also time to highlight the importance of discourse analysis and pragmatics in a text before we translate it. Translating political texts or discourse requires cultural sensitivity to both languages. Failing to understand implicatures used in L1 or the tenor of the text may result in a large loss of the meaning being communicated and the intention of writer/speaker.

At these pressing times in the Middle East, the Arab World is still struggling to communicate politically and is unfortunately in a state of self-defense. Most Western media have made use of Arabic's limitations in translation, and at many times manipulated or miscommunicated what the Arabic text has originally meant. This paper also highlights the pressing need for more research in the field of contrastive discourse analysis and its implications for translation studies. Now is the time to internationalize the Arabic language by making use of contemporary linguistic theory to enrich the comprehension of Arabic political texts when being translated and to use translation as a political aid, making political stands in the world via effective and accurate translation.

In this paper, I deal with a specific notion in political discourse, i.e political deception. I propose that linguistic theory/discourse analysis a means which enables us to understand the text in more depth, hence providing a more communicative and effective translation. This paper, therefore, proposes a notion of how linguistics can reveal the discourse of political deception.

I will analyze extracts from the last speeches of four Arab autocrats: Bin Ali, former president of Tunisia; Hosny Mubarak, former president of Egypt; Abdallah Saleh and the deposed president Mohamed Morsi in an attempt to highlight how the four of them adopted very similar strategies at times. I will also identify the distinctive features of each speaker. The analysis is both semantic and pragmatic and takes discourse analysis as a major guideline. When translating political discourse, especially a speech, we must understand the tenor of the speaker and take into account the pragmatic meaning before translating into L2. Any misunderstanding may distort the message conveyed and twist communication.

Communication scientists have researched deception mainly along two major avenues:

1. People's ability to detect deceptive messages (e.g. Burgoon, Buller, 1994).
2. Verbal and non-verbal correlation of deception. This leads to information manipulation, a theory proposed by McCornack (1992) which was anchored within Gricean pragmatics (1975).

I first offer a plausible definition of deception as information manipulation and hence indicate what might be considered an overall theoretical framework within which to view deceptive communication.

1. Towards a definition of deception

Deception must be intentional or else it is described as mistakes, gages (Buller & Burgoon, 1994).

1.1. Deception versus lying

Lying is: an intentionally misleading statement – this can be explicit or implicit. Deception on the other hand is intended to "foster another person a belief or understanding that the deceiver considers false". Zuckerman (1981) describes it further:

a) The deceiver transmitting a false message while hiding true information
b) The act being intentional

Galasinski (2000) disagrees, stating that silence or an incomplete utterance (one from which a piece of relevant information is held) can easily be deceptive and yet according to Grice's maxims, can even be truthful.

Describing deception as either falseness or omission (Metts: 1983) is not sufficient. An utterance both complete and truthful can still be deceptive. Deceptive communication is therefore a type of linguistic manipulation; that is, manipulation by means of 'texts of natural language' (Puzynina: 1992). This definition encapsulates that deception must involve untruth in one way or another. Deception should/could be viewed as persuasion, although one could argue that persuasion is only one subset of manipulation. Targets of persuasion are to believe that something is good or bad rather than true or false. At the same time, some acts of manipulation are neither persuasive nor deceptive like leading questions or when getting a child to testify to something without realizing it.

1.2. Faces of Deception

 One face of deception is what is known as deliberately omitting some information. Omission takes place when the speaker/deceiver withholds some information from the target. A liar, for example, tells the target something she or he believes to be false, but at the same time withholds the true information. Withholding and controlling information is the essence of deception. A passive deceiver, however, is silent and merely conceals a piece of information. He does not distort or falsify reality. This is the opposite of commission where the deceiver is active and contributes

to the acquiring or continuing of a belief that suits the purposes of the deceiver by:

1) Information that is explicitly conveyed in the utterance
2) Information that is implicit

Are *half truths* and distortions part of active deception? This is a point that the translator should know by the background information and sociolinguistic information he should have of the speaker. Before translating, the social and political context must be determined and the professional translator in this case can determine whether the speaker is actively deceiving his audience or not. The translator must be able to detect *exaggerations,* which are overstatements that give more information than required, while half-truths deceive by providing less information. Metts considers *exaggerations, half-truths* (minimization) and *equivocation* (distortion) means of manipulating the truth.

Equivocation is another issue dealt with as far as deception is concerned. Burgoon and Buller (1994) propose that linguistic deception is characterized by ambiguity, indirectness, irrelevance and depersonalization. Sue (1994) postulates that ambiguity is different from vagueness. Ambiguous in linguistics is having two or more meanings semantically and pragmatically. These meanings must be interpretable, while vagueness is the uncertainty of meaning. Deception through implied information is by means of non-explicit information.

2. Conceptualizing Deception

2.1 A Conceptual Framework of Deception

McCornack (1992) established a conceptual framework of deception in which maxims are violated. These concept are *omissions*, *irrelevance* and *ambiguity. Omissions* (fabrication of info) violate quality or quantity. *Irrelevance* violates the maxim of relation and *ambiguity* violates the maxim of manner.

2.2 The Gricean Framework

Burgoon, Guerrero et al. (1996) give up the Gricean framework and add "depersonalization" where the deceiver employs strategies to dissociate themselves from their messages. The Gricean approach must be

complemented for helping researchers investigate real-life deception. The study will try to lay foundations for the discussion of deception in general, its types, theory and methodological grounding. The following questions can be raised:

How can you actually tell that a message is actually deceptive? How does a linguistic analyst or translator know whether the deceiver intended or not to deceive?

2.3 Problem of Falsity

It is the utterance only that must provide clues to its deceptiveness, rather than the deceiver's or the target's accounts of what happened, so the analyst must look into the misrepresentation of reality in the data he/she has.

For all sorts of reasons, I shall not be making claims about the speaker's utterances. I shall be analyzing the patterns of the speaker's discourse and will try to provide a useful insight into the analysis of deceptive communication narrowed here to analyzing misrepresentation.

The ideal data that the linguist/translator needs to know is

1. The deceptive (misrepresenting) utterance
2. Data that provides access to which the deceptive message refers

The data will provide an opportunity for an insight into how users of the language misrepresent discourse itself, particularly important in political discourse.

To sum up, we can say that the act of deception is a pragmatic act which contains both overt and covert features.

A deceptive utterance includes one or more of the following features:

1. Ambiguity
2. Indirectness
3. Irrelevance
4. Depersonalization and two other features that have been proposed by myself
5. Emotional manipulation (speech act)
6. False promises (speech acts)

However, I claim that 'depersonalization' is an extra linguistic feature where the person suffers 'an emotional dissociative disorder in which there is loss of his/her own personal reality accompanied by feelings of unreality and strangeness'.

3. Analysis of the Speeches

The Arab popular uprisings broke out in January 2011 in Tunisia, Egypt and Yemen. Syria and Libya started soon later. Both the Egyptian and the Tunisian revolutions were able to topple 30 years of Egyptian dictatorship and 23 years of Tunisian dictatorship. The Yemeni dictatorship was also toppled and last but not least of all was the June 30 revolution that ended the rule of the Moslem Brotherhood and killed all its 80-years-long dreams.

The following extracts are taken from the speeches of Mubarak, Bin Ali, Abdallah Saleh and Mohamed Morsi during the outbreak of each uprising in an attempt to calm the people. These speeches were delivered to the people and despite the shift from the usual authoritarian discourse to an apparently democratic one, the people could detect the language deception and were not taken in linguistically.

3.1 Ambiguity and Indirectness

You will notice that the four autocrats used a very similar strategy of ambiguity. They all mentioned that there was a state of anarchy and chaos prevailing the country. However, they did not mention who those people were that caused this chaos or what was behind all this. They deliberately spoke ambiguously.

Extract 3.1.1

<div dir="rtl">

حتى نفرق بين هذه العصابات ومجموعات من المنحرفين

</div>

Until we isolate these gangs and groups of delinquents… (Ben Ali speech: January 10)

Ben Ali is talking here about gangs and criminals or 'delinquents'. He never mentions who they are, where they come from and why they are doing this. Instead of stating that the protesters are middle class Tunisians who have the right to demand, he reverts to the strategy of blaming an anonymous set of people.

Extract 3.1.2

أحداث وراءها أياد لم تتورع عن توريط ابناءنا من التلاميذ والشباب العاطل، فيها أياد
تحث على الشغب والخروج الى الشارع بنشر شعارات اليأس الكاذبة

*Incidents committed at the instigation of parties who have not hesitated to
implicate students and unemployed youth in them. These parties are
inciting riots in the streets by propagating false slogans of despair….(Ben
Ali speech: January 10)*

In this extract, Ben Ali still employs ambiguity along with indirectness. He
refers to the protesters this time as the unemployed youth and students,
while accusing indirectly some party, i.e. he refers indirectly to his
opponents saying that they are the ones behind stimulating the youth by
using false slogans. Again, he is neither specific nor direct.

Extract 3.1.3

الفلول تثير الشغب لإثارة القلاقل

*The feloul (old guards) are trying to cause turbulence and unrest….
(Morsi, June 2013)*

Morsi here refers to the old guard, accusing them of causing chaos in the
streets. He is being both indirect and ambiguous. The people on the streets
were the common Egyptian laymen who were frustrated with his rule. The
former regime had nothing to do with the genuine anger taking place. The
ambiguity here is, we do not know who exactly he is referring to and the
indirectness is that there is no mention of angry protesters.

Extract 3.1.4

استغلهم من سعى لاشاعة الفوضى واللجوء الى العنف والمواجهة وفي القبض على
الشرعية الدستورية والانقضاض عليها

*…they were quickly exploited by those who sought to spread chaos. Resort
to violence and confrontation, and violate and attack the constitutional
legitimacy (Mubarak speech: Feb 1, 2011)*

Mubarak mentions that there are 'those' that have exploited the masses on
the streets to spread chaos. So who are 'those' and why isn't he referring to
names or specifics? Again, like Bin Ali, they are trying to deceive the
listener by being ambiguous because if they cannot admit that the truth is

that the people that are out on the streets, are protesters moved by injustice and suppression?

Extract 3.1. 5

والعقلاء يتفاهمون ولكن العامة تقودهم قوى أخرى، لا يعرفون الى أين هم ذاهبون مثلما هو حادث في تونس الغوغاء والفوضى إذا هبت فمن الصعب على العقلاء السيطرة عليها

The wise understand but the masses are led by another power who do not know were they are going, as in the case of Tunisia. Chaos and anarchy will get out of control once it starts. (Abdallah Salah speech: Feb)

Abdallah Saleh refers to an ambiguous 'other power' who is imitating the Egyptians. This power is behind 'the chaos' taking place.

They all use the strategy of ambiguity and even use similar lexical items such as 'chaos' and 'riots'. This chaos and riots were nothing but three national revolutions!

Extract 3.1.6

مناوئون مأجورون، ضمائرهم على كف أطراف التطرف والارهاب التي تسيرها من الخارج أطراف لا تكن الخير لبلد حريص على العمل والمثابرة

Hostile paid elements who have sold their souls to extremism and terrorism, manipulated from foreign countries that do not want the well being of the country that is keen on work and perseverance. (Ben Ali's speech: January 10)

This time Ben Ali uses the strategy of indirectness where he implies that there are external forces and foreign countries that have funded the protesters.

Extract 3.1.7

قوى سياسية دعت الى التصعيد وصب الزيت على النار، استهدفت أمن الوطن واستقراره بأعمال اثارة وتحريض وسلب ونهب واشعال للحرائق وقطع للطرق واعتداء على مرافق الدولة والممتلكات العامة

Some political powers have aggravated the situation by pouring the oil on the fire. They targeted the nation's security and stability by provocation, by theft and looting and setting fires and blocking roads and attacking public property and state facilities. (Mubarak speech: Feb 1)

Mubarak, like Ben Ali, is implying that some 'political power' is targeting the nation and dragging it into chaos by telling the people to rob and start fires. He does not mention what this political force or party is, nor does he give reasons why this is happening. He is trying to deceive the listener by throwing the blame on anyone but himself. He also says that this power is behind the aggravations because the protestors are 'pouring oil on the fire' What oil does he mean? And what fire is he talking about? The discourse is constantly ambiguous and indirect.

Extract 3.1.8

الامن والسلام الاجتماعي في الوطن مللك الجميع سواء، كانت في السلطة أو في المعارضة، لا نريد أن يصب الزيت على النار

e do not want the oil to be poured on the fire. W

Security and stability are the rights of everybody; proponents in power or opponents. (Abdallah Saleh. Feb 2011)

This discourse is very interesting. Abdallah Saleh uses the exact same idiom of Mubarak: 'we do not want those who pour the oil on the fire'. The listener doesn't understand whom Abdallah is referring to when he speaks about oil or fire. He is using the passive voice so that the doer is unknown.

Extract 3.1.9

إن السبب في الفساد هو الدولة العميقة وتابعي النظام السابق، مثلما يقول العالم أن 32 عائلة سيطرت على البلد ومصوا دم الناس..هذا كله ما زلنا نحمل أوزاره ويعوق الشباب العظيم

Corruption is because of the deep state and those of the old regime; the world says that 32 families controlled the country and sucked the blood of the people. We have inherited all their sins and this impedes our great youth in moving forward.(Morsi, June 2013)

Again, Morsi is being ambiguous by blaming 'those of the old regime' that had been wiped out for almost two years. He mentions 32 families. Who are these families? Indirectness is also employed when the speaker is not precise about his/her reference. It is those of the former regime and the 32 families that are the cause of all evil, they are the reason to him, why people are out protesting in the streets.

3.2 Emotional Manipulation and Irrelevance

The pragmatic strategy adopted in the following extracts is an attempt to win people's sympathy and manipulate their feelings. The discourse of the extracts is also irrelevant because the dictators choose to speak about their personal achievements and remind the people of their personal history, instead of addressing the nature of the problem or the causes behind it. Irrelevance is a linguistic strategy of evasion instead of confrontation. The speaker is deceptive because he is being irrelevant to people's needs. The people do not want to hear stories of glory, but would rather hear a confession or an apology or solutions with specific time frames.

Extract 3.2.1

حزني وألمي كبيران لاني مضيت أكثر من 50 سنة من عمري في خدمة تونس في مختلف المواقع: من الجيش الوطني الى المسؤوليات المختلفة و 23 سنة على رأس الدولة، كل يوم من حياتي كان وما زال لخدمة البلاد

I am deeply saddened because I have spent more than 50 years of my life in the service of Tunisia in various positions: from the national army, to various responsibilities and 23 years as head of state. Every day of my life was and will always be devoted to the service of my country. (Bin Ali speech: January 13)

Bin Ali tries to remind his people that he is from the military and has served the country for more than 50 years. This strategy of playing on people's feelings to win their sympathy is a strategy of linguistic deception.

Extract 3.2.2

انني لم أكن يوما طالب سلطة أوجاه ويعلم الشعب الظروف العصيبة التي تحملت فيها المسؤولية وما قدمته للوطن حربا وسلاما كما أنني رجل من أبناء قواتنا المسلحة وليس من طبعي خيانة الأمانة او التخلي عن الواجب والمسؤولية

I have never asked for power or prestige, and the people know the difficult circumstances in which I took up responsibility and what I have offered for my country in peace and in war. I am also a man from the armed forces and it is not my nature to betray a trust to abandon duty. (Mubarak speech: Feb)

Mubarak uses almost the same strategy of Bin Saleh and uses even similar examples, that he too is from the Armed Forces, which is proof of his loyalty to the country. He takes his deception a little bit further by saying

that he never wanted any power or position, contradicting the reality of being in position for almost 30 years.

Extract 3.2.3

<div dir="rtl">

أنا من الشعب ونحن من الشعب ونحن من المؤسسة العسكرية ونفتخر. ولن نسمح بتدميرما أنجزته الثورة

</div>

I am from the people and the military and am proud of this. We will not allow anyone to ruin the achievements of the revolution. (Abdallah Saleh: Feb)

Abdallah Saleh, like the other dictators, brags that he is a military man and will not allow anyone to ruin the achievements of the revolution.

Extract 3.2.4

<div dir="rtl">

لماذا اذا انتم دخلتم الجامعات وتثقفتم وبعثناكم الى مصر والى الاردن.....

</div>

Why have you joined universities, and become cultured? Why have we sent you to study in Egypt, Jordan... (Abdallah Saleh speech)

Another way of manipulation is reminding the people of what the ruler has done for them. Abdallah Salah reminds them that 'we have educated you and made you into cultured people'. He also reminds them that they would have been nothing without him.

Extract 3.2.5

<div dir="rtl">

لقد عشت حروب هذه البلاد وعشت أيام الانكسار وأيام النصر وكانت أسعد أيام حياتي عندما رفعت أعلام مصر سيناء

</div>

I have lived this country's wars. I lived its days of defeat and days of victory. The happiest day of my life was when the flag of Egypt was raised over Sinai (Mubarak speech)

Extract 3.2.6

<div dir="rtl">

تحركت في كل إتجاه كما تعلمون وأنا أردت وما زلت أريد أن تمتلك مصر إرادتها فلن يمل أحد عليها أبدا إرادته

</div>

I have moved in every direction as you know as I want Egypt to have its own will power, nobody should dictate to Egypt what to do. (Morsi: June 2013)

Morsi uses manipulative language here, making it sound that he has done everything for the country and that he is the one that will bring back the country's dignity and 'will power.'

3.3 False Promises

The three dictators use a similar strategy of deception; the three of them confirm the fact that they will not run another term of presidency. This is hard to believe after a 23-year authoritarian rule for the Tunisian former president, almost 30 years for the former Egyptian president and 33 years for the reluctant Yemeni president who is still in power.

The three of them give false promises to the people in a feeble attempt to win them. However, these promises are more like the story of 'cry wolf' where the farmer lied and lied and when he did finally tell the truth, when there really was a wolf, no one believed him anymore.

Extract 3.3.1

أود أن أكرر هنا وخلافا لما ادعاه البعض أنني تعهدت يوم السابع من نوفمبر بأن لا رئاسة مدى الحياه، لا رئاسة مدى الحياه. ولذلك فإنني أجدد الشكر لكل من ناشدني للترشح لسنة 2014 ولكنني ارفض المساس بشرط السن للترشح لرئاسة الجمهورية

I would like to reiterate here, contrary to some claim, that I pledged on November 7, 1987 that there would be no lifetime presidency, no lifetime presidency. So I again thank those who called on me to stand in 2014 but I refuse to touch the age condition for candidates for the presidency of the republic. (Ben Ali speech)

This extract is clearly deceptive and even naïve. Bin Ali admits that when he came into power he made a pledge in the year 1987 that there would be no lifetime presidency and yet after 23 years is still in power and has just realized that he will not run for another term! His proponents want him to run another term, but the man has kept his promise and stayed on for only 23 years. The discourse is provocative in the sense that he repeats 'no lifetime presidency' and is a complete underestimation of the Tunisian peoples' intelligence.

Extract 3.3.2

وأقول بكل صدق وبصرف النظر عن الظرف الراهن اني لم أكن انتوي الترشح لفترة رئاسية جديدة وقد قضيت ما يكفي من العمر في خدمة مصر وشعبها

I will say with all honestly and regardless of these particular circumstances—that I did not intend to see a new term as president, because I have spent enough of my life serving this country.

Mubarak's discourse is apparently more intelligent than Ben Ali's, but still deceptive. He admits that he has had enough time ruling the country, which implies that he is not interested in another term—however, he adds an element of emotional manipulation and reminds the people that he has spent these long and tiresome years serving the country. This implies that being in power is more of a burden than a privilege.

Extract 3.3.3

لا تمديد ولا توريث ولا استعدادات لفترة رئاسية أخرى عكس ما جاء على لسان البعض. هذا أمر محسوم. هناك اقتراحات من قِبل أشخاص مخلصين بفترة جديدة، ولكن برنامجي محدد، وهو أن الفترة الرئاسية كلها هي دورتين فقط، خمس سنوات لكل واحدة.

No extensions and no inheritance and no preparations for running another term of presidency as some have claimed. This matter is final. There are those loyal people that have tried to suggest (a new term for me) but my program is specific; any presidency can only be for 2 terms, 5 years each.
Abdallah Saleh))

Abdallah Salah tries to deceive his people by making it seem that running for presidency again is not in his plans and is something that his advocates want. He was yielding to their persistent calls for him and not out of love of power. All of a sudden, he realizes that the presidency can only be 2 terms-a total of 10 years.

The linguist or even layman can detect the deception in his discourse. He has already been in power for more than 30 years and still is.

Extract 3.3.4

أقول للمعارضين الشرفاء..أقول لهم مصر ملك للجميع..ومحمد مرسي لم يكن حريصا أبدا على كرسي

I say to the honorable opponents that Egypt is for everybody...and Mohamed Morsi has never been greedy for power/keen on staying in power.

Extract 3.3.5

<div dir="rtl">أنا مستعد أن أذهب لكل واحد وأتحاور وما نصل إليه نطبقه</div>

I am ready to go to each and every one of you, negotiate and what we will agree on will be implemented. (Morsi: 2013)

Like all the other dictators, Morsi claims that he does not want to rule and that he respects his opponents. He is not here to stay.

He promises to speak to every single one of his opponents and do whatever they all decide on.

Conclusion

I have attempted in this paper to shed light on the linguistic and pragmatic strategies that are used in political deception: ambiguity and indirectness, emotional manipulation, irrelevance and fake promises. A trained linguist, when analyzing and translating political discourse, can look out for these strategies and is able to tell to what extent the politician is deceiving the audience.

I believe that the Arab translator's role goes in hand-in-hand with the media; full awareness of what exactly the text underlines must be of prime concern. In this case political discourse analysis will aid the translator, the politician, the diplomat, the teacher of translation or political media and more importantly, it stands as an effective tool to combat any manipulation or distortion in meaning that may result from some western press and their translations, or rather 'mistranslations'.

In teaching Arabic as a foreign language, this knowledge will enable the teacher to analyze political texts when teaching politics or media studies. This knowledge will enable linguists/teachers to select and design materials based on an insightful methodology.

I have focused on the translation of one specific element in political discourse, which is deception. However, I suggest that there is a need for more research on translation studies of political discourse on a wider scale, enhancing discourse analysis and pragmatics.

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Chapter Four

The Analysis of Ideology in Translating Political News, with Reference to BBC News Discourse

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Abstract

The study examines the ideological concept in electronic media political discourse in BBC News texts. The study looks at how translators use their ideological understanding to translate the hot daily events in the Middle East via the Internet. The aim of this paper is to reveal the participants' ideology in the translation of BBC news into Arabic regarding political issues. The translator is usually the dominant writer, so he/she determines how his/her imaginary audience will respond to his/her message. Being the sole translator, this increases his/her power to control the political discourse. He/she uses mainly direct and narrative texts to elicit responses from his/her imaginary reader. Therefore, the study has taken cognizance of Halliday and Hasan (1985), Hatim (1997) and Fishman's (1972) sociolinguistic view.

Keywords: Ideology, Translation, Message and media.

Introduction

This study focuses on a form of political discourse, which is channeled through the electronic media. It looks at one of the three variables of situational features (identified by Halliday (1978, 32)) that determine registers – **tenor** (the two others being **field** and **mode**). The data for this

study was drawn from BBC News from the Internet. All of the English original messages (STs) were rendered in Arabic. The major focus of the analysis is the role structure into which the participants in the discourse fit and how this determined how they convey and interpret meaning in the political discourse.

This present study tackles the Arabic translation of English news from the view of the functions of the news texts, especially in terms of *field*, *tenor* and *mode* as conceptualized in Halliday and Hasan (1985). Furthermore, it considers the texts in terms of their communicative functions as viewed by Hatim (1997) and Fishman's (1972) sociolinguistic view that language is to a large extent a reflection of the society which uses it.

1. Methodology

For the purpose of this paper, a composite methodology derived from Halliday and Hasan's functional model (1985) and Hatim's (1997) is employed. The following section provides an overview of both.

1.1 Halliday and Hassan's (1985) Functional Model

Halliday and Hasan's theory of functions (1985) relates to the stylistic, sociolinguistic and rhetorical aspects of language. They are more general and at the same time more restrictive in their theory of functions. They are more general in the sense that they suggest three functional categories of language: the ideational (i.e. experiential), the interpersonal and the textual. They are more restrictive in the sense that their explanation of the systematic realization of the context of the situation is confined to three terms, namely, *field, tenor* and *mode*, through the three functional components of the semantic system mentioned above respectively.

In the ideational function, Halliday and Hasan's theory relies on and departs from the text to detect the real meaning. It must refer to our experience of the real world. For them, the interpersonal meaning of the language functions as a way of acting, a progression from the semantic meaning to the pragmatic one and to text as a communicative intercourse vehicle. As for the textual meaning of the text, they recourse to grammatical features, texture, structure and the generic features of language.

In this study, the focus of the analysis will be on the messages of the Arabic translation of English news only on the three realizations of the context of the situation, namely *field, tenor* and *mode.* The term *field* refers to

> "…*what is happening, to the nature of the social action that is taking place, while tenor has to do with who are taking part in the transaction as well as the nature of the participants, their status and roles, and mode concerns with…what it is that the participants [of a transaction] are expecting language to do for them in that situation." Halliday and Hasan* (1985, 12).

1.2. Hatim's (1997) Ideas on Communication across Cultures

Hatim (1997, xiii) notes that a careful consideration of a given text means "… someone attempts to mediate in communicating its 'import' across both linguistic and cultural boundaries …" and such an attempt is "… one way of making sure that we do not settle for a partial view of what goes on inside that text." Hence, he suggests that a cultural element plays an important role in communication between nations and in the process of translation. Hatim has studied texts based on two main elements as follows, (a) the culture of Western and Islamic Arabs, and (b) the sociolinguistic element in the situation when they are in contact by using texts that people from different cultures can reach and understand the culture of one another properly, Hatim (1997, 157). Hatim (1997, 157) views a text within and across a number of cultural boundaries so as to enable the language user from either of the two cultures in question to operate felicitously within the rhetorical conventions not only of the target culture, but those of his or her own. Among other things, he makes the following observation,

> "*In the regrettable but not common situation of cross-cultural misunderstandings, which often result in or from a breakdown in communication, what is at the root of the problem is invariably a set of misconceptions held by one party about how the other rhetorically visualizes and linguistically realizes a variety of communicative objectives. Such notions would then be paraded as truisms about the nature of the language of those on the other side, its textual norm and its rhetorical tradition."(Hatim 1997, 157).*

With regards to English and Arabic texts, Hatim (1997, 173) identifies two kinds of audiences that the procedures of the two texts assume, the *counter-arguments* which are typically addressed to the skeptical and the

through-arguments which assume a supportive audience. On the matter of the nature of the occurrence of audiences with respect to text, Hatim (1997, 173) notes the following,

> *"Some texts are going to be more oral than others. While this can certainly implicate text type, it does not necessarily make morality an exclusive property of Arabic, English or any other language. Furthermore, some languages would tend to display a particular preference for this or that strategy, but this does not make tendency in question. These are merely preferences, tendencies, trends. For example, Arabic prefers through-argumentation, whereas English orients its rhetorical strategy the other way, towards counter-argumentation."*

2. Data

The data presented in this study was collected from the BBC news online from January 2005 to April 2006. One hundred cases were collected as part of the study. However, this study will analyze 4 types of news texts and their Arabic translations in terms of *field, tenor* and *mode*.

2.1 Data Analysis

2.1.1 Field

In this section, the notion of *field* is examined as illustrated by the following examples.

2.1.1.1

> Bin Laden call falls on deaf ears…
> US intelligence believes the audio tape aired by an Arab TV channel is genuine, making it <u>the fugitive al-Qaeda leader's</u> first message since January.

> **….قال اسامة بن لادن <u>زعيم تنظيم القاعدة</u> في تسجيل صوتي منسوب اليه**

> *Qala osama bin laden <u>za'eem tandeem al-qa'eda</u> fi tasjeel sauti mansub eleih….*

In example one, we are concerned with the phrase *the fugitive al-Qaeda leader's* in the ST, its corresponding Arabic translation (underlined), and the impact it has upon the perception of the Arabic news readers. It is noticed that the *field* of the ST regards Bin Laden as a fugitive, which is

evidenced from the noun phrase *the fugitive al-Qaeda leader's.* It has been translated into Arabic as زعيم تنظيم القاعدة(*za'eem tandeem al-qa'eda*) 'leader of organizing al-qa'eda', which is also a noun phrase describing Bin Laden's merits. That is, the translator has replaced the lexical word *the fugitive* of the ST with the word تنظيم(*tandem*) 'organizing' to reflect the general perception of the Arab readers upon Bin Laden's character as one who is highly esteemed, respectable and acceptable in the Arab society in the sense that the meritorious leadership quality of Bin Laden in the ST is sustained in the corresponding Arabic TT, in that the focus of the message remains the same while the emphasis has shifted from regarding him as a fugitive to one who is capable in putting his organization well-placed. In these respects the translation is not a fully literal translation, but rather a semi-literal one.

The English ST is describing a *field* pertaining to a political matter. The phrase *the fugitive al-Qaeda leader* is used to describe Bin Laden as a leader of an organization with the enemy in hot pursuit. The repetitive and continuous use of the nouns to describe him is evidently a way of emphasizing the seriousness of the West in perceiving his character in the world of the media. In this respect, the translator has attempted to emulate that kind of portrayal by having a similar repetitive technique in the Arabic version, زعيم تنظيم القاعدة(*za'eem tandeem al-qa'eda*), literally, leader of al-Qa'eda organization. However, although the focus is the same, namely Bin Laden being a leader, the emphasis in the ST and the TT is somewhat different. In the ST, he is being conveyed as a fugitive leader, while in the TT, he is seen as a well-organized leader. The fugitive (i.e. negative connotation) part of the story has been suppressed. Such an approach where the translator has empathized the readers' perception of Bin Laden can be seen as befitting the Arab societal-cultural milieu only when we fall back on Hatim's (1997) view of translating across different cultures or nations; we have to be seen as communicating in that new cultural setting. Also, in the new context of this TT and bearing in mind the field of the discourse, another explanation why the translator acts the way he does must be considered; that is, from the metaphorical use of the word *al-Qaeda*. The original message does not change the name of *al-Qaeda.* In the Arab world, *al-Qaeda* is not just any organization, it is more than that; for example, metaphorically *al-Qaeda* in the TT has represented Bin Laden's foundation or Bin Laden's ideology in which no negative quality should be attached to it.

2.1.1.2

Maliki endorsed as new Iraq PM

> Maliki also gave <u>the post of parliamentary speaker</u> to Mahmood al-Mashhadani, a Sunni Arab.

> ....اختير محمود المشهداني و هو سني <u>رئيسا للجمعية الوطنية</u>

> *Ukhteera mahmood al-mashadani wa huwa sunni raeesan lil-jam'eeyah al-wataneeyah...*

In example two, we are concerned with the underlined constituents only. It is noticed that the field of the ST is the appointment of a parliamentary speaker. In the perception of the Arabic translator befitting the socio-cultural milieu of the Arab readers, this event has been extended as the appointment of رئيسا (raesan) 'president', للجمعية (lil al jam'eeyah) 'the association' and الوطنية (al wataneeyah) 'the national', which is also a noun phrase describing Mashhadani's political post. As a consequence, the translator has widened the field of the ST of the nominal parliamentary speaker to nouns. In addition, surrounding the appointment of a parliamentary speaker, the original message has been elaborated to include detailed information about the nominated candidate. To the name of Mahmood al- Mashhadani, the writer has also provided his religious sect, Sunni, and his race, Arab, suggesting the exhaustiveness of the announcement of Mashhadani's appointment in the political media. Although the same range of information is found in the TT, it has been given a noticeably greater emphasis on the appointment by virtue of the fact that the political terms such as للجمعية الوطنية (lil-jam'eeyah al-wataneeyah) 'the national association' encompass a greater scope of an association and nation. Taken as a whole, the TT is an overtranslation of the ST.

2.1.1.3

Iran fears drive oil to new high

> But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.

> و يرى <u>محللون</u> ان استمرار التوتر سيدفع ا لا سعار في ا لاتجاه المزيد بشكل يتجاوز تقريبا سعر
> 75 دولار للبرميل .

Wa yara <u>muhalilun</u> ana estemrar al-tawatr sa yadf' al-as'ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s'r 75 dular lil barmil.

The English word *'traders'* in the above text is concerned with the activities of buying and selling oil; the prices are buoyant and there is a continuing fear of the rising price. It has been translated as محللون (muhalilun) 'analysts'. In the first reading of the TT, this information is also obtained. However, in the absence of the word النفط (al naft) 'the oil' in the context of situation, when the word محللون (muhalilun) 'analysts' is considered in a broader scope, the word محللون (muhalilun) may have a second interpretation, namely that of the analysts in general. Due to these two possibilities, the translator's choice of the word محللون (muhalilun), although it cannot be judged as incorrect, is somewhat inappropriate and it has made the TT potentially ambiguous. Hence, it is an ambiguous translation; the translation is not clear enough.

2.1.1.4

Iraq tribe 'taking on al-Qaeda'

> They set up the salvation council for Anbar and claim to <u>have reduced</u> the number of weapons and foreign fighters coming into this area.

> و اسست هذه العشائر "مجلس انقاذ الا نبار" و زعمت انها ساهمت في <u>خفض</u> عدد الاسلحة و المقاتلين الا جانب في هذه المنطقة.

> *Wa asasat hatheh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi <u>khefd 'dad al-asleha</u> wa al-muqatileen al-ajaneb fi hathih al-mantaqa.*

In example four, the field of the English ST is about the political events in Iraq at a certain point. These events are set out in the present perfect tense. These are the setting up of the salvation council for Anbar and the reduction of weapons and foreign fighters. The same political situations in Anbar City, however, are set out in the past tense in the Arabic ST, namely the usage of the verb خفض (khefd) 'reduced'. As a consequence, the translator has perceived the message somewhat differently than that found in the TT. That is, he sees them as completed events. Thus, in terms of field there is a dislocation of time frame from present perfect to a past tense and, therefore, grammatically the output is an incorrect translation.

2.1.2 Mode

In this section, the notion of *mode* is examined in the following examples.

2.1.2.1

> Bin Laden call falls on deaf ears
> US intelligence believes the audio tape aired by an Arab TV channel is
> genuine, making it <u>the fugitive al-Qaeda leader's</u> first message since
> January.
>
> ...قال اسامة بن لادن <u>زعيم تنظيم القاعدة</u> في تسجيل صوتي منسوب اليه
> .
> Qala Osama Bin Laden za'eem tandem al-qa'eda fi tasjeel sauti mansub
> eleih….

The phrase 'the fugitive al-Qaeda leader's' has been expressed in a
declarative sentence. This implies that the speech function of the original
message is thematic, with a purpose of announcing the negative character
of Bin Laden. That is, Bin Laden being a fugitive and leader of the al–
Qaeda organization. To that end, the writer of the ST describes Bin Laden
in a declarative statement in a series of cohesive nouns as fugitive, al-
Qaeda, leader. Such a structural schematization conveys a proposition of
intensity in the original message to the ST reader. As shown by the
opening phrase قال اسامة بن لادن (Qala Osama bin laden) 'said Osama Bin
Laden', the same technique of a declarative sentence as well as word
repetition have been employed by the Arabic translator; but instead of
choosing an Arabic equivalent of fugitive, he has chosen the word تنظيم
(tandem) 'organization'. By doing so, while he has been able to maintain
the intensity of the original message, simultaneously, he was creating a
new purpose, namely to shift the emphasis to the positive quality of Bin
Laden, which is the ability to organize things. In this sense, the output is a
semi-literal translation. In terms of the sociolinguistic views of Fishman
(1972), here the translator's choice of linguistic terms is merely portraying
Bin Laden as he is naturally seen by the Arabs in the Arab world.

To sum up, it is observed that the Arabic translation of the English phrase
'*the fugitive al-Qaeda leader's*' does not fit squarely into the term literal
translation as within the similarities there is still some degree of difference
of information between the ST and the TT. Hence, a new term, semi-literal
translation, is suggested.

2.1.2.2

Maliki endorsed as new Iraq PM.
Maliki also gave the post of parliamentary speaker to <u>Mahmood al-Mmashhadani, a Sunni</u> Arab.

اختير <u>محمود المشهداني و هو سني</u> رئيسا للجمعية الوطنية....

Ukhteera <u>mahmood al-mashadani wa huwa sunni</u> raeesan lil-jam'eeyah al-wataneeyah…

Here, the declarative sentence has a purpose to inform the readers of an important appointment to a political office. The office is parliamentary speaker. The personality is Mahmood Mashadani. There is an additional piece of information, namely that he is an Arab who is a Sunni. The Arabic version also comprises a declarative sentence whose purpose is also to inform. Insofar as the personality and the appointment to a political office are concerned, the Arab TT contains the same information. There is a difference, however, in the nature of the noun that is being declared. While the ST declares it as a simple post of a parliamentary speaker, the TT text declares much more than that. It declares a position that assumes a three-in-one post رئيسا للجمعية الوطنية (raeesan lil-jam'eeyah al-wataneeyah) 'president for the association the nationalism', which, in the sense of Fishman (1972), is a reflection of the sociolinguistic and cultural perception of the Arab speakers in Iraq. Hence, from the perspective of the mode of the TT, it is an overtranslation.

2.1.2.3

Iran fears drive oil to new high
But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.

و يرى <u>محللون</u> ان استمرار التوتر سيدفع ا لا سعار في ا لاتجاه المزيد بشكل يتجاوز تقريبا سعر 75 دولار للبرميل .

Wa yara <u>muhalilun</u> ana estemrar al-tawatr sa yadf' al-as'ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s'r 75 dular lil barmil.

By virtue of the sentential conjunction '*but*', the mode of the context of the situation of the language of the ST is expressed in a contrastive sense giving rise to a declarative-contrastive meaning. In other words, due to the fear of Iran, the oil traders hold the negative view of the price of oil to

keep on increasing. In terms of mode, the usage of the word 'traders' in the context of '…drive oil to new high' can only positively refer to people who deal in the oil business and handlers of oil. In the case of the Arabic TT, the usage of the conjunction و (wa) 'and' suggests the first reading holds true; however, its usage together with the word محللون (muhalilun) 'analysts' in the context of the situation where the word النفط (al naft) 'the oil' is not also used, may give rise to another interpretation, namely that of 'the analysts on matters other than oil.' That is, an idea that is not conveying the original sense and meaning of the original message. In this sense, the translation is ambiguous.

2.1.2.4

Iraq tribe 'taking on al-Qaeda'
They set up the salvation council for Anbar and claim to have reduced the
number of weapons and foreign fighter coming into this area.

و اسست هذه العشائر "مجلس انقاذ ال انبار" و زعمت انها ساهمت في خفض عدد الاسلحة و
المقاتلين ال اجانب في هذه المنطقة.

Wa asasat hatheh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi khifD a'dad al-asleha wa al-muqatileen al-ajaneb fi hathih al-mantaqa.

The ST in the above example is set in a conjoined declarative sentence putting together a number of participants and events. Its declarative purpose is to express a thematic sense   that an action has been taken to reduce the number of weapons and that the process is almost completed. In the Arabic version, however, while the same declarative and conjoined structures are used to put together all the participants, and thematically to report an action of weapons reduction, the translator sees the action as only having been fully completed. There is a shift in focus. Maybe this is the way the action is naturally seen from the perspective of the Arabic language. If so, this is incongruent with Fishman's (1972) view that linguistic expressions are reflections of the perceptions of its speakers about their surroundings. Therefore, although the mode of the situation of the original ST message has been changed to a past tense in the Arabic TT, the Arab readers still find it of some standard and readable form. Nonetheless, the fact remains that the output literally shows an incorrect translation.

2.2.3 Tenor

In this section, we shall examine the notion of Tenor.

2.2.3.1

Bin Laden call falls on deaf ears
US intelligence believes the audio tape aired by an Arab TV channel is genuine, making it <u>the fugitive al-Qaeda leader's</u> first message since January.

....قال اسامة بن لادن <u>زعيم تنظيم القاعدة</u> فى تسجيل صوتى منسوب اليه

Qala Osama bin Laden <u>za'eem tandem al-qa'eda</u> fi tasjeel sauti mansub eleih….

In the above example, we still focus on the underlined constituents. It is noticed that the *tenor* of the ST is one in which Bin Laden is conveyed as *'the fugitive al-Qaeda leader'*. This functional role of Bin Laden has been translated into زعيم تنظيم القاعدة(*za'eem tandem al-qa'eda*) 'leader organizing *al-Qa'eda'*, which is also reflecting Bin Laden's merits and ideology. Here, the translator has changed the character of Bin Laden from being portrayed as a *fugitive* in the ST to a very capable individual in leading and *organizing* something. In the eyes of the translator, changing this role and character of Bin Laden is a way of making the TT more acceptable to the Arab society. That is, while the participant remains Bin Laden, his role has certainly been seen positively. Also, while the ST sees the negative quality of Bin Laden as a *fugitive*, the translator stresses his positive quality and role of an organizer to the Arabic news readers. Hence, from the viewpoint of his role, the original message is only partially retained. Therefore, it could be classified as a semi-literal translation.

2.2.3.2

Maliki endorsed as new Iraq PM
Maliki also gave the post of <u>parliamentary speaker</u> to Mahmood al-Mashhadani, a Sunni Arab.

.....اختير محمود المشهدانى و هو سنى <u>رئيسا للجمعية الوطنية</u>

Ukhteera mahmood al-mashadani wa huwa sunni <u>raeesan lil-jam'eeyah al-wataneeyah…</u>

In the ST the participant is mentioned as *Mahmood al-Mashhadani,* who is a Sunni Arab. The same range of information has been well translated in the Arabic TT as محمود المشهداني و هو سني)*mahmood al-mashhadani wa huwa sunni*) 'Mahmood Mashhadani and he (is a) Sunni'. As we move further to see his role, however, there is a difference in the way it is perceived in the ST to that one that is perceived in the TT. In the TT, *Mahmood al- Mashhadani* has been seen not merely as a person whose function is within the confines of parliament, but more than that, his role encompasses more globally within a nation. It is a perception that is more natural within the Arab socio-cultural context. As a consequence, the translator has painted a broader concept to the new political role of *Mahmood al-Mashhadani* in the TT compared to the information in the ST. Therefore, it is a case of overtranslation.

2.2.3.3

> Iran fears drive oil to new high
> But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.

و يرمحللون ـ ان استمرار التوتر سيدفع ا لا سعار في ا لاتجاه المزيد بشكل يتجاوز دولار تقريبا سعر للبرميل

Wa yara <u>muhalilun</u> ana estemrar al-tawatr sa yadf' al-as'ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s'r 75 dular lil barmil.

In the above data, it is noticed that the *tenor* of the ST contains the lexical plural noun *traders,* which in a business society can possibly refer to business people who usually deal in oil transactions such as oil producers, agents, buyers and sellers. The favorite reading of the Arabic TT محللون (*muhalilun*) 'analysts' also conveys this range of participants. However, due to another possibility of a wider range of usages of the Arabic word in a wider spectrum, various repertoires and networks of sociolinguistic communication in Arab society in the sense of Fishman (1972), it may also have an additional, though less favorite, reading of a 'general analyst'. Hence, from the perspective of the *tenor* of the Arabic text, there is a possibility of the Arabic translation being ambiguous.

2.2.3.4

> Iraq tribe 'taking on Al Qaeda'
> They set up the salvation council for Anbar and claim to <u>have reduced the number of weapons</u> and foreign fighter coming into this area.

و اسست هذه العشائر "مجلس انقاذ الا نبار" و زعمت انها ساهمت فى <u>خفض</u> عدد الاسلحة و المقاتلين الا جانب فى هذه المنطقة.

Wa asasat hatheh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi <u>khefd</u> 'dad al-asleha wa al-muqatileen al-ajaneb fi hathih al-mantaqa.

In the above data, the scope and nature of the participants are the same in the ST and the TT. These are the tribes, the people of Anbar City, the committee, the weapons and the fighters. What is different between the two texts is the timing and the manner of the reduction of some of the participants. In the ST, the reduction is an ongoing process and nearing completion; but the usage of the past tense in خفض(*khefd*) 'reduced' suggests that the translator is not interested in what has gone before, but rather he is more focused on the fact that the reduction of weapons and fighters was completed. As a consequence in terms of its mode of situation, the translator has given an incorrect translation.

Conclusion

Theoretically *the field, tenor and mode have been* useful in the examination of the data from the perspective of events, participants and language, but not so well in the examination of the message in terms of the hidden cultural elements and ideology that may exist in a text. From the four texts that have been examined, it is also found that the translators seem to have been keen to use a language which can be understood by different types of social classes. In other words, they have attempted to pitch the language of the TT to one standard that would be readable by the masses for wider readability. Towards that end, one case has been ambiguously translated while another receives an "incorrect" representation (translation). In this regard, Hatim's (1997) views on communication across different cultures and nations in translation studies have served as useful tools in understanding more clearly the nature of the ST (source text) and the TT (target text) as well as the translation problems. In particular, Hatim's ideas have helped us understand the data (both the ST and the TT) better, especially in terms of us being more

careful in our examination of the data as different lexical words/phrases/clauses can have different connotations in different nations/cultures. Against such difficult backgrounds, in general, we find the translators have done fairly well; this is so because, apart form the few cases of overtranslation, overall their translation outputs are noticeably acceptable to a wide circle of readers who come from different social classes, educational and cultural backgrounds.

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CHAPTER FIVE

TRANSLATING GENDER BETWEEN ARABIC AND ENGLISH

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Abstract

Gender is expressed in English and Arabic a bit differently and becomes then a source of difficulty while translating. This is due to natural divergences between the two linguistic systems' worldview in this regard. Equivalence seeking is an apogee concern of any translation and rendering gender between Arabic language and English regardless of the direction should be given full attention before initiating the process. At first, a distinction is made in this paper between biological or natural and grammatical gender in English. Secondly, a highlight should be on English making three gender distinctions; and in the counterpart Arabic has only two genders in common with English which are masculine and feminine, to enlarge accordingly the gap between both language subjects of the study to make rendition harder by increasing the possibility of deviations because of the a priori ineluctably unmatchable different correspondences sometimes, then light shall be shed on the English containment of common or generically ambiguous words that may increase doubt zone par excellence while rendering and likely intensifying the risks of unfaithfulness. Gender in discourse has become recently an arena of attempts of proving presence and existence if not dominance, mainly by feminists claiming to guarantee at least generic neutrality charge in discourse or confirming feminine and women in general presence, and this may observably intensify one more time the pressure on the translator in their attempt to render the discourse while seeking the right decision making to produce the final outcome.

Keywords: Gender, Translation, Ambiguities, Doubts, Equivalence.

Introduction

Gender in language and in translation may seem full of thorny points seemingly rendering understanding and transfer a bit difficult. It is at the very beginning worth mentioning that this paper shall deal with grammatical gender and not the biological or natural one, as the significance can be sometimes biologically of a gender and grammatically of another one depending on the context. Nevertheless, in this paper, significance should be more grammatical and linguistic than natural and biological. Moreover, gender in English takes a different form than that of Arabic, and this makes correspondence between them a bit deviating or seemingly deviating for an observer, even on attempting to express or define the same object in Arabic rather than in English because the same things or objects might be of one gender in English and might be of another gender in Arabic on the other hand. This phenomenon of gender difference between languages concerns and exists indeed in many languages, not only Arabic and English, and it confirms the famous scholar and linguist De Saussure's (1995) theory of the arbitrary relation between the signifier and signified, i.e. what can be of one gender in a language can be in a different gender in another language, such as "la fenêtre" which is feminine in French and indisputably non-personal in English.

1. Gender in English and in Arabic

Gender in English and in Arabic actually expresses two different but not divergent worldviews. This can be confirmed by the distinctions each of the languages makes to gender departing from its vision to the world, its character and of course expectations. English sees gender to be made and expressed in three main classes, whereas Arabic opts for two gender classes only. English claims wise to classify gender, linguistically speaking, into three classes; masculine, feminine and non-personal, which is also called "neuter". However, Arabic on the other hand makes just two distinctions to judge a noun or other major parts of speech: masculine or feminine.

1.1 Gender in English

As stated above, gender in English is seen to be exclusively masculine if not feminine or non-personal (neuter) and gender is defined to be,

> *« By gender is meant a grammatical classification of nouns and pronouns, or other words in the noun phrase, according to certain meaning-related*

distinction, especially related to the sex of referent » (Randolph Quirk and others, 1986, 314).

Gender, linguistically speaking, is defined in another context as well as being,

"A grammatical category found in certain languages by which nouns are divided into two or more classes requiring different agreement forms or determiners, adjectives, verbs and other words" (R.L. Trask, 1995, 115).

1.1.1 Gender Distinctions in English

Like all languages of the world, there are distinctions and classes and sometimes even subclasses in gender. English distinguishes three gender classes to serve its linguistic requirements and uses needed. These three gender classes of English are expressed and illustrated as follows,

1.1.1.1 Masculine

Masculine is the first gender distinction in English. By masculine is meant anything referring to man and manhood, as defined in many dictionaries,

Masculine, "...belonging to the class of words of male. A masculine noun or pronoun etc. belonging to the class of words that have different inflection from feminine and neuter words" (Summers Della, 1995, 878).

This provided definition may seem too general and to non-English language users a bit clumsy. To clarify: masculine may be expressed in many sorts of words and mainly nouns or names and pronouns.

1.1.1.2 Feminine

Feminine is the second gender distinction in English. By feminine is meant anything referring to woman as defined in many dictionaries,

«A feminine noun, pronoun, etc. belongs to the class of words that have different inflections from masculine or neuter words» (Summers Della,511).

Identically to masculine, feminine may be expressed as well in mainly nouns or names and pronouns.

1.1.1.3 Non-personal

Non-personal is the third gender distinction in English. The non-personal is also called "neuter" in many grammar books, and it refers in the English language to all that is not masculine and feminine, giving them a neutral position.

> *«A neuter noun or pronoun etc. belonging to a class of words that have different inflections from masculine or feminine words» (opt cit, 953).*

Like all the other gender distinctions in English stated before in this paper, non-personal or neuter can be seen and carried out in words like nouns and pronouns.

1.2 Gender in Arabic Language

A bit different from English, Arabic distinguishes two gender distinctions. Arabic sees gender in masculine and feminine only, unlike English adding non-personal which does not formally appear in Arabic language distinctions.

1.2.1 Gender Distinctions in Arabic

Arabic, as mentioned a bit earlier in this paper, distinguishes two genders instead of three as English does. The Arabic gender distinction is discussed in the following sections.

1.2.1.1 Masculine المذكر

Masculine is the first gender distinction made by Arabic. Masculine in Arabic can be defined for instance as follows,

هو ما يصح أن نشير إليه بلفظة هذا نحو "هذا رجل" (راجي الأسمر،1992,127) المذكر من الأسماء مثل كتاب، رخام، بلاط، شحرور،
عصفور، رجل، محمد .

"All what can be referred to using the masculine (this)". *

Nevertheless, Arabic divides masculine into two non-formal distinctions called sub-distinctions, which are real masculine and conventional masculine. By real masculine is meant any male having female from human or animals such as,

رجل ـــــــإمرأة.
ديك ـــــــ دجاجة.

For the conventional masculine, it comprises anything referred to by the masculine THIS but has no real existing female such as, باب، مسجد، كتاب.

In other words, if Arabic is compared to English, one can say that the real masculine of Arabic is the biological or natural gender, whereas the conventional is the one classified by English to be the neuter or non-personal.

1.2.1.2 Feminine المؤنث

The feminine is the second and the last gender distinction in Arabic. Arabic sees the feminine to be defined as follows,

وهو ما يصح أن نشير له بلفظة "هذه" نحو إمرأة و دار (أحمد بن إبراهيم الهاشمي، **1999** 332) .
"All what can be referred to using the feminine (this)".*

Nevertheless and following the example of masculine above, Arabic sees feminine to be sometimes real and some other times conventional.

Accordingly, real feminine is any female having an existing male and any other is automatically conventional, exactly like in masculine shown above in this paper.

In Arabic meanwhile, there is a list of words that can be dealt with as feminine or masculine without problem; this list comprises without limitation the following nouns,

- لسان   - عضد   - حانوت   - سكين   - سِلم   - سبيل.
- ضرس   - إبط   - خمر   - سلاح   - سوق   - ملح.
- عنق   - معي   - إزار   - عرس   - قدر   - عنكبوت.
- ذراع   - القفا   - دلو   - فردوس   - ملك   - فرس .
- ذهب   - سماء   - طريق   - عقرب   - سلم   - كبد .
- حال   - روح   - زقاق   - سبيل   - قميص .

2. Gender Correspondence Ambiguity between English and Arabic

Differences in correspondence between English and Arabic gender distinctions are clearly seen and easily observable. Due to the difference in both worldviews of Arabic and English regarding gender, the direct automatic correspondence between the two systems becomes ultimately a sort of failure. One can never say that the classified feminine in English should be

automatically feminine in Arabic, regardless of the neuter or non-personal of English, which might be masculine or feminine in Arabic.

By gender ambiguity, I mean here in this paper the common use of particles with feminine and masculine and even neuter forms, so that the observer cannot distinguish gender directly and easily. A better illustration can be likely made by taking some parts of speech and trying to compare English with Arabic.

2.1 Nouns

Many nouns in English are regarded to be of common use between feminine and masculine at least, and on the contrary Arabic provides a clear attitude with two nouns for that one English noun. So while translating, one is to seek if that English common gender noun is to be rendered into that masculine or feminine Arabic language option. These words are numerous and cannot be limited to the table below made for illustrative purposes,

Noun In English	Arabic Translation	
Teacher	أستاذ	أستاذة
Child	طفل	طفلة
Friend	صديق	صديقة
Artist	فنان	فنانة
Student	طالب	طالبة
Translator	مترجم	مترجمة
Doctor	طبيب	طبيبة
Neighbor	جار	جارة
Worker	عامل	عاملة

Table (1), Some Common Gender Words of English and their Arabic language Equivalents.

Claiming and explaining the above-shown phenomenon should not in any case be understood, as all nouns in English are of common gender use. Since English can also provide on the contrary, a very long list of nouns which are clearly and frankly masculine or completely and frankly feminine, such as the ones shown below for illustrative purposes,

Boy------------------girl.
Cock -------------hen.
Brother ---------- sister.
Bull----------------cow.
Man -------------woman.
Dog--------------bitch.
Uncle------------ aunt.
Ox-----------goat.

This list indeed does not highlight any rendition or translation problem into Arabic, as the nouns stated are all clearly and frankly independent in their genders, ensuring consequently a direct correspondence in terms of the choice of words in Arabic. Though there is the fact that one can notice immediately that words like "cow, bitch, and goat", for example, can never be considered of feminine gender in English, but neuter or non-personal. This list above is shown just to show that many English words are not commonly used between all genders and have many equivalent independent gender words in Arabic.

2.1.1 Proper Names

Unlike nouns in general, proper names contribute tremendously in revealing gender in English and most world languages. By proper names here is meant names of persons and human beings. The proper names can serve par excellence as gender tracking units as there are generally names only for men exclusively and they accordingly express masculine gender only like Jack, Farid, Ayoub and Peter, and others, on the other hand, devoted exclusively to feminine use and accordingly to women like Aicha, Fatima, Merry and Lynda.

Few proper human names are used with both masculine and feminine and consequently do not solve gender ambiguity problems like Carole, Casey, Christian, Dale, Kelly, Jordan, Noel and many others in English and like Sabah, Rayan, Jihad and many others in Arabic. These names indeed are not fortunately the majority in both English and Arabic lists.

2.2 Pronouns

Pronoun correspondence between Arabic and English is sometimes very difficult, notably in some cases. One English pronoun is sometimes seen as a collective pronoun by Arabic; it expresses for example, many other pronouns in the Arabic linguistic system or it comprises the meaning of many other separate independent Arabic language pronouns. In personal pronouns for instance, and for illustrative purposes only, the source of ambiguity comes mainly and in a clear manner from the pronouns, "you" and "they". These two personal pronouns actually stand and correspond with many other pronouns in Arabic and they do not guarantee separately a one-to-one correspondence, especially out of context or in a restricted context. This can be explained in the following table,

English Personal Pronoun	Correspondences in Arabic language	Explanation	Number of correspondences
You	أنتَ	Singular masculine	06
	أنتِ	Singular feminine	
	أنتَا	Dual masculine	
	أنتَا	Dual feminine	
	أنتم	Plural masculine	
	أنتن	Plural feminine	
They	هما	Dual masculine	04
	هما	Dual feminine	
	هم	Plural masculine	
	هنّ	Plural feminine	

Table (2), Ambiguity of Correspondence of English and Arabic Personal Pronouns.

This phenomenon of the ambiguity of personal pronouns indeed applies to those two pronouns in all their forms of English, personal, possessive (your, their) or reflexive (yourself, themselves), and constitutes a source of real ambiguity most of the time, and notably in the absence of any clarification, enabling likely the tracking of a linguistic or an extra-linguistic unit depending on the situation and context, whether the text or the discourse is produced verbally or in writing.

2.2.1 Demonstrative Pronouns

In English language demonstrative pronouns, the case is a bit different from the personal ones. Demonstrative pronouns of English show a little ambiguity and non-correspondence sometimes with those of Arabic. By demonstrative pronouns is meant here eminently the following, "this", "that", "these" and "those" of the English language.

All those stated English pronouns can be used in English to address or demonstrate equally to a masculine or a feminine and even to a neuter subject without making any difference or particularities of gender, such as in:

- ☐ This/that man. (Referring to a masculine subject).
- ☐ These/those women. (referring to feminine subject).
- ☐ This/that car. (referring to a non-personal or a neuter subject).

English, then, distinguishes number and distance and does not distinguish gender at all in demonstrative pronouns, whereas Arabic, in contrast, distinguishes gender and number and even distance, as shown below.

Arabic uses the demonstrative pronoun "هذا" exclusively for its masculine gender and ineluctably some of its scope in English is seen as non-personal, as defined above in this paper, as this demonstrative pronoun corresponds to translating it back into English with "this".

Arabic, on the other hand, uses the demonstrative pronoun "هذه" exclusively for its feminine case.

Arabic uses, on another hand and in another context as well, the demonstrative pronoun "هؤلاء" for both feminine and masculine plural.

English distinguishes physical or moral distance being far by the use of
« that » and « those »

Arabic, meanwhile, distinguishes the distance by the use of "ذلك" for the
masculine, "تلك" for the feminine and "أولئك" for the plural of both genders.

English demonstrative pronouns	Arabic correspondence	Explanation	Number of correspondences
This	هنا	Singular masculine	02
	هذه	Singular feminine	
That	ذلك	Far singular masculine	02
	تلك	Far singular feminine	
These	هؤلاء	Plural	01
Those	اؤلائك	Far plural	01

**Table (3), Demonstrative Pronouns in English and Correspondence in
Arabic.**

2.3 Adjectives

Adjectives play sometimes but narrowly in English the role of a clarifying
unit to lift gender ambiguity in a context. In a fully ambiguous text, for
example, adjectives may sometimes become indicators to the gender of the
concerned and as a result, they facilitate successful rendering into Arabic
language by macadamizing the path to safe and correct gender choice.
Generally, adjectives in English are translated into Arabic in the two gen-
der distinctions forms; by a masculine form and a feminine one, mainly if
in short examples or out of exhaustive context. They could be then subject
to gender doubt in decision-making simply like in the following illustra-
tion,

E.g. I am ***proud***

Can be translated into Arabic in the following ways,

1. انا فخور (to indicate singular masculine).
2. أنا فخورة (to indicate singular feminine).

Arabic gives a morphological sign to indicate that the adjective is in this sentence, for example, or in another used to refer to a feminine referent, for instance; generally this suffix is "ة" and is at the end of the adjective in Arabic or another suffix; also in other contexts the suffix changes according to the case, whereas English does not provide any morphological suffix to indicate the gender of the referent; all adjectives look morphologically the same, however from the semantic point of view English has shown the ability, like all world languages, to sometimes put a charge in the adjective to serve only masculine or likely feminine purposes. Like, for example, the adjective "pregnant" that can never be used with a man of masculine gender, as man cannot biologically and naturally be pregnant and can never give birth to a child by his nature. So automatically, this adjective is of close exclusive use of the feminine only and does not form any gender ambiguity whatever and however should be the context in which it appears.

Likewise, the English adjectives "beard-shaved" or "mustache" that cannot naturally refer to a lady at any case. As they comprise man and manhood signs semantically, and express features that women cannot at all have. Moreover, the very famous English adjective "handsome" that is purely used with men in contrast with "beautiful" that serves women, expectations only at least in most world societies. Though, both stated adjectives, namely "handsome" and "beautiful", can be used as well in other contexts with non-personal or neuter nouns like in "a beautiful building" and "a handsome design"; nevertheless, if used with human beings, they would stand for what was explained above in most world cultures.

In the following passage, an attempt shall be made to illustrate some adjectives that can be exclusively used with one gender only, and as a result facilitate gender recognition and accordingly rendition into other languages.

A. Adjectives Used with Non-personal Only

The following short indicative list of adjectives is to be used with non-personal or neuter only,

> *Branchy, clawed, air-conditioned, botanical… and many other adjectives as well.*

However, these do not correspond exactly to the Arabic worldview while dealing with translation, as they should in Arabic belong to masculine or feminine according to Arabic language distinction, but luckily they do not pose any translation or rendering failure possibility.

B. Adjectives Used with Personal Only

The following short indicative list of adjectives is to be used with personal gender only,

> *Laughing, chatty, talkative, broad-minded………… and many other adjectives as well.*

This category in English of course corresponds in view to Arabic as the adjectives are used with personal only and can be used depending on the context and case in Arabic to show feminine or masculine but again does not pose any rendition problem while attempting to translate into Arabic language.

C. Adjectives Used with Masculine Only

The following short indicative list of adjectives is to be used with masculine gender only like,

> *Gay, virile, beard-shaved, mustache………and many other adjectives as well.*

This category corresponds perfectly with the Arabic worldview and it facilitates translation as it indicates gender, namely masculine, with precision even in the absence of any reference, because this category of adjectives stands itself as gender reference.

D. Adjectives Used with Feminine Only

The following short indicative list of adjectives is to be used with feminine gender only,

> *Pregnant, lesbian, virgin, violated at least in most world societies along with many other adjectives.*

This category in English as well corresponds exactly with the Arabic view as it serves as a gender-tracking device for feminine gender par excellence.

3. Gender Ideologies and Translation

Gender, surprisingly, has its ideology as well. Recently, many feminists notably in the West claim gender equity even on the language level and this made an impact on language gender and translation too. Numerous feminists refuse and decline the use of what is qualified by them as biased words to masculine gender, such as "chairman" commonly used in the past. This word is accused of being biased to the masculine gender by comprising the word "man" at its end, which alternately can be substituted by woman, and that woman being empowered recently can chair sessions as well as man can do, i.e. the claim to use an exact word or common gender words was sought especially by feminists for more gender precision, linguistically speaking.

Old gender biased noun	Feminine form proposal	Neutral form gender proposal
Chairman	Chairwoman	Chairperson
Fireman	Firewoman	Firefighter
Businessman	Businesswoman	Businessperson
Salesman	Saleswoman	Sales person/ representative
Policeman	Policewoman	Police officer

Table (3), Specific Gender and Neutralization.

To explain, the word "fireman" for instance is seen as a word comprising a pure masculine charge, whereas it was in the past used peacefully to refer to both personal genders, namely masculine and feminine. Nowadays, the proposal "firewoman" that is introduced versus "fireman" is seen to be ideal when the worker in charge of the operation is of the feminine gender, hence avoiding any gender ambiguity or collective vision. If the gender of that worker in that field is not known, they suggest the word "fireperson", which is common, unlike the old seen "fireman", which is viewed as common and a collective between man and woman, but indeed it has been revealed to be purely masculine and claimed by feminists as not valid for feminine expression.

This neutralization in gender when the gender of the concerned is not known on the one hand, along with the use of a specific gender in language from on the other, have caused a big controversial debate in connection mainly with job titles.

Neutralized nouns shall have indeed the same impact as the common gender words when translated into Arabic. It is likely even to cause an ambiguity sometimes to define the gender expressed in the text or the discourse which is, in fact, part of the translator's mission seeking faithfulness in translating into Arabic or into any other language at large.

This change in English is ideological indeed, in an attempt to empower women and the feminine gender at large via the language use. For Arabic, on the contrary, it is not the same case; Arabic tends to use more masculine forms than feminine.

Conclusion

Worldviews of both English and Arabic regarding gender are almost different, though they have many points, concepts and notions in common. English sees gender to be in three distinctions, whereas Arabic sees it only in two, despite the fact that objects subject to distinction are the same naturally or biologically, confirming a gender arbitrary relation application of both languages. This difference makes the correspondence between the two languages not of an automatic match; some gender distinctions in Arabic correspond with different other distinctions in English and vice-versa, as explained above in the paper. Despite these differences, translation remains always possible, though not easy; for those gender gaps and frequent ambiguities, it actually needs and always requires gender-tracking

signs in the source text or source language in general to enable a success-ful rendition of the gender into Arabic because failing to render gender with exactness is unfaithfulness, which is not acceptable in translation.

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Chapter Six

A Sociological Approach of the Professionalization Process of Interpreting in Greece

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Abstract

Joseph Tseng described in 1992 in his thesis "Interpreting as an emerging profession in Taiwan - A sociological model" the process by which interpreting, as an occupation, evolves to become a profession in four phases, from the starting point of *Market Disorder* until the last stage of *Professional Autonomy*. Within this framework, the major role of some criteria, such as the country's training institutions or the professional associations, for the professionalization process of interpreting is highlighted. In order to detect the phase in which the Greek interpreting market can be currently placed and in order to define, therefore, the sociological profile of Greek interpreters, this paper aims to examine the above-mentioned professionalization criteria of Tseng's model by means of two questionnaire-based surveys, one with Greek public and private educational institutions and one with translation agencies.

Keywords: Interpreting, Professionalization, Sociological profile, Criteria, Greece.

Introduction

In search of a theoretical framework for mapping the situation of conference interpreting in Greece, we decided to adopt the sociological model proposed by Joseph Tseng in 1992 in his thesis "Interpreting as an emerging profession in Taiwan - A sociological model." His sociological ap-

proach describes the process by which interpreting, as an occupation, evolves to become a profession, focusing particularly on the situation of China in Taiwan. In other words, he studies the professional development of interpreting and the process of interpreters' professionalization in general and describes the attempt of an occupational group to struggle for professional status in four phases: from the starting point of *Market Disorder* until the last stage of *Professional Autonomy*. Within this framework, Tseng highlights the major role of some criteria, such as the country's training institutions, the professional associations, or the political persuasion, of the professionalization process of interpreting.

In order to use Tseng's model for describing the situation of interpreting in Greece and to detect the phase in which this market can sociologically be placed at the moment, we decided to conduct two questionnaire-based surveys, one with Greek public and private educational institutions and one with translation agencies, addressing the above-mentioned professionalization criteria, training institutions, sensitization of the public professional associations, accreditation, code of ethics (if any) and clarification of the role(s) of interpreters. In this paper, we will present the results of our survey regarding the sociological profile of interpreters in Greece and we will suggest the necessary amendments in order to "professionalize" the field of interpreting in the foreseeable future.

1. The Professionalization Model of Joseph Tseng

Tseng (1992) based his model on the so-called "theory of control", a sociological approach for the concept of professionalization; in other words, he used a theory from the sociology of professions to form his own model focusing on interpreting. According to the "theory of control," the professionalization of an occupation can be achieved when "producers of special services seek to constitute and control a market for their expertise" (Larson, 1977, 32). The term "control" includes both the sense of "internal control" and that of "external control". Internal control refers to the fact that a profession exercises its control over a) the expertise or specialized body of knowledge (profession schools, training institutions), b) the admission or entry of newcomers into the profession, and c) its members by formulating a code of ethics. External control - according to the theory of control - concerns professions assuming control over a) the clientele, by detecting the exact needs of the clients and by offering the appropriate services and b) the market, by becoming independent in performing their

services, by not working for in-between employers but for the clients, maintaining a direct contact with them (Tseng, 1992, 19-38).

Working within this framework, Tseng (1992) constructed his own sociological model in order to describe the struggle of the occupational group of interpreters to gain professional status. According to his proposed model, the market is divided into four sections, indicating the stages which a professionalizing occupation strives to reach in the process. At PHASE I there is market disorientation. At this stage the practitioners in the market cannot keep outsiders from entering practice. Clients and the public in general do not understand or care about the nature and the quality of the services; that is why what matters more to clients is price, leading to a situation where competition, malpractice and price-cutting are the rule. In case there are clients seeking for quality services, they do not know where to get qualified practitioners, since clients usually call upon anyone around to offer his services for a reasonable fee. This vicious circle of the absence of control and malpractice can be broken if the trained practitioners unite their disappointment and turn it into active involvement in the market; trained practitioners can urge training institutions all over the country to form common curricula for the specific occupation. That is how an occupation can gain the official training label; after a certain period of time, the practitioners will be divided roughly into trained, inadequately trained and untrained practitioners (Tseng, 1992, 44-47).

The shift then can begin from Phase I to PHASE II. At this stage, the training institutions of the country cooperate in order to produce top-notch practitioners with common competences, who possess an esoteric body of language, so that they distinguish themselves from the untrained ones. Training institutions, at the same time, continue to adapt their curricula to the developments of the profession and to the demand for quality services in the market. This situation reinforces the consensus and commitment of the practitioners to the profession and leads to the establishment of a professional association, consequently promoting practitioners a step further towards their professionalization (Tseng, 1992, 47-51).

At PHASE III, the association strives to rally social support to justify the professional claim. Such a process requires that the professional association, a) has a code of ethics, regularly adaptable to the market shifts, in order for the association to keep its empowered position in the market, b) "filters" the appropriate or inappropriate training schools, c) creates links with the government in order to promote through legislation its position in

the market, so that it can be generally accepted that "only members of the association can offer ascertained quality services." These situations can help practitioners earn public trust and can reduce competition among them, since now quality, and not price, is the main criterion for undertaking a job (Tseng, 1992, 51-52).

Finally, at PHASE IV, the association and the trained practitioners have achieved enough to exercise market control. At this stage the association can make use of its connections with the governing authorities in order to lobby for the adoption of a bill to legally grant autonomy to the profession and exclude outsiders from practice. That way, the dominant role of the association is legally acknowledged and the professionals gain the desired professional autonomy in the country's market (Tseng. 1992, 52).

2. Methodology of the Survey

As it follows from the above discussion, Tseng (1992) highlights in his professionalization model the major importance of the following factors in the professionalization process of interpreters: a) training institutions, b) the clientele, c) professional associations, d) accreditation, and e) the code of ethics and role clarification.

Taking the aforementioned criteria into account, this paper aims, as already mentioned, to map the situation of interpreting in Greece. The illustration of the professionalization criteria is based on observation, on the one hand, and on some of the empirical data acquired through our fieldwork with the Greek interpreting market's demand and supply, on the other hand. More specifically, following the model of Tseng (1992), we distributed in 2014 a questionnaire to the heads of interpreters' training programs (in order to investigate the market supply of interpreters) and to the heads of interpreting agencies (so as to register the market demand for interpreting services) in Athens and Thessaloniki, the two main urban centers in Greece. The basic objective was to detect any deviations and mismatches between the market's existing interpreters and needs.

The questionnaires were formed according to Tseng's model (1992). At the time of writing this article, a total of 4 replies were received out of 5 registered interpreting schools, and 16 replies out of 37 interpreting agencies. Despite the quantitative disparities between the two samples, the analysis and comparison of the results could enable us to gain a first overall impression of the professionalization level of interpreting in Greece.

3. The Professionalization Criteria

3.1 Training Institutions

Through our questionnaires to the interpreters' training schools of Athens and Thessaloniki, we tried to outline the profile of the interpreter that the Greek education system provides for the interpreting market of the country. There are five interpreters' training institutions in Greece, two of them at universities and three at private schools. Our questionnaire consisted of almost 40 questions regarding the structure, the curriculum, the exams, the trainers and the teaching methods of each training program.

Indicatively we are presenting here some of the questions; in the question "For which language combinations are there available classes?" all four institutions (100%) answered that they teach interpreting from English to Greek. Three out of four institutions also offer classes from German and French to Greek, one of them from Spanish to Greek and the last one of them from any language asked to Greek. The latter is possible since this institution - as the interviewee stated - works in collaboration with the International Association of Conference Interpreters AIIC and can offer all the relevant interpreting classes. At this point, it is worth mentioning the fact that only one conference interpreting program offers classes from the mother tongue (Greek) to a foreign language (English, German and French). However, the market needs of the country are quite different, as shown by the results in the next steps of our case study.

The next question concerned the issue of the duration of the interpreting studies. According to the answers of the respondents, one (private) institution offers classes for one year, another (private) institution offers a circle of studies that can last one or two years, depending on the choice of the students, a (university) program offers studies of four years' duration (Ionian University bachelor's degree) and the last (university) program offers studies of two years' duration (Aristotle University of Thessaloniki master's degree). Therefore, we can observe the different ways in which such a small sample of training institutions perceives the time needed for a student to obtain the necessary skills in order to work as a professional interpreter in the Greek market.

In the question "Is traineeship included in the school's program of studies?", only one training program indicated students' traineeship as an indispensable part of the curriculum and as an obligatory condition for obtaining the degree. The other three training programs referred to train-

eeship as an optional practice. At the next step of our interview, the directors of the interpreters' training schools were asked, "How many working days does a traineeship include for each student?". The answers were the following: two out of four programs require from students at least five days of interpreting; one institution offers the (optional) opportunity of a two-months traineeship to a limited number of students (five to seven students), but since there are not so many places for trainees at conferences organized in Greece in such a short period of time, students cover the remaining days of traineeship by offering translation services to translation agencies; and the last training institution gave no answer at this point of the interview.

After making a database with all the received answers and after conducting qualitative and quantitative conclusions, we formed the definition of the modern so-called "professional" interpreter, who enters the Greek interpreting market, as follows,

*A **conference** interpreter, with knowledge of consecutive, simultaneous, whispering and dialogue interpreting for at least two language pairs (one of which is usually English-Greek) and only for interpreting from the foreign languages to the mother tongue, with a little or no work experience. He/she has studied many focus topics, has a good level of his/her working languages, text structure, analyzing skills and the ability to move from one language to another, without having necessarily lived in the countries of the working languages.*

3.2 Clientele

Through our questionnaires to the 37 interpreting services' offices that we detected in Athens and Thessaloniki, we tried to outline the profile of the interpreter that the Greek interpreting market needs. Our questionnaire consisted of almost 30 questions regarding the skills, the qualifications and the knowledge required from the Greek interpreters employed nowadays, the kind of assignments, the working conditions, the code of ethics and the professional organizations (if any) of modern interpreters in Greece, as well as the current status of the profession.

One of the questions was the following, "According to your assignments, apart from conference interpreting, is there a need for other kinds of interpreting, too?" All the questioned heads of interpreting offices answered "Yes". More specifically, two of the interviewees stated that court inter-

preting is currently in high demand, five of them referred to the need for dialogue interpreting (e.g. in cases in which Greek patients want to contact doctors and hospitals abroad), three of the questioned heads of interpreting offices also indicated interpreting needs in mass media and one of them telephone interpreting, too. This unanimous answer regarding other kinds, besides conference interpreting, indicates one of the major mismatches of the Greek interpreting market demand and supply, since the training institutions of the country *produce* only conference interpreters, while the market needs at the same time also other kinds of interpreters.

Moreover, regarding the question "Which criteria do you take into account for re-employing an interpreter?", the respondents gave the following answers: eight out of the nine interviewees referred to the interpreter's performance as the basic criterion; three stated that they keep in mind whether the interpreter is cooperative, friendly and has a nice attitude towards his colleagues; three out of nine highlighted the punctuality of the interpreter, while two of the heads of offices answered that they consider as crucial the relationship of trust, if established, with the interpreter (meaning that the employed interpreter is not going to *steal* the clients from the interpreting office in order to gain higher price in future interpreting cases). At this point we can easily conclude that the clientele (heads of interpreting offices and, as a result, the market) evaluate not only the interpreting techniques themselves, but also the general behavior of the interpreter towards his employer and his colleagues; in other words, his ethics. At the same time, there are no courses at the current interpreters' training curricula in Greece tackling this sensitive topic, which seems to be of high importance for the interpreting market of the country.

Another indicative question regarding the situation of the interpreting market in Greece is the following: "Which is the most usual language combination?" Six out of the nine interviewed heads of interpreting offices referred to English-Greek, one to French-Greek, one to German-Greek and another one to Italian-Greek. There were also two interviewees who indicated languages of the Balkan countries in combination with Greek as the most commonly asked combinations, as well as one interviewee who answered that Russian-Greek is the combination his clients ask for in the most cases. This mapping of the required language combinations in the Greek market lets us notice that there is an incompatibility between the knowledge offered to young interpreters by the current relevant training institutions and the knowledge required from them when they enter the

market as professionals. Certainly, new language combinations should gradually become part of the interpreters' curricula.

Another important topic that should be considered when drafting new interpreters' curricula for Greek institutions is the prerequisite of having stayed abroad. Indicatively, the results of our case study to the following question prove that the clientele show a preference to interpreters who have stayed abroad and/or studied abroad and/or are bilinguals. More specifically, the received answers to the question "Do you consider as a criterion for employing an interpreter the way he has acquired his working languages' proficiency (foreign language school in Greece, bilingualism, studying abroad, staying abroad, etc.)?", were as follows: 22,2% prefer bilingual interpreters, 22,2% choose to employ interpreters that have stayed abroad, 33,3% employ either bilinguals or interpreters who have studied in the countries of their working languages, 11,1% express indifference to the way the interpreter acquired his linguistic knowledge, while 11,1% state that having studied abroad is the main criterion for preferring to employ an interpreter.

As we can conclude, while the majority of the market sample requires having stayed in the country of the working language for some reason and for a specific period of time, the current interpreters' training programs in Greece do not include a semester or even some weeks of studies at a university abroad. Only one interpreters' training program (master's degree at the Aristotle University of Thessaloniki) sets as an admission prerequisite the fact that the students have already spent at least six months, for any reason, in the relevant country of the working language(s).

After writing down and analyzing all the received answers, we formed the definition of the modern so-called "professional" interpreter that the Greek interpreting market requires, as follows,

An interpreter, with knowledge of consecutive, simultaneous, whispering, dialogue, court, community and telephone interpreting for at least two language pairs (one of which can be used for interpreting to and from the mother tongue), with academic training and experience, with general and specialized knowledge, as well as with respect to the ethics of the profession. Besides, he/she should have spent a certain period of time in the countries of the working languages and he/she should be able to acknowledge the circumstances under which he/she has to adapt his/her generally neutral role.

3.3 Professional Associations

Tseng strongly emphasizes in his model the great significance of a professional association for the development of an occupation (Tseng, 1992, 53). In Greece, however, there is no professional association exclusively dedicated to the Greek-speaking interpreters. The Panhellenic Association for Translators (PEM) and the Panhellenic Association of Professional Translators Graduates of the Ionian University (PEEMPIP) address exclusively to translators, since they accept as their members only applicants who have been practicing the profession of translator. In case interpreters are interested in joining them, they are eligible only if they can prove their occupation as translators, since working as interpreters is of no interest to these associations.

At the same time, the Greek market does not seem to consider the existence of such a professional association necessary, which implies negative consequences for the status of the profession. To be more specific, we are presenting here the answers of the interviewed heads of interpreting offices – as mentioned above – to the question "Is it a criterion for you to employ an interpreter whether he is a member of a professional association?". The answers were the following: one interviewee answered "Yes", while the majority (77,8%) answered "No", showing that it does not take into account the membership in such an association. Apart from these, one head of office answered as follows: "Being a member of a professional association is a good condition, but not a necessary one."

In the same vein, we asked the heads of interpreting offices whether they had a preference for specific professional associations among the existing ones. 22,2% of the sample of two interpreting offices answered "Yes" and named in the first case the Panhellenic Association for Translators and in the second case the International Association of Conference Interpreters (AIIC) and the European Commission (SCIC) (whose members are only the interpreters that have passed the admission exams of the Directorate General for Interpretation of the European Commission).

Keeping in mind the above-mentioned data and answers, we can easily conclude that the importance of a professional association for the development of the interpreters' occupation is superseded by the indifference of the interpreters themselves, who do not make the necessary moves, and by the lack of the market's awareness.

3.4 Accreditation

Tseng highlights in his model the importance of a dynamic professional association which, in collaboration with the training institutions and the government of the country, can grant protection and licensure to the profession (Tseng, 1992, 52). Under these circumstances, the qualified professional interpreters are able to promote the professionalization of their profession. More specifically, the membership in a professional organization can serve as an accreditation mechanism and, thus, as the key to enter the Greek interpreting market. Therefore, unqualified competitors and market encroachers can be officially averted from exercising the practice of interpreting.

The situation in Greece seems to fall far short of reaching the ideal professionalization stage described above. One of the questions submitted to the interpreting services' offices was the following: "What is the level of education required from the interpreters employed by your office?". The variety of answers proves the vague perception of the public (including the people employing personnel as interpreters) for the professional interpreter. 22% of the questioned heads of offices indicated an interpreting bachelor's or master's degree as a necessary prerequisite for employment, 11,1% required a bachelor's degree of any academic field plus work experience, 11,1% demanded only a high school degree plus work experience, while the majority (55,5%) of the questioned employed practitioners that have a bachelor's degree of any academic field (even without work experience).

The lack of accreditation and the unclear perception of professional characteristics are also indicated in another point. When the heads of interpreting services' offices were questioned whether professional interpreters should receive specific training, the answers were the following: 77,8% claimed that professional interpreters should have received specialized interpreting training, 11,1% stated that a bachelor's degree of any field plus work experience are enough, while 11,1% referred to the knowledge of the working languages and cultures as more than enough for entering the market as a professional.

Another relevant question to the clientele representatives of our case study was the following: "Do you think that a list with the necessary, commonly accepted criteria should be issued in order for someone to be officially considered a professional interpreter in Greece?". At this point the majority (55,6%) answered positively. More specifically, one head of an inter-

preting office suggested as criteria the accreditation of working languages' proficiency, a university degree and work experience; another one proposed as criteria the adequate understanding of working languages and good articulation; another interviewee referred to an interpreting university degree, membership of the international (AIIC) or the European (SCIC) professional organization and work experience as necessary criteria for this list. 33,3% answered negatively. One of them explained that the situation could remain as it is, given the fact that every interpreter to be employed by the interpreting office is examined in advance. Apart from these answers, a head of an interpreting office made the following comment, "All a professional interpreter needs is to be qualified and experienced."

3.5 Code of Ethics and Role Clarification

According to Tseng (1992), professional ethics constitute another significant aspect of the professionalization process of interpreting. Their content refers to the behavior norms, which should be adopted by interpreters when performing their services, and are to be derived from the corresponding Code of Ethics. The latter reflects these moral provisions, which the professional association of each land has indicated as guidelines for the interpreters on the basis of both the current social conventions/ethics of other professional groups and the legal stipulations (Kadric, 2009, 56).

Ethical behavior, as well as the roles and tasks of interpreters in Greece are, however, too vague and unregulated. In order to obtain a clearer view, we asked the Greek heads of interpreting services' offices the following question: "Which one of the following ethical practices do you consider as the least and as the most important, a) professional secrecy, b) undertaking only assignments for which the interpreter has the qualifications, c) solidarity towards colleagues during interpreting, d) regular interpreting skills updating, and e) neutral, impartial role during interpreting?".

The contradicting answers were the following: while 44,4% considered professional secrecy as the most important ethical practice, 11,1% mentioned it as the least important one; 22,2% of the questioned heads of the offices referred to skills updating as the most important ethical practice, while the same percentage of the questioned sample indicated it as the least important one.

Another relevant question was the following: "Do you think that there are cases in which the interpreter has to put aside his neutrality and explain

what the speaker says or intervene in any other way because of the circumstances?". 33,3% answered "No, never.". 55,6% answered "Yes, under specific circumstances.". To be more specific, these specific circumstances refer to the following cases, as described by the interviewees, when the original speech is incoherent and has no right syntax: when the interpreter appreciates that the audience has a difficulty in understanding the basic meanings of the original speech and needs further explanation, since the communication is hampered; when the speaker asks for the exclusion of something said from the conference's minutes; when the interpreter has to adapt what the speaker said to the culture and mentality of the target language, in order not to create a diplomatic incident (e.g. when two politicians are joking). We also received an answer that could not be categorized in the above-mentioned groups of answers and it was the following: "An interpreter has to do what his client asks for.".

The variety of answers shows the lack of consensus and indicates that the absence of a code of ethics constitutes a destabilizing factor in the process of professionalization. As a result, different employers (interpreting offices) have different expectations from interpreting practitioners and, thus, employees of interpreting services do not know which ethical behavior is necessary for them to be characterized as professionals. More specifically, as Tseng states, "From the model it is clear that all efforts to control and standardize the expertise, institute a code of ethics, regulate practitioners and eventually gain social recognition and government protection are impossible without the collective venture which takes form in the professional associations" (Tseng, 1992, 53-54).

4. Discussion

Keeping in mind Tseng's professionalization criteria (1992), as well as the findings of our study, we compared the definition of the interpreter as a graduate of the current interpreting training programs in Greece, with the definition of the interpreter as required by the current Greek market needs. When we carefully observed them, we detected the following deficiencies that put the professionalization process of Greek interpreters in jeopardy,

a) Work experience is one of the main prerequisites for employing someone as an interpreter. At the same time, only one training program includes traineeship in its official program of studies.

b) Employers in Greece seem to prefer interpreters who have spent a certain period of time in the countries of their working languages,

while only one interpreting training program sets as its prerequisite for students a six-months-stay abroad.

c) Interpreting services' offices need interpreters with general, as well as specialized knowledge (e.g. medical, technical, legal terminology, etc.). However, interpreting curricula in Greece do not include specialization in any topic, offering only general knowledge or a limited focus on specific topics.

d) Despite the fact that other kinds of interpreting, besides conference interpreting, are common in the modern Greek interpreting market, not even one interpreting school in Greece includes community, court, telephone and media interpreting in its curriculum.

e) All interpreting training programs but one teach interpreting from the foreign language to the mother tongue and not vice versa, which is not compatible with the demand of the market.

f) Employers referred many times, when answering the questionnaire, to cases in which ethics play an important role when exercising the profession of interpreting and influences the role of the practitioner (e.g. a neutral role in courts, how to make a good impression on clients and employers, when interpreters should explain the words of the speaker, etc.). Unfortunately, this aspect of the profession is not covered by any course of those offered by the training institutions.

Keeping in mind these mismatches between supply and demand of interpreters in the Greek market, we can easily conclude that newcomers are inexperienced and do not have all the necessary skills, as described above. As a result, they cannot be employed, since the clients prefer their experienced colleagues or those with better skills. This situation creates a vicious circle for young interpreters who cannot gain experience and skills and remain marginalized, usually leading themselves to price-cutting techniques in order to remain in the market. These circumstances of unequal competitiveness impede the professionalization process of interpreters.

In order to detect in which phase the current situation of interpreting in Greece is, according to the professionalization model suggested by Tseng (1992), we took account of the results of our survey. Greece is definitely not in Phase IV, since there is no protection of the profession and licensure officially enshrined in any article of the country's legislation. The Greek interpreters' professionalization process could not be categorized as Phase III as well, since there is neither a professional organization, nor a code of ethics for interpreters. Phase II presupposes the consensus and commit-

ment of training institutions for common dynamic curricula that meet the needs of the market in order to cultivate the same vision of the market to the graduates. According to the results of our survey, neither there is a common approach to the construction of curricula, nor is the market's demand covered by the current supply of interpreters. As we can easily conclude, the Greek interpreters' professionalization process is in Phase I, which is characterized by market disorientation and bitter competition among practitioners (Tseng, 1992, 44).

The struggle for professional status could reach the next phases in Greece, if the following suggestions could be implemented,

a) Trained practitioners could unite their forces and push for common curricula in the existing training institutions, according to the needs of the market.

b) Trained interpreters can also create a dynamic professional association. In this framework they will be able to inform the public about their practices, through articles in newspapers, for example, and where clients can look for qualified practitioners. The members of the association could also form a code of ethics and eventually keep untrained practitioners out of the market. An active association can also in the course of time protect the remuneration and the status of interpreters, promoting much further their professionalization process.

Apart from these, the association could organize programs for the smooth integration of young interpreters into the market, for example with older interpreters for a certain period of time. Furthermore, seminars for all the members of the association could offer the specialized and updated knowledge needed for the modern market. That way trained professionals and members of the association will be able to more easily exclude the untrained practitioners, abolishing malpractice in the market.

Conclusion

The current practice regarding the professionalization level of interpreting in Greece is still in a nascent phase. However, given that Greece is a multicultural society, hosting millions of immigrants and asylum seekers annually, as well as many international conferences and other similar events, it is essential to the framework of the profession to be thoroughly re-

viewed, in order to safeguard reliable communication. Hence, concerted and serious action from all the interested parties is essential.

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Chapter Seven

The Influence of Machine Translation on Students of a Translation Department

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Abstract

Machine translation (MT) is the use of the computers, or other devices, to translate from one natural language into another. The translation accuracy of online machine translation systems is lower than that of human translators, but because these systems are fast and free, they are widely used by different people around the world. The process of translation could not be considered a straightforward one for the word-order, and the appropriate choice of target words drastically affects the accuracy of the translation, and hence the difference is clear between human and machine translation.

In the past ten years or so, MT has developed a great deal and it became almost an essential tool for the students of translation, or English. This paper is an attempt to evaluate the influence of MT on students of the translation department at Zarqa University.

There are different types and applications of machine translation for students to choose from freely. This has led students depending on these systems, or applications, so much that it has weakened their human skills. The paper aims to formulate an idea about the influence of machine translation and the best approaches to remedy that.

Keywords: Machine translation, Translation students, MT applications, MT influence.

Introduction

In the past ten years MT has developed a great deal and it became almost an essential tool for students of translation (or of a language other than theirs). This paper talks about MT in general and attempts to show the influence of MT on students (students of the translation department at Zarqa University as a case study).

The first part talks about translation in general and it discusses theories of translation, types of translation and challenges in translation. The second part discusses machine translation and the types and applications of machine translation, as well as the spread of machine translation amongst students. It also compares human translation and MT, as well as comparing translation engines. The third part attempts to show the influence of MT on students using studies, tests and surveys, and to analyze them. The final part is the conclusion, results, observations, and recommendations concerning translation and MT. This paper aims at presenting MT from a practical point of view and attempts to measure whatever influence it may have on students of translation.

1. Translation

Translation is a bridge of communication and correspondence. The builders are translators and the burden of connecting languages and cultures lies on their shoulders. Taber and Nida (Taber and Nida, 1969, 12) said that "translation consists of reproducing in the receptor's language the closest natural equivalence of the source language message, first in terms of meaning and second in terms of style."

Bell (Bell, 199, 5-6) followed the French theorist Dubois when he defined translation as "the expression in another language (or target language) of what has been expressed in the source language, preserving semantic and stylistic equivalences. Meetham and Hudson (Meetham and Hudson, 1972, 713) saw translation as "the replacement of a text in one language by an equivalent text in a second language." Catford (Catford, 1965, 20) also defined translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."

Whether it is a replacement, processing or reproducing, the concept of connecting or bridging comes to the mind when speaking of translation. Eventually, the function of translation is to find the appropriate equiva-

lence of a word in different languages in order to convey the intended meaning. Naturalness stands out as the most distinctive feature after equivalence, and this is the problem recognized with MT.

1.1 Challenges of Translation

If languages had the same features, structures, and rules, then translation would have been as easy as breathing. But that is not the case. Every language has its own set of rules and characteristics, the fact that makes transferring the source language (SL) message to the target language (TL) somewhat challenging. Here are some of the important aspects that may lead to challenging translation processes between Arabic and English,

1.1.1 Word Order

The basic structure of a simple English sentence is subject-verb-complement as in "Peter told the truth." Translating the previous sentence literally into Arabic will give us (بيتر قال الحقيقة), which does not sound quite natural in Arabic giving that Arabic favors verbal sentences. So, we must consider the word order and language structure of each language to have a natural result as in (قال بيتر الحقيقة). On the other hand, the case is not that simple while interpreting the SL oral message into the target language. Safi (As Safi, 2011, 7) explains that differences in word order would be a heavy burden on the interpreter that would oblige him (the interpreter) to resort to long pauses or other techniques to recapture the structural asymmetry.

1.1.2 Lexical Gaps

Lexical gaps happen when there is a word that has a particular meaning in the SL language that cannot be found in the TL language; thus, it could not be easily rendered into an accurate equivalent. The word "*aunt*" in English, for example, could be translated into "خالة" or "عمة" in Arabic, but there is no exact equivalent in English for each of the Arabic words. So, we use modifying adjectives to further specify the word "*aunt*" like the word "*maternal aunt*" which is an equivalent to "خالة" in Arabic.

2. Machine Translation

Machine translation (MT) is, in simple words, translating a text from the SL into the TL using computer systems, applications or other media

without human involvement. The basic idea of machine translation is the transfer of SL text or speech to the TL with the use of computer systems. There are two main types of machine translation systems,

1. Rule-based MT system, the human factor has a role in this type of translation. This system uses a large set of rules and language structure (SL and TL) that are updated and developed by experts. The system translates texts based on these linguistic rules to make the result fairly acceptable.

2. Statistical MT system, uses a number of calculations, data and algorithms to produce a translation that seems the most suitable translation of a word out of millions of options.

The idea of translating human languages using machines was first thought of in the seventeenth century. That vision started to formulate in the second half of the twentieth century. It was not until the late 1990s and early 2000s that machine translation has seen noticeable growth. With the emergence of the World Wide Web and search engines, MT gained its fair share of progress. One of the examples of the earliest online translators is Yahoo! Babelfish, which was launched in 2003.

2.1 Application of MT on Webpages

Almost every official website provides at least two languages for its visitors. Some professional websites have pre-translated webpages which can be accessed by selecting the webpage language option.

Other websites provide a different language option but don't have pre-translated content. So, once you select the language, the search engine translates the page content automatically.

In other cases, some websites don't provide a different language option but some search engines provide a translation of any webpage to several languages, like the case in Google Chrome. After accessing a website using this search engine, a message appears at the top of the window saying "this page is in Arabic/English/Russian…etc. would you like to translate it?"

The translations are not always perfect because languages naturally differ from one another, but that was an example of MT application on webpages.

2.2 Popularity of MT amongst Students

In the last few years machine translation became more available than ever for the average consumer. MT nowadays is not only available online through engines like Google Translate or Bing Translator, but also in the form of smart-phone applications.

Translation applications and mobile-installed dictionaries have revolutionized MT even further. Anyone can install a translation application for accessible use. Some applications don't even require internet connection once you've installed them.

University language students are the most common users of translation applications and online translation. A survey of seven multiple-choice questions was distributed amongst the students of the Translation Department, Faculty of Arts, at Zarqa University, and 63 final-year students, who accepted to take it, responded.

When asked whether they use translation aid applications or devices, 56 students answered "yes" out of 63 in total, making that a percentage of 89% for "yes" and 11% for "no." When asked about the number of translation applications installed on their phones or devices, 29 students answered 1, 22 students answered 2 and two students answered more than 2 applications. This means 84% of the test group use one or more applications for translation aid.

Translation aid applications or online translations have a great deal of popularity amongst students. But is that a good thing or a bad thing for a translator in training? According to the survey, which included 63 students from the Translation Department, there were ambiguous reviews about whether using technology while translating will increase or decrease the students' translation abilities. 49% said it will increase translation ability and skill, while 51% said the opposite.

In fact, this is not a matter of black or white. There is no right or wrong answer to that question. But one can say that using these translation aid tools is the least harmful if it is done moderately and when necessary. Some students use these tools to translate an entire paragraph at once and consider it a proper translation, which is a fatal behavior for a translator. An accurate translation requires the understanding of a context before anything else and that is something a machine fails at doing, especially when the text is more than simple sentences.

2.3. MT versus Human Translation

It is a known and tested fact that machine translation would never reach the level of human translation, even though it has developed a great deal in the past decade. One or more aspects of the SL text are not always conveyed in the TL text when it is produced by a machine. Here are some examples of MT errors,

2.3.a. The blue sky captures my soul

- MT version (using Google Translate),

السماء الزرقاء يلتقط روحي

- Human version,

تخطف السماء الزرقاء أنفاسي

تخلبني السماء الزرقاء

تخطفني السماء بزرقتها

2.3.b. For one to drive in Amman, one must have good driving skills

- MT version (using Google Translate),

لواحد للقيادة في عمان, لابد من لديهم مهارات القيادة الجيدة

- Human version,

يجب أن يملك الشخص مهارات قيادة جيدة حتى يقود في عمان

القيادة في عمان تتطلب مهارات قيادة جيدة

The first difference to strike the eye of the reader, who has some linguistic acquaintance, is that machine translation is too literal, in addition to word order and choice of words.

2.3.1 Comparing Common Translation Engines

It was mentioned in a previous section that statistical MT systems use a number of calculations, corpora and words to produce the most suitable translation. *Google Translate*, *Bing Translator*, and *Yahoo! Bablefish* are

examples of statistical MT systems. These three translation engines were used to translate a few sentences, within the scope of this study, in order to see whether they would give different or similar results.

2.3.2.a. How are you today?

Google Translate, ‏كيف حالك اليوم؟‏

Bing Translator, ‏كيف حالك الآن؟‏

Yahoo! Babelfish, ‏كيف حالك الآن؟‏

2.3.2.b. The blue sky captures my soul

Google Translate, ‏السماء الزرقاء يلتقط روحي‏

Bing Translator, ‏يلتقط روحي من السماء الزرقاء‏

Yahoo! Babelfish, ‏يلتقط روحي من السماء الزرقاء‏

2.3.2.c. Peter never knew how she felt about him

Google Translate, ‏بيتر لم يعرف كيف شعرت عنه‏

Bing Translator, ‏بيتر لم أكن أعرف كيف شعرت حول له‏

Yahoo! Babelfish, ‏بيتر لم أكن أعرف كيف شعرت حوله‏

Again literal translations, choice of words, and word order seem to be problematic in MT engines. Bing Translator and Yahoo! Babelfish sometimes share the same translations, while Google Translate seems to be the lesser of two evils according to the results.

3. The Influence of MT on Students

3.1 MT Survey and Analysis

A survey was conducted concerning MT amongst students of the Translation Department. 63 responses were received. Questions and statistics are also found in the appendix.

When given the following statement, the answers were as follows,

1. I use Google or translation applications to help me with my translation.

Always, 16% (10 out of 63)

Mostly, 37% (23 out of 63)

Rarely, 48% (30 out of 63)

The answers to the first question may suggest that translation aid tools are not a necessity for students, which is inconsistent with the answers to other questions. The answers to the next statement were less confusing.

2. When translating a text, I use translation aid for,

Most of the text, 6% (4 out of 63)

Unfamiliar terms, 94% (59 out of 63)

Entire text, 0%

This shows that most students in the test group use translation aid tools normally for unfamiliar terms. The following two questions show how much MT applications and tools are spread amongst students.

3. Do you use translation applications or electronic dictionaries while translating?

Yes, 89% (56 out of 63)

No, 11% (7 out of 63)

4. How many translation applications are installed on your device?

One app, 46% (29 out of 63)

Two applications, 35% (22 out of 63)

More than two, 3% (2 out of 63)

None, 16% (10 out of 63)

At least one translation application was in use for 84% of the students in our test group. The next two questions showed us the students' opinions concerning the use and influence of MT tools on English students.

5. Using Google or other translation applications makes it easier to translate. How well do you agree?

Strongly agree, 10% (6 out of 63)

Disagree, 21% (13 out of 63)

Not necessarily, it depends on the text, 70% (44 out 63)

6. Do you think translation aid technology increases the student's skill and ability to translate?

Yes, 49% (31 out of 63)

No, it decreases it, 51% (32 out of 63)

The opinions varied between positive and negative, but there was a wide agreement to the fact that the text and the terms in SL control the usage of translation aid tools.

The less familiar the text, the more students feel the need for help in translating terms and sentences. This moderate reliance on technology is never harmful. But depending entirely on these tools for translation and leaving out human translation is neither helpful nor acceptable. The purpose of translation is to achieve a natural TL message, which can only be achieved when moderation is in mind while using these tools.

3.2 Translation Test and Results

Several students were given the task of translating the following sentences and they had the option to use Google translate. Students' translations are found in the appendix.

1. Peter never knew how Sarah felt about him.

2. Knowing that signing up for college is going to be expensive, he decided to get a second job.

3. The blue sky captures my soul.

4. Loud noises get under my skin.

5. I'm never going to listen to you again.

Sentence #4 was the most frustrating for most students. Even when using Google Translate, the sentence is horribly rendered into (أصوات عالية سمع الحصول تحت جلدي). Students with better English and translation skills rendered the sentence easily into (الأصوات العالية تزعجني) or what comes close to it.

This shows that idioms such as "*get under my skin*" are an example of the most common things erroneously translated by a machine for students who don't have strong translation skills, and that leads to having sentences that don't seem natural in TL.

Ten out of ten students translated sentences #1 and #5 correctly and without the use of Google Translate. 7 out of 10 translated sentence #2 correctly and very well. 3 students came up with confusing translations for sentence #2. Only 2 students were able to translate sentence #4 with ease. Sentence #3 was simple enough for 8 students out of 10.

The second phase included a translation by Google Translate and without human aid. Every target text sentence was mistranslated and of poor structure.

1.   بيتر لم يعرف كيف شعرت سارة عنه

2.   مع العلم أن الإشتراك في الكلية ستكون باهظة الثمن, و قال أنه قرر الحصول على وظيفة ثانية

3.   يلتقط السماء الزرقاء روحي

4.   الحصول على الأصوات العالية تحت جلدي

5.   أنا أبدا ليستمع إليك مرة أخرى

3.3 Analysis of Translation Samples

Translation students are constantly given translation homework and tasks to improve their translation skills. A few samples done by students of the Translation Department, who manifested different translation skills and abilities, were included.

Translation aid tools are used by many students. If they are used properly, the target text would look natural and acceptable. But poor translation skills combined with the misuse of translation aids would result in having

a poor target text. It would always be easy to tell whether the student has misused translation aids while translating a text. The text is incoherent and the sentences are disconnected and, sometimes, there are mistranslations.

An English text and two translation samples of that text are included in the appendix. Student #1 found the text challenging and said that she used Google Translate to translate almost the entire text. She used Google to translate difficult or unfamiliar words. She also used it to translate full sentences and then tried to paraphrase them as much as possible.

Student #2 found the text less challenging and only used Google to translate unfamiliar words. The underlined words and sentences in both target texts are what struck the reader the most as mistranslations or examples of poor rendering.

The entire text that student #1 translated was full of errors and was completely disconnected. She used structures that are not considered Arabic and the misuse of Google was obvious. It was easy to tell that she translated one sentence after another using Google and then tried to connect them together while disregarding Arabic structure. Some examples are listed below,

3.3.a. Accounting records are needed by profit-making enterprises and nonprofit-making organizations

وهناك حاجة الى السجلات المحاسبية <u>من قبل</u> الشركات و المنظمات الربحية و غير الربحية

3.3.b. In a business enterprise, managerial records, whether of great or small import to the activities of the business, must often rely on the accounting records for information to guide the firm on a profitable and solvent course.

في المشاريع التجارية و القرارات الإدارية سواء الإستيراد <u>لكبير أو صغير</u> لأنشطة الأعمال يجب غالبا الإعتماد على السجلات المحاسبية للمعلومات <u>الى توجيه الشركة على مسار مربحة.</u>

On the other hand, student #2 had an easier task while translating the same text because she had better language skills and only relied on Google to translate unfamiliar terms. Moreover, she used the information she got from Google to help her mold the text to seem natural in Arabic. Her target text was not perfect and there were a few mistakes which are inescapable for a translator in training.

This shows how much students are dependent on MT when they are in need of it. There are skillful students who do not resort to translation aids as much as the others, while there are students who use translation aids moderately to help them translate texts efficiently and naturally. Finally, there are students who rely almost completely on translation aids, which is unhelpful for developing their skills and the results come out unacceptable.

Teacher, translators, and students are advised to approach translation aid tools with caution, for one might tend to rely on them and they would never be as equivalent as the human brain to decide the naturalness of the target language text.

Conclusion

This paper tries to evaluate the efficiency of MT and translation aid tools as they are used by students by applying them to practice. The survey shows the extent and influence of MT on students of a Translation Department.

It shows that there are three types of students concerning MT: first, there are students who have strong translation skills and their good understanding of Arabic and English works in their favor when translating. These students rarely resort to translation aid tools and their translations are mostly fluent and natural.

The second type of students are the ones with fairly good English and translation skills and they sometimes resort to translation aid tools to further polish their translations. They use translation aids to translate unfamiliar words and they try their best to organize and paraphrase their translations to have a natural-looking target text as much as possible.

Finally, there are students who have poor English and translation skills and they rely almost entirely on translation aid tools. Their translations are not only machine made, but they also fail to fix and paraphrase their translations to acquire natural and acceptable results. This is harmful to their credibility, as well as their translation skills.

There are a few things that students could do to reverse the bad influence of translation aid tools when used improperly. Obtaining a large amount of Arabic and English vocabulary immensely helps in the translation process. Students could try to acquire and store new vocabulary in notebooks to create their own dictionaries.

It is also noticed that many students translate texts too literally and they reflect the format of the SL in the TL and that creates a text that doesn't seem quite natural, even if it conveys the SL message. When encountering an English text, for example, it is recommended to translate the entire text into Arabic to understand the message of the SL text and then render and paraphrase it in a way that would seem natural in Arabic, while maintaining the function, the idea, and the essence of the SL text.

MT can be a great tool to help in translation when it is used in moderation and in a way that will not harm the target text or the translator's skill and ability to translate efficiently.

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Translation Engines

Google Translate

Yahoo! Babelfish

Bing Translator

Appendix

Survey of seven questions and 63 responses conducted on December 15,
2014 using Google Forms.

1. *I use Google translate or translation applications for translation aid*

    Always 90%, 10 out of 63 (16%)

    Often 60%, 23 out of 63 (37%)

    Rarely 20%, 30 out of 63 (48%)

2. *I use Google Translate or translation applications to translate,*

    Most of text, 4 out of 63 (6%)

    Unfamiliar words, 59 out of 63 (94%)

    Entire text, none (0%)

3. *I use Google Translate or translation applications to translate simple
    terms, even when they are familiar to me in order to be sure about my
    translation*

    Strongly agree (always), 7 out of 63 (11%)

    Sometimes, 23 out of 63 (37%)

Disagree, 33 out of 52 (52%)

4. *Do you use electronic dictionaries while translating?*

   Yes, 56 out 63 (89%)

   No, 7 out of 63 (11%)

5. *How many translation applications do you have installed in your device?*

   One app, 29 out of 63 (46%)

   Two applications, 22 out of 63 (35%)

   More than two applications, 2 out of 63 (3%)

   None, 10 out of 63 (16%)

6. *Using translation aid tools (Google Translate, electronic dictionaries or translation applications) makes it easier to translate*

   Strongly agree, 6 out of 63 (10%)

   Disagree, 13 out of 63 (21%)

   Not necessarily, depends on text, 44 out of 63 (70%)

7. *Do you think using technology and translation aid tools increases the student's skill to translate?*

   Yes, 31 out of 63 (49%)

   No, it decreases it, 32 out of 63 (51%)

   ☐ **Translation Test**

   1. Peter never knew how Sarah felt about him.

   2. Knowing that signing up for college is going to be expensive, he decided to get a second job.

   3. The blue sky captures my soul.

4.   Loud noises get under my skin!

5.   I'm never going to listen to you again.

Taqwa

1. بيتر لم يعرف يوما شعور سارة تجاهه

2. معرفة أن التسجيل للجامعة سيكون مكلفا, فقرر أن يعمل بوظيفة ثانية

3. السماء الصافية تمتلك روحي

4. الأصوات المزعجة تزعجني

5. لن أصغي لك مرة أخرى

Note, Without the use of Google Translate.

Mona

1. بيتر لم يعرف أبدا كيف تشعر سارة تجاهه

2. قرر الحصول على وظيفة ثانية لإن التسجيل في الجامعة سيكون باهظ الثمن

3. السماء الزرقاء أسرت روحي

4. الأصوات العالية تنرفزني

5. لن أستمع إليك مرة أخرى

Note, Without the use of Google Translate.

Ahed

1. لا يعلم بيتر ما تشعر به سارة نحوه

2. هو يعلم أن التسجيل الجامعي سيكون مكلفا لذا قرر الحصول على وظيفة ثانية جديدة

3. إن السماء الزرقاء تلتقط روحي

4. Was unable to translate

5. لن أستمع إليك مطلقا بعد الآن

Note, Without the use of Google Translate, but used a phone application to translate "capture".

Maha

1. بيتر لم يعرف كيف هو شعور سارة تجاهه

2. قرر أن يحصل على شغل آخر بعد أن عرف أن دخوله الجامعة سيكلفه الكثير

3. السماء الزرقاء أسرت روحي

4. Was unable to translate

5. أنا سوف لن أستمع إليك مرة أخرى

Note, She translated each word individually and connected the words into a meaningful Arabic sentence.

Omar

1. لم يكن بيتر يعلم مطلقا بشعور سارة تجاهه

2. لقد قرر أن يحصل على وظيفة جديدة لمجرد علمه بأن تسجيله بالكلية سيكون مكلفا

3. أسرت السماء الزرقاء روحي

4. صوت الضجة العالي قد ثقب أذناي

5. لن استمع لك مرة أخرى

Note, Only used Google Translate for the word "capture".

Maram

1. لم يعرف بيتر أبدا حقيقة مشاعر سارة تجاهه

2. عندما علم أن تسجيله بالجامعة سيكلف الكثير من المصاريف قرر أن يشتغل شغل ثاني اضافي

3. لون السماء المزرق أدهشني

4. الأصوات المزعجة تتخلل لجسدي كاملا

Note, Didn't use Google Translate.

Wafaa

بيتر لم يعرف كيف هو شعور سارة تجاهه .1

معرفته بأن الانتماء الى الجامعة سوف يصبح غالي الثمن هو قرر أن يحصل على .2
شغل ثاني

السماء الزرقاء أسرت احساسي .3

الضوضاء العالية تعمقت تحت جلدي .4

أنا سوف لن أصغي إليك ثانية .5

Note, Used Google Translate in sentences #2 and #4.

Wafaa Z

لم يعرف بيتر قط بما شعرت سارة تجلهه .1

قرر البدء بعمل ثان لمعرفته أن الإلتحاق بالجامعة سيكون باهظ الثمن .2

أن السماء الزرقاء تخلب الألباب .3

يضايقني الضجيج المرتفع .4

لن أستمع لك مرة أخرى .5

Note, Searched the internet for the idiom "get under my skin".

Alaa

لا يعرف بيتر كيف تشعر سارة تجاهه .1

إن الإشتراك في الكلية ستكون باهظ الثمن. و قال أنه قرر الحصول على وظيفة ثانية .2

السماء الزرقاء تجذب روحي .3

تتكاثر الحساسية تحت جلدي .4

لن أستمع لك مرة أخرى .5

Note, Used the dictionary for "capture".

Rasha

1. لا يعلم بيتر كيف تشعر سارة تجاهه

2. علمت أن الاشتراك بالكلية سوف يكون مكلفا لذلك قررت الحصول على وظيفة ثانية

3. جذبت السماء الزرقاء روحي

4. Was unable to translate

5. لن أستمع لك مجددا

Google Translate

1. بيتر لم يعرف كيف شعرت سارة عنه

2. مع العلم أن الاشتراك في الكلية ستكون باهظة الثمن, و قال أنه قرر الحصول على وظيفة ثانية

3. يلتقط السماء الزرقاء روحي

4. الحصول على الأصوات العالية تحت جلدي

5. أنا أبدا ليستمع إليك مرة أخرى

Translation samples of text

"Accounting provides a record of business transactions in financial terms. Accounting records are need by profit-making enterprises and by nonprofit-making organizations, such as governmental units, fiduciaries, and associations operating for religious, philanthropic, or fraternal purposes. Records of the financial transactions of an individual or a family are considered a necessity at times.

In a business enterprise, managerial decisions, whether of great or small import to the activities of the business, must often rely on the accounting records for information to guide the firm on a profitable and solvent course. Thus, the primary purpose of accounting for any organization is to provide management with the information needed for its efficient operation. Accounting should also make available the financial information properly desired by governmental agencies present and prospective creditors and investors, and the general public."

Student #1's translation,

"توفر المحاسبة سجل المعاملات التجارية من الناحية المادية و هناك حاجة الى السجلات المحاسبية من قبل الشركات و المنظمات الربحية و غير الربحية قبل الوحدات الحكومية الوكلاء و الجمعيات العاملة لأسباب دينية أو خيرية أو لأغراض أخوية. و تعتبر سجلات المعاملات المالية للفرد أو الأسرة ضرورية في بعض الأحيان في المشاريع التجارية و القرارات الإدارية سواء لإستيراد كبير أو صغير لأنشطة الأعمال. يجب غالبا الاعتماد على السجلات المحاسبية للمعلومات الى توجيه الشركة على مسار مربحة و بالتالي. فأن الغرض الأساسي من المحاسبة عند أي منظمة هو توفير إدارة مع الملومات اللازمة لتشغيلها بكفاءة و يجب أيضا محاسبة إتاحة المعلومات المالية المطلوبة بشكل صحيح من قبل الوكالات الحكومية و الدائنين و المستثمرين الحاليين و الجمهور العام."

Student #2's translation,

"تدعم المحاسبة سجل للصفقات التجارية بشروط مالية. و السجلات المحاسبية مطلوبة من الشركات الربحية و المنظمات الغير ربحية مثل الوحدات الحكومية و الإئتمانيين و المؤسسات العاملة لأهداف دينية و خيرية و أخوية. و تعتبر سجلات الصفقات المالية للأفراد أو العائلات مهمة في بعض الأوقات. و يجب أن تعتمد الشركات التجارية القرارات الادارية على السجلات المحاسبية للمعلومات لتقود الشركة في مسار مربح و مدر للأموال سواء أكانت ذات استيراد صغير أو ضخم لأنشطة الأعمال."

Google Translation,

"توفر المحاسبة سجل المعاملات التجارية من الناحية المالية. كنت بحاجة السجلات المحاسبية من قبل الشركات للربح والمنظمات غير الربحية جعل ، مثل الوحدات الحكومية ، الوكلاء ، و الجمعيات العاملة لأغراض دينية ، الخيرية، أو الأخوية . وتعتبر سجلات المعاملات المالية لل فرد أو الأسرة ضرورة في بعض الأحيان.

في المشاريع التجارية والقرارات الإدارية ، سواء الاستيراد كبير أو صغير ل أنشطة الأعمال التجارية، و يجب أن غالبا ما تعتمد على السجلات المحاسبية للمعلومات إلى توجيه الشركة على مسار مربحة و المذيبات . وهكذا، فإن الغرض الأساسي من المحاسبة عن أي منظمة هو توفير إدارة مع المعلومات اللازمة لتشغيلها بكفاءة . يجب محاسبة أيضا إتاحة المعلومات المالية المطلوبة بشكل صحيح من قبل الوكالات الحكومية الدائنين والمستثمرين الحاليين و المحتملين ، والجمهور العام ."

Chapter Eight

English 'Eye' and its Arabic Equivalent 'ʕayn': Similar or Different?

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Abstract

This lexical contrastive study aims at investigating the similarities and differences between the English body-part term "eye" and its Arabic equivalent "ʕayn" in terms of: denotative meanings, connotative meanings, morphological specifications, inflections, derivations, compounding, metaphorical meanings and idiomatic uses. Data were collected from several monolingual and bilingual dictionaries, proverb dictionaries and electronic databases. The analysis revealed that the words "eye" and "ʕayn" express similar meanings beyond their common universal meaning, which is the organ of sight. However, despite the similarity, each lexical item expresses different meanings not expressed by its equivalent.

Keywords: Lexical contrastive analysis, Eye and its Arabic equivalent.

Introduction

The Second World War brought forth an increasing interest in foreign language teaching in the United States. The huge number of immigrants from different countries to the United States created such an interest. There was an urgent need to find solutions to problems related to the teaching and learning of foreign languages and translating and interpreting foreign texts. As a result, several comparative studies of both the foreign language and native language of immigrants started to appear in the form of textbooks, articles, papers, manuals and essays (Fisiak, 1981, 4).

Essentially, the idea of applying the findings of modern linguistics to foreign language teaching was first suggested by Leonard Bloomfield in 1933 (Bloomfield, 1933, as cited in Liem, 1974). This concept was then "systematized" by Charles C. Fries (1945) and Robert Lado (1957). In his book *Linguistics Across Cultures*, Lado (1957) dedicates a whole chapter to contrastive lexicology, entitled, "How to Compare Two Vocabulary Systems", where he says "similarity to and difference from the native language in form, meaning, and distribution will result in ease or difficulty in acquiring the vocabulary of a foreign language" (1957, 82).

Despite being a branch of microlinguistic contrastive analysis, contrastive lexicology has been mostly neglected. Regarding Arabic-English contrastive lexicology, very few studies are found. In a paper titled, "Body Part Words in English and Arabic: A Contrastive Study", Ali (2003) explores the general and language-specific characteristics of body-part words in English and Arabic in order to highlight similarities and differences between body-part words in both languages.

Similarly, yet more specifically, Abu Mathkour (n.d.) shows the similarities and differences between the English "hand" and its Arabic counterpart "يد" in his paper, "Body-Part Words in Arabic and English: "Hand" and "يد"". The study highlights the figurative meanings of hand and يد (yad) and lists some of their derivations.

As far as color terms are concerned, in her paper entitled, "How Colors are Semantically Construed in the Arabic and English Culture: A Comparative Study", Hasan (2011) studied how color terms are used in the Arab and English cultures. The six colors chosen for the study are black, white, red, green, blue and yellow. Each color's original meanings, extended meanings and additional meanings were investigated both in English and Arabic in order to determine the similarities and differences between these words in both cultures.

It is worth mentioning here that the two studies by Ali and Hasan generally explore a specific semantic field in two languages, while Abu Mathkour's study is a one-to-one proper contrastive lexicology between "hand" and "يد". The present study is to some extent similar to the latter in its one-to-one approach, but is directed towards more and much detailed objectives.

In conclusion, this review indicates that lexical contrastive studies are still scanty, and there is a dire need for more comprehensive studies.

1. Objectives of the Study

This study is an attempt to identify the similarities and differences between two lexical items: the English body-part term (eye) and its Arabic equivalent (ʕayn). In more specific terms, it aims at answering the following questions:

1. What are the morphological differences and similarities between the two words?
2. What are the differences and similarities between the basic denotative meanings of the English "eye" and its Arabic equivalent "ʕayn"?
3. What are the major metaphorical uses of the two words?
4. What meanings are conveyed by the Arabic "ʕayn" in a Quranic context, and how are they rendered into English?
5. What are the differences and similarities between the two words in terms of their use in proverbs and idioms?
6. What implications may this contrastive lexical study have for teachers, translators, and foreign language learners?

2. Rationale of the Study

The study is carried out at the lexical level of language, a level that has received scant attention in the field of contrastive linguistics. The findings of this study may contribute to the fields of contrastive linguistics, lexicology, foreign language teaching, and translation since they not only make similarities and differences more explicit, but also help translators, teachers and students recognize the differences between the two terms. Consequently, translators are expected to become more capable of handling the difficulties that might arise while translating texts containing the lexical items in question.

As far as the lexical level of language is concerned, the translator's ultimate goal is to find the nearest lexical equivalent. However, such a goal cannot be achieved by the translator's mere mastery of the source and target lexicons. According to Bell (1991, 36), translation competence consists of five types of knowledge: target language knowledge, text-type knowledge, source language knowledge, real world knowledge, and contrastive knowledge. Once these five types of knowledge are combined, the translator's lexical competence will be remarkably enhanced and will work effectively on the problem-solving and decision-making processes he ex-

periences while translating. According to Mehdi (2011), when words are contrasted across languages, their lexical properties become more explicit.

Socially speaking, avoiding meanings that might be considered impolite or socially unacceptable in the target culture will in turn facilitate communication between native and foreign speakers. In addition, realizing the differences adds a new way of perceiving reality and enhances our acceptance of foreign ideas.

3. Methodology

In his book "Linguistics Across Cultures", Lado (1957) states that in comparing between two vocabulary systems:

> "The full vocabulary of the major languages known is extremely large and would require a lifetime of research to compare, item by item, with any other full vocabulary" (1957, 89).

In an attempt to delimit the scope of lexical contrastive analysis, James (1980) suggests the "preselection of various semantic domains (or fields)" (1980, 86). Hartmann's list (Hartmann, 1975, as cited in James, 1980) includes the word fields that have been studied, which are: "offence, joy, visual perception, sounds, facial expressions, colors, eating, verba dicendi (verbs of speaking), parts of the body, vehicles, cooking, artifacts for sitting, pipe joints, etc.".

From this standpoint, the researchers first delimited the scope to one semantic field, that of body-parts, and selected one body part item that is "eye" and its Arabic equivalent "ʕayn." Data for the two terms were collected from the following:

3.1 Monolingual Arabic Dictionaries

More than 30 monolingual Arabic dictionaries were used in order to determine the meanings and uses of the word "ʕayn." Examples of such dictionaries are listed in the table below:

معجم متن اللغة	الصحاح في اللغة والعلوم	العين	جمهرة اللغة
Muʕjam matn al-luġa (1960)	*Al-ṣḥāḥ fe al-luġa wa al-ʕulūm* (1975)	*Al-ʕayn* (1986)	*Jamharat al-luġa* (1987)
المصباح المنير	الصحاح في اللغة	قطر المحيط	مختار القاموس
Al-meṣbaḥ al-munīr (1987)	*Al-ṣeḥaḥ fe al-luġa* (1990)	*Quṭr al-muḥīṭ* (1990)	*Muḫtār al-qamūs* (1998)
تاج العروس في جواهرالقاموس	لسان العرب	المعجم الوسيط	القاموس المحيط
Taj al-ʕarūs fe jawaher al-qamūs (2001)	*Lesan Al-ʕarab* (2009)	*Al-muʕjam al-wasīṭ* (2004)	*Al-qamūs al-mohīṭ* (2005)
معجم اللغة العربية المعاصرة	قاموس المعاني		
Muʕjam al-luġa al-ʕarabeiya al-muʕāṣera (2008)	*Almaany.com* (2014)		

3.2 English Monolingual Dictionaries

More than 20 dictionaries were used, including:

The Century Dictionary (1895), *Webster's Revised Unabridged Dictionary* (1913), *The American Heritage Dictionary of the English Language* (1992), *English Collins Dictionary, Oxford Learner's Dictionary, Cambridge Dictionaries Online,* and *Chambers 21st Century Dictionary* (2011)*.*

3.3 Bilingual Dictionaries

Eight bilingual dictionaries were used. They are:

The Concise Oxford English-Arabic Dictionary (1982), *An Arabic-English Lexicon* (1980), المورد الوسيط *Al-mawrid al-wasīṭ* (1996), *A Learner's Arabic-English Dictionary* (1989), الدليل *Ad-dalīl* (2009), المرشد *Al-murshid* قاموس *Almaany.com* and ,(2013) *Qamūs al-mawrid* قاموس المورد (2013), المعاني (2014).

3.4 Proverb Dictionaries

The Oxford Dictionary of Proverbs (2008) and معجم المصطلحات والتراكيب والأمثال المتداولة (1999).

3.5 Encyclopedias

Encyclopedia Britannica and Wikipedia and Wiktionary.

3.6 The Holly Quran and an interpretation of the meanings of the Holy Quran by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1996).

The two terms "eye" and "ʕayn" were first analyzed in terms of basic morphological specifications: inflection, derivation and the formation of compounds. Second, their denotative and metaphorical meanings were highlighted. Finally, their usage in the Holy Quran, proverbs and idioms was underlined. The similarities and differences in these areas were identified between the two items. Finally, a conclusion, in addition to further implications, were provided.

4. Findings and Discussion

4.1 Morphological Specification

Although Arabic and English have their own unique morphological systems, both systems focus on three fundamental processes: inflection, derivation and compounding.

4.2 Inflections

Arabic is a synthetic language, while English is analytic (Amosava, 2014), meaning that Arabic is highly inflected whereas English is not. In Arabic, the grammatical categories such as aspect, tense, case, number, mood, gender, voice and definiteness, which are expressed by different

inflections, can all be noticed in the form of the words. In English, howev-however, words are usually dependent on context, as it needs other words to denote grammatical categories. Moreover, while English shares most of the grammatical categories with Arabic, it falls short to include inflections denoting definiteness, case and gender. For instance, the definite article (al-ال) in Arabic is attached to the word to denote definiteness, whereas English indicates definiteness by using a separate lexical item "the." Another syntactic category that is unique to the Arabic morphological system is case. In Arabic, there are three cases: nominative, genitive and accusative. Case markers, which are vowel suffixes, attach to words to indicate one case or another. For example, the ḍamma (-u ضمة or the long -uu) indicate the nominative; the kasra (-I كسرة) marks the genitive case, and the fatḥa (-a فتحة) marks the accusative case (Ryding, 2005). Finally, most Arabic words are marked for gender: either masculine or feminine as in "تكتب" (feminine-she writes) and "يكتب" (masculine-he writes), whereas gender in English is indicated lexically.

Having collected all the possible Arabic and English inflections of the word "eye" and its Arabic equivalent "ʕayn", the researcher observed that there are far more inflected words in Arabic than in English. Moreover, English has the same inflected forms of the word "eye" for every meaning that the words include, whilst in Arabic, there are different inflected forms for almost every different meaning of the word "ʕayn". The only similarities here would be that both words, when inflected, express plurality and different verb tenses. However, these two categories are not expressed similarly.

4.2.1 Plurality

Grammatically speaking, plurality is regularly expressed in English by adding the suffix (-s) to nouns, regardless of the different meanings each word conveys. Hence, the plural form of "eye" is "eyes". Moreover, "eye" has two more inflected forms denoting plurality: eyen and eyne – the last two are archaic and are only used in poetry now.

This process of adding the plural (-s) applies also to the derivative forms of the word, again regardless of meaning as in 'eyeful' and its plural form: 'eyefuls'. On the other hand, "ʕayn" has a different plural form or even forms for the different meanings of the word. When "ʕayn" means *the organ of sight,* it has three plural inflected forms: **'aʕyun أَعْيُن, 'ʕuyūn عُيون,** and **'aʕyān أَعْيان'**. In addition, it has the plural of the plural **'aʕyunāt أَعْيُنات'**. When 'ʕayn' denotes *a spring of water*, it has the plural

forms: **'aʕyun أَعْيُن** and **'ʕuyūn عُيُون'**. When **'ʕayn عَيْن'** means *elite*, it has the plural form **'aʕyān أَعْيان'**. The fact that an Arabic singular noun may have different plural forms with different meanings seems to be unique to Arabic.

4.2.2 Different Verb Tense

When inflected with (-s, -d, -ing), "eye" expresses different tenses of the verb: eyes (third person singular), eyeing or eying (present participle), and eyed (past tense and past participle). The Arabic "ʕayn", on the other hand, has different inflected verbs, past and present, for almost every different meaning. For example, the inflected verbs **(ʕent, aʕyant, aʕān, aʕyan, tuʕīn, etc. عِنْت, أَعْيَنْت, أَعَان, أَعْيَن, تُعِين)** all mean *to reach a spring*, **(ʕayen, yaʕyan, ʕayent, ʕayenat, yaʕyanān, etc. عِين, يَعْيَن, عِينْت, عَيِنْت, يَعْيَنَان)** mean *to have wide eyes*, **(taʕayyant, ʕāyanah, ʕāyanūnī, ʕāyant, taʕāyan, عَاينْتُونِي, عَاينْت, تَعَاين تَعَيَّنْت, عَاينَه,)** mean *I saw him/her or it with my very eyes*. In addition, **'taʕāyan تَعَاين'** means *to observe someone closely*, etc.

Moreover, one Arabic inflected form denotes more than one grammatical category as in **"ʕayyan عَيَّن"** *(to specify or to determine)*, which expresses the following grammatical categories: tense (past), person (2nd person), number (singular), gender (masculine), aspect (perfective), and voice (active). All of these notions are expressed by one word; a syntactic luxury that the English word structure lacks.

4.2.3 Duality and Gender

In addition to being inflected for plurality and tense, the Arabic word "ʕayn" can also be inflected for duality, a notion that is not grammaticalized in English. However, English indicates the concept of duality lexically rather than grammatically. Therefore, Arabic "ʕayn" can become **'ʕaynān عَيْنَان'** which means "two eyes," **'ʕā'enān عَاينَان'** (masculine), and **'ʕā'enatān عَاينَتَان'** (feminine) mean "two spies."

4.2.4 Derivations

To derive new forms, the two languages utilize two totally different techniques. Arabic uses the root-pattern system to generate new words, while English uses affixation. Every root in Arabic has a specific lexical meaning. Roots interlock with different patterns to create new derived forms, so basically, roots can be viewed as semantic fields from which other new words are created. These new words hold meanings related to

that of its root (Ryding, 2005, 47-48). Due to the flexibility of the root-pattern system, the number of Arabic derived forms of "ʕayn" are again far more than the derivative forms of its English equivalent "eye". In contrast, English uses prefixes and suffixes (affixation) as a lexical enrichment tool.

Despite this discrepancy in number, almost half of the derived forms related to "eye" express meanings related to those expressed by "ʕayn". Derived forms related to both words can be classified into the following:

1. Both have derivatives denoting nouns: ("ʕayn": **ʕīna** عِينَة, **ʕayan** عَيَن, **almuʕayyn** المُعَيَّن, **aʕyān** أَعْيَان, **muʕāyna** مُعَايَنَة, **ʕayan** عَيَن, **ʕayneiya** عَيْنِيَّة, **ʕuyayna** عُيَيْنَة, **ʕīn** عِين, **ʕā'ena** عَائِنَة, **ʕayneiya** عَيْنِيَّة, **ʕaynūn** عُيَيْنَات, **ʕuwayna** عُوَيْنَة, **ʕeyān** عِيَان, **ʕaynūn** عَيْنُون, **ʕayyena** عَيَّنَة, **ʕīna** عِينَة, **aʕyan** أَعْيَن, **tʕyīn** تَعْيِين, **muʕayyan** مُعَيَّن, **معينة**, etc.) ("Eye": eyeful).
2. Both have derivatives denoting adjectives: ("ʕayn": **aʕyan** أَعْيَن, **ʕīn** عِين, **ʕāne'n** عَائِن, **alʕīn** العِين, **ʕaynā'** عَيْنَاء, **aʕyan** أَعْيَن, **motaʕayyen** مُتَعَيِّن, **almuʕayyan** المُعَيَّن, **alʕaynā'** العَيْنَاء, **ʕayāni** عَيْنِي, **ʕeyān** عِيَان, **ʕaynī** عَيْنِي, **عَيَانِي**, etc.) ("Eye": eyeable, uneyeable, eyesome, eyelike, eyeless and eyed).
3. Both have a derivative denoting adverbs: ("ʕayn": **ʕeyānan** عِيَاناً). ("Eye": eyely).
4. Both have derivatives denoting active participles: ("ʕayn": **ʕā'en** عَائِن, **ʕayūn** عَيُون, **meʕyān** مِعْيَان, **muʕtān** مُعْتَان, etc.) ("Eye": eyer, eyeing and eyed).
5. Both have derivatives denoting passive participles: ("ʕayn": **maʕīn** مَعِين, **maʕyūn** مَعْيُون, **mutaʕayen** مُتَعَيِّن, etc.) ("Eye": eyed).
6. Both have derivatives denoting verbal nouns: ("ʕayn": **taʕyīn** تَعْيِين, **taʕayyun** تَّعَيُّن, **ʕeyāna** عِيَانَة, **muʕāyana** مُعَايَنَة, **iʕteyān** اعْتِيَان, etc.) ("Eye": eyeing and to eye).

There are, however, derivative forms that are unique to Arabic "ʕayn". They are:

1. Name of a place: **'maʕān** مَعَان' (it also denotes a metaphorical place; معان الأدب: مكانته place of literature).
2. Diminutive nouns: **'ʕuyayna** عُيَيْنَة' or **'ʕuwayna** عُوَيْنَة' (informal).
3. Cognate accusatives: The verb **'ʕāyan** عَايَن' has the cognate accusatives **'moʕāyanatan** مُعَايَنَةً' or **'ʕeyānan** عِيَاناً'. The verbs **'ʕayen** عَيِّن, **ʕān** عَان, **aʕyan** أَعْيَن', and **yaʕyan** يَعْيَن' have the cognate accusatives **'ʕayanan** عَيَناً' and **'ʕīnatan** عِينةً'. The verbs **'taʕayyan**

'عِينةً **ʕīnatan** and 'عيَّن **ʕayyan** have the cognate accusatives 'ʕīnatan عِينةً' and 'taʕyīnan تعييناً', etc.

4.3 Compounding

Generally speaking, the compounds of "eye" and "ʕayn" can be classified into two categories: equivalent compounds and language-specific compounds. It is worth mentioning that most of the compounds listed in the first category, i.e. equivalent compounds, are neither included in monolingual Arabic nor in bilingual Arabic-English or English-Arabic dictionaries. These dictionaries list a very limited number of compounds and neglect the hundreds of compounds that recently infiltrated into Arabic due to the fast growth of different fields: medical, technical, social, financial, etc. This led the researcher to collect the most common English compounds and see whether an Arabic equivalent exists or not.

4.3.1 Equivalent Compounds

The majority of the collected compounds fall under this category. Some of these compounds are rendered into an equivalent compound, others into a single-word equivalent, and many have both a compound as well as a single-word equivalent. The analysis revealed that most of the Arabic equivalents seem to be translations of the English compounds, simply because most of these compounds are medical, technical, environmental, political, financial, botanical or cultural terms that are newly added to the Arabic language, such as 'hare's eye' عين أرنبية, 'compound eye' عين مركبة, العين الكهربائية أو الكهروضوئية 'electric eye' etc.

It is also interesting to find out that some of the Arabic equivalents, whether those that have a single-word equivalent or a compound equivalent, do not include the word "ʕayn" in them as in eyewink - غمزة, eye-blink لمحة, eyeliner مكحال, لمحة - نظرة, etc. However, they suggest a function, idea, shape, quality, color or application that relates to "eye".

Besides having a compound or a single-word equivalent, compounds can also be paraphrased, e.g. 'eyesore' شيء قبيح تزعج العين رؤيته, 'dewy-eyed' بريء, 'eye-bar' قضيب متنته بعروتين, 'eyecup' كأس صغيرة لغسل العين, براءة الأطفال etc., or transliterated as in 'cyclopean eye' عين صقلوبية, 'Kleig eyes' الكليغية, etc.

Most of the English compounds denoting plants, stones, animals, or even medical conditions are alternative terms for other complicated, more scientific terms, and are suggestive of the main characteristic or shape of

the things they denote, as in 'baby blue-eyes' which has the scientific term '*Nemophila menziesii*', 'web eye: *Pterygium*', 'reduced eye: *vergence*', etc. The Arabic counterparts of these compounds, in many cases, are equivalents of the scientific terms, rather than being direct equivalents of the English compounds such as '*Pterygium*' (الملتحمة) الظفرة, '*Nemophila menziesii*' الناموفيلة, and '*vergence*' تجانح.

4.3.2 Language-specific Compounds

The compounds that are unique to Arabic or English are culture-specific compounds that denote different things; places, objects, natural phenomena, herbs, spices, concepts, plants, fruits, ways of thinking and lifestyle.

Among the language-specific compounds related to "eye" are: Bigeye (fish), Bird's-eye maple (wood), Blue-eyed Mary (herb), Blue-eyed soul (music), Goggle-eye (fish), White-eye, wax-eye or silver-eye (bird), Dragon's eye (fruit), Rabbit eye or rabbiteye blueberry (shrub), Red-eye gravy, and Rib-eye steak.

On the other hand, some of the language-specific compounds related to "ʕayn" are: Maṭar alʕayn مطر العين (rain), ḏu alʕaynatain ذو العَيْنَتَيْن , ḏu alʕaynayn ذو العَيْنَيْن, ḏu alʕuyaynatayn ذو العُيَيْنَتَيْن and ḏu alʕwaynatayn ذو العوَيْنَتَيْن (spy + scout), ʕayn jārya عين جارية (flowing spring), ʕayn abāġ عين أباغ (valley), ʕuyūn albaqar عيون البقر (pear), Aswad Alʕayn أسود العين (mountain), etc. Almost all of the Arabic-specific compounds belong to classical Arabic or modern standard Arabic, and are not commonly used by native speakers in everyday speech. Although these compounds do not have ready equivalents, they can still be translated. Translators can find another compound, word, or any linguistic entity that conveys the same meaning expressed by the original. In many cases, however, the meaning does not exist in the other language, as in the English compound 'Red-eye steak' that can, in such a case, be transliterated as ريد آي ستيك.

In light of the data collected on compounds involving the English "eye" and Arabic "ʕayn", we can safely claim that the English compounds including the words "eye" are more than the Arabic compounds including "ʕayn". However, equivalent compounds exceed the number of language-specific compounds, which means that the compounds including "eye" and "ʕayn" are more similar than different.

5. Meaning

In this section, the researcher explored the denotative and metaphorical meanings of the words "eye" and "ʕayn" in an attempt to discover whether their direct and indirect meanings are denoted similarly or distinctly.

5.1 Denotative Meaning

Arabic and English belong to two totally different cultures. Since any language is a reflection of culture, the words representing each language will undoubtedly denote different meanings, simply because the way both cultures perceive reality differs. However, regardless of the differences, there are some basic universal meanings that exist in all cultures, hence, languages. The only similar denotative meanings conveyed is that they both denote an organ that constitutes an essential part of the human's anatomy. In both languages, "eye" and "ʕayn" are the organs of sight, the eye and the area around it, including the eyeball, eyelid, iris, and the power of sight and vision.

Nevertheless, "eye" and "ʕayn" convey many different denotative meanings that are unique to each language. As far as the basic forms of the words are concerned, "ʕayn" denotes far more meanings than "eye". As a noun, "eye" denotatively means: *direct opposition*, as in 'to sail in the wind's eye', and *a brood*, e.g. an eye of pheasants (or fish). As a verb, "eye" means: *to look* or *stare at*, *to observe* or *watch closely*, *to supply with an eye* and *view something narrowly*.

On the other hand, among the many meanings that "ʕayn" denotes are: *property*, *ready or cash money*, *the half of a daniq (دانق) deduced from seven dinars*, *coins*, *usury*, *the same or the very*, *second radical of a verb*, *that which is clear and pure*, *an inclining either in the tongue or scale of the balance*, *identically equal*, *a member of the family, a number of people, an origin, the place where the eyes fall, one of the Arabic letters, a saddlebag, a thing in which dry herbage is put*, *form*, *physiognomy*, *might*, *health*, *safety*, etc.

Similarly, when their derivative forms are concerned, "ʕayn" has more derived forms; hence, more meanings denoted. Some of the derivative forms of "eye" along with their meanings are: 'eyeable' (adj.) *visually attractive* or *that which can be seen*, 'eyelike' (adj.) *resembling or suggestive of an eye*, 'eyeless' (adj.) *without eyes, obvious and visible to the eye*, 'eyer' (n.) *one who eyes another,* 'undereye' (n. + v. + adj.) *under the eye,* 'eyeful' (n.)

foreign matters in the eye that obscure the vision, as much as one can or desires to see or (informal) *a good looking person, usually a woman*, etc.

On the other hand, some of the derived forms of "ʕayn" along with their meanings are**: 'ʕāyan عَايَن, 'ʕayyanعَيَّن** (v.) *to estimate or evaluate*, **'ʕaynī عيْني** (adj.) *ocular*, *optic*, *material*, *real estate*, *an action in rim*, *payment in kind*, *authentic* and *concrete*, **'ʕā'en عَائن, 'meʕyān مِعْيَان** (n.) *ophthalmoscope*, **'aʕyan أَعْيَن** (adj. + male) and **'ʕaynā' عَيْنَاء** (adj. + female) *having wide beautiful eyes.*

Despite the differences, the special denotative meanings of "eye" and "ʕayn" exist in both languages.

5.2 Metaphorical Meaning

Whilst "ʕayn" and "eye" denote almost entirely different denotative meanings, they denote almost entirely similar metaphorical meanings. The similarity lies in the aspects they denote. Both generally denote things that either look like or are suggestive of an eye, function like an eye or have qualities similar to those of the eye. Moreover, sometimes "eye" and "ʕayn" are used in a synecdochic sense, i.e. where both "eye" and "ʕayn" are used as parts to represent the whole. However, there are some slight differences. First, the metaphorical meanings are denoted by both the basic and derivative forms of "ʕayn", while being denoted only by the basic form of "eye". Second, the words denoting a general aspect, i.e. looks like an eye, are not always exactly the same in both languages.

Both words have forms denoting things that look like or are suggestive of an eye, e.g. *bud of a tuber*, *the differently colored center of some flowers*, *the circular area of relative calm at the centre of a cyclone*, *the centre of a target*, *loop of metal, rope or thread*, etc. However, sometimes "ʕayn" and "eye" denote things that look like an eye, but the things they denote are unique to each language. For example, "ʕayn" uniquely means: *the circles on a water skin or a place of perforation in a leathern water-bag called* مزادة, *the small hollows or cavities of the knee*, *an iron ring in an apparatus used in plow* **'al-ʕeyān العِيان**", *to pour water inside the water-skin until it is swollen and the stitch holes close* **'ʕayyan عَيَّنْ**'. On the other hand, "eye" uniquely means: *a choice center cut of meat*, *holes formed during the maturation of cheeses*, *a hole on the top of a wood-burning stove*, *certain fastenings in the cordage of ships*, *a hole in the handle of tools*, *openings between the bars of Gothic tracery*, etc.

As far as metaphorically denoting things that function like or have certain qualities similar to that of the original organ, "ʕayn" and "eye" both mean:

☐ *Things that are the center or focus of light, power, or influence*, e.g. "the sun is the eye of day". In Arabic, the following collocates express the same meanings: عين العقل ‹ - the wisest decision one can make', ‹ يأخذ بعين الإعتبار› "take into consideration or into account," etc. This also includes *a center or focal point*, e.g. the eye of the problem عين المشكلة.

☐ *That which has water similar to the water in the eye*, e.g. both "eye" and "ʕayn" denote *spring of water*, while "ʕayn" especially denotes: *the hollow or cavity in the ground in which water remains and collects, canal estuary, the flowing water of a valley, and well.*

☐ *That which resembles the eye in relative importance, beauty, or that which is favored.* Although both denote this general meaning, "ʕayn" denotes more related specific meanings. These include: *that which is priceless* **'ʕayn عَيْن'**, *siblings from the same parents* **'aʕyān أَعْيَان'** and **'moʕāyana مُعَايَنَة'**, *valuable poetry* **'ʕuyūn al-sheʕr عُيُون الشِّعْر'**, *the fleet and excellent of horses* **'ʕīna عِينَة'**, *the best of something or to select the best of something* (n.) **'ʕīna عِينَة'**, *the sun (the best among plants), gold (the most excellent of metals), and Dinar (coined gold)* **'ʕayn عَيْن'**, *gold and silver* **'alʕaynān العَيْنَان'**, etc.

Despite the similarities, each word in question denotes meanings unique to its own language and culture. "Eye" denotes the following: *the quiet centre of a dispute* (the metaphorical meaning of 'eye of a hurricane'), *the extreme forward part of the upper deck at the bow of a vessel* and *a photoelectric cell* (also called 'electric eye عين كهربائية أو اصطناعية) which is *a device that performs a function analogous to visual inspection*, i.e. although this compound apparently has an Arabic equivalent, the researcher couldn't find any instances where "ʕayn", as a single word, is used alternatively. "ʕayn", on the other hand, distinctively means: *a watchtower or a lookout, something substantial or essential, sharp, prescient or clairvoyant.*

Finally, there are **different examples of "eye" and "ʕayn" used in a synecdochic sense**. In all examples, "eye" and "ʕayn" are used as parts that represent a whole. When used in a synecdochic sense, "eye" means: *a private detective, look or countenance* (literary) as in "I'll say yon gray is not the morning's eye", and *immediate presence* (literary), e.g. "Her shall you hear disproved to your eyes".

Similarly, "ʕayn" is used as a part representing the whole to mean: (n.): *a spy, a scout, vanguard, an inspector or overseer*, (v.): *to seek a house after seeing it with your eyes*, (n.): *somebody, people of a country, residents of a house,* e.g. عَيَن ما بها ma beha ʕayan (which literally means no body was there), and *sending someone* **'almoʕtān المُعْتان** *to a place for a purpose*. Furthermore, **'almoʕtān المُعْتان** is *an explorer of a party or people, who is sent before to seek for herbage, water and the places where rain has fallen.*

The words "eye" and "ʕayn" express a similar meaning when used in a synecdochic sense, that is *front* or *face* as in *between the eyes* (meaning the face) and لأضربن الذي في عينيك la'ḍreban allaḏī fī ʕaynāk (meaning I will hit your head).

Having discussed the collected data regarding the metaphorical meanings of "ʕayn" and "eye", it is quite apparent that the similarities lying in the general concepts that both words denote make the problem of equivalence easily solved. That is because the general concept is not unusual or new to the other language or culture. If the translator cannot find an Arabic equivalent of one of the meanings denoted by "eye" as in 'a private detective', a literal translation 'ʕayn عَيْن' would sound natural because the word "عَيْن" applies to things that function like an eye, e.g. 'jāsūs جاسوس'.

In cases where "eye" uniquely denotes things that look like an eye, some meanings do have a handy translation in Arabic, as 'eye of a dome' can be rendered into 'kuwwa كُوَّة' and 'eyes of cheese' can be translated into 'thuqūb al-jubn ثقوب الجبن'. Translating it literally makes it sound awkward in Arabic 'ʕuyūn al-jubn عيون الجبن' and thus the translation will be erroneous.

Sometimes, however, Arabic dictionaries fall short to offer an equivalent. In these cases, the translator can find the nearest general word possible to convey the intended meaning. For example, 'eye of millstone, of an ax, of a crank, etc.' can be rendered into 'thuqb ثَقب, fajwa فجوة, fatḥa فتحة, etc.' The researchers assume that anything conveying the meaning of *hole* or an *opening* would sound natural in this case. It is important though to look for the most precise synonym collocating with the tool, i.e. ax, wheel, millstone, etc. Transliteration is also acceptable sometimes, e.g. 'Rib Eye Steak' does not have an equivalent in Arabic and is transliterated as 'رياي استيك'.

6. Usage

Generally speaking, the words "eye" and "ʕayn" denote universal meanings and are used widely in different mediums. This section explores the meanings expressed by "ʕayn" in a Quranic context and its translations. Moreover, it sheds light on how the words in question, when used in proverbs and idioms, express unique cultural meanings that reflect how differently reality is viewed by people belonging to different cultures and speaking different languages, and also mirror their thoughts, beliefs and attitudes.

6. 1 The Holy Quran

There are many instances where "ʕayn" is mentioned in the Holy Quran. The researcher collected these instances, read through Arabic interpretations of the words in every different verse, and compared the Arabic interpretation to an English translation of the meanings of the Quran by *Muhammad Taqi-ud-Din Al-Hilali* and *Muhammad Muhsin Khan* (1996). The data show that "ʕayn" is mentioned sixty-three times in different chapters of the Quran.

The word "ʕayn" is used to demonstrate four different meanings and each meaning is expressed by a variety of forms:

A. The organ of sight, e.g. "رأي العين" with their own eyes, "العين" "بالعين"eye for eye, "ترى أعينهم تفيض من الدمع" you see their eyes overflowing with tears, "سحروا أعين الناس" they bewitched the eyes of the people, "ولهم أعين لا يبصرون بها" they have eyes wherewith they see not, "ولتصنع على عيني" in order that you may be brought up under my eye, "ولا تمدن عينيك" and strain not your eyes, and "في أعينكم"in your eyes.

B. Spring or flowing water or wine, e.g. "وفجرنا الأرض عيونا" and we caused the earth to gush forth with springs, "عينان نضاختان" two springs gushing forth water, "عينا فيها تسمى سلسبيلا"a spring there, called Salsabil, "معين" flowing streams, "عين حمئة"a spring of black muddy (or hot) water, "في ظلال وعيون"amidst shades and springs, and "عينا يشرب بها المقربون"a spring whereof drink those nearest to Allah.

C. Delight or comfort, e.g. "قري عينا" be glad, "تقر عينها"she might be delighted, "قرة أعين"the comfort of our eyes, "قرت عين" a comfort of the eye, and "تقر أعينهن"they may be comforted. It is worth

mentioning that "ʕayn" here idiomatically means delight or comfort especially when it collocates with **"قرة"**.

D. Beautiful wide eyes, e.g. **"قاصرات الطرف عين"** with wide and beautiful eyes and **"حور عين"** Houris (female fair ones) with wide, lovely eyes.

All these meanings were rendered idiomatically rather than literally. However, it is interesting that all the different instances of the third meaning **"قرة أعين"** have the same meaning in Arabic, but were translated into English differently in different verses, e.g. **تقر "قري عينا"** be glad, **"قرة أعين" "عينها"** cool her eyes, **"قرة أعين"** comfort of our eyes, **"تقر عينها"** she might be delighted, **"قرة أعين"** joy, and **"تقر أعينهن"** comforted. Although all are correct translations, 'cool her eyes' sounds unusual and literal.

Although "ʕayn" expresses few meanings, the recurrence of these meanings accentuates the positive connotations these words express in the Quranic context. There is barely any description of Heaven without any mention of the flowing springs of water, pure wine, and good-looking women with wide beautiful eyes. In addition to Heaven, the other positive meanings include: that which pleases the eyes and comforts the soul and the peacefulness of being under the protection and the Eye of Allah.

7. Proverbs

Nothing expresses how people feel and think about something like proverbs. Proverbs are not only fixed, fun, expressive, "memorizable", metaphorical, and "known" expressions, but also hold lots of "folk wisdom, truth, morals and traditional views." These "short expressions of popular wisdom" are "handed from one generation to another" and can be colloquial as well as classical (Meidar, 1993). However, this study focuses on the classical proverbs in which "eye" and "ʕayn" are used. The collected data show that "eye" and ʕayn" have their own special proverbs except for: "an eye for an eye العين بالعين" which means repayment in kind, as revenge for an injustice and "beauty is in the eye of the beholder" which has the colloquial equivalent "حسن في كل " or the poetic " القرد بعين أمه غزال" عين ما تود ". This lack of similarity comes as no surprise given the fact that proverbs are purely cultural.

Some of the proverbs involving "eye" are listed in table below:

Idiom	Meaning
"The buyer has need of a hundred eyes, the seller of but one"	A warning to a purchaser to carefully examine goods.
"Fields have eyes and woods have ears"	Even though you are outside in an apparently empty landscape, someone may be eavesdropping you.
"Four eyes see more than two"	Two people are more observant than one alone.
"Hawks will not pick out hawk's eyes"	One belonging to a group having common interests is not likely to act against or find fault with another member of the same group,
"Please your eye and plague your heart"	Contrasting the pleasure given by the appearance of a beautiful person with the heartache they may cause.

On the other hand, the special proverbs expressed by "ʕayn" include the following:

Idiom	Meaning
ولا أفعَله ما حَمَلتْ عيني الماء	I will never do something.
عَينٌ بها كلُّ داء	Refers to someone who is flawed.
العَيْنُ تُرْجُمَان القَلْب أو رُبّ عينٍ أنُمُ من لسان	When someone's eyes reveal what his heart is trying to conceal.
عينٌ عَرَفَت فَذَرَفَت	When someone knows the ugly truth about something.
عينُك عَبْرَى والفؤاد في دَدْ	When someone pretends to be sympathetic or sad, but is happy for your misfortune at heart.
ليس لِعَيْن مَا رَأَتْ، ولكن لِكَفِ مَا أَخَذَت	A thing belongs not to the one who sees it first, but to he or she who takes it first
أصبح خبراً بعد عين أو أصبح أثراً بعد عين	To disappear after being seen.
لا تطلب أثراً بعد عَيْن أو صار خبراً بعد عَيْن	Said for someone who sees something and leaves it, then comes back seeking it when it is too late.

ليس الخَبَرُ كالعِيَان	One should believe their eyes more than their ears.

Whereas learning proverbs is fun, translating them is more of a challenge. The proverbs above do not have direct equivalents in the other language; hence, translators can choose either one of two options; paraphrasing or omission.

7.1 Idioms

Idioms are culture-specific fixed expressions which by frequent use acquired figurative or indirect meanings. Idioms cannot be understood directly from the literal meanings of their constituent parts, which makes them very difficult to translate and challenging to learn. Nevertheless, sometimes the context in which idioms are used can give hints about their meanings. The collected data show that "eye" is more frequently used in idioms than "ʕayn". The fact that idioms are culture-specific makes the probability of finding similar idioms in which the words in question are used very unlikely. However, few similar idioms do exist, e.g. 'not believe your eyes تلتقي عيني بعينه\ا', 'meet somebody's eyes أكاد لا أصدق عيني', 'pick the eyes out غازل بعينه', 'to give the glad eye يرنو بعين الغرام', 'make eyes at اغتَان', 'with the naked eye بالعين المجردة', 'apple of one's eye قرة عين له\الها', 'in the twinkling of an eye في طرفة عين', 'before one's eyes نصب عينيه أو أمام عينيه', 'a feast for the find favor in one's eyes لقى منه إكراما or لقي نعمة في عين إنسان', 'to turn a blind eye to something يغض الطرف عن', 'متعة للعين أو متعة بالغة eyes without batting an eye يأخذ بعين الاعتبار with an eye to ', 'يتغاضى أو يتعامى,شيء ', etc. 'دون أن ينبذ ببنت شفة أو دون أن يحرك ساكنا,ودون أن ترف له عين

Moreover, there are many instances where "eye" is rendered into نظر (vision) instead of "ʕayn". Examples include 'in my eye في نظري', 'an eye for غض النظر أو الطرف في', 'to turn a blind eye to something نظرة ذواقة ل', 'في نظر القانون أو العالم in the eyes of the law or the world أغمض عينه عن\', 'to catch somebody's eyes يمتع ناظريه', 'feast one's eyes on يلفت نظر أحدهم أو', 'the public eye or to be in the public eye بعد نظر', 'good eye يجذب الأنظار تحت', 'الأنظار أو في الواجهة', etc.

Some English idioms have Arabic equivalents; nevertheless, the researcher assumes that these equivalents are literally translated from English because they are listed in modern bilingual dictionaries, and none was listed in Arabic classical dictionaries, as in 'with your eyes shut/closed وعيني مغمضة', 'shut or close your eyes to something أغلق عينه عن', 'be all eyes or have eyes

in the back of his head كله عيون, 'to open somebody's eyes يفتح عيني أحدهم,
'to the trained eye العين المتمرنة, 'more than meets the eyes أكثر مما تراه العين,
etc.

The idioms that are specially expressed by "eye" are many; among them
are: 'With a fresh eye *to look at something in a new way*, 'To pipe the eye'
to cry, 'Someone's eyes are bigger than their stomach/belly' *someone has
taken more food than they can eat or someone wants more than he/she can
handle*, 'Be up to your eyes/eyeballs in something' *be extremely busy*, 'For
your eyes only' *only one person is allowed to see a document or a letter*,
and 'Wipe one's eye for him' *to take the conceit out of a person*, etc.

Similarly, "ʕayn" expresses a lot of special idioms, among which are the
following: عَبْدُ عَيْن *a* شَدِيد جَفْن العَيْن *can resist sleepiness and stay up late*,
servant who serves as long as his master is seeing him, صنعت ذلك عَمْد, فعلت
to do something deliberately, عَيْن, عَمْدَ عَيْنَيْن في عَيْنِي يَحْلُو حَلَاوَة أوحَلِيَ فلان بعَيْنِي
to admire someone, صديق عَيْن *he/she is your friend as long as you see
him/her*, أنت على عَيْنِي *I honor and respect you*, سَقَطَ من عَيْنِي *to lose respect
for someone*, الرَغِيب العَيْن *greedy; wants everything his/her eyes can see*,
زَهِيد العَيْن *content with little*, etc.

Having analyzed the idioms related to "eye" and "ʕayn", it goes without
saying that rendering these idioms is challenging to translators. However,
it is not impossible. Baker (1992) suggests four strategies to solve the
problem of translating idioms. These strategies are: using an idiom of
similar meaning and form, using an idiom of similar meaning but
dissimilar form, translation by paraphrase and translation by omission.

The analysis revealed that "eye" and "ʕayn" are sometimes used in some
equivalent idioms of similar meaning and forms such as 'with the naked
eye بالعين المجردة, 'with your eyes shut/closed وعينيك مغمضة, etc. Many
idioms have equivalents with similar meanings, but different forms, e.g.
'apple of one's eye قرة عين, 'to give the glad eye يرنو بعين الغرام, etc. The
majority can be paraphrased or are metaphorically rendered, e.g. ' سقط من
أعين الناس to lose respect and appreciation from the public eye', 'to keep an
eye on something يراقب أحدهم, أشرف على أو يرصد حركات أحدهم, 'to keep an eye
out for something شاركه 'يترقب شيئا أو يترقب حدوث شيء, 'to see eye to eye with
الرأي تماما أو كان على اتفاق كامل معه, etc. Last but not least, omission, which is
often opted for by translators for stylistic purposes. Baker sums up the
factors on which the translation of idioms depends. She concludes, "The
way in which an idiom or a fixed expression can be translated into another

language depends on many factors….Questions of style, register, and rhe-rhetorical effect must also be taken into consideration" (ibid: 71-72).

Conclusion

Having classified the data and having pointed out the similarities and differences between "eye" and "ʕayn", it can be concluded that:

1. Whereas "ʕayn" has much more inflected and derived forms, "eye" has more compound forms. However, the majority of these compounds has Arabic equivalents. Although bilingual English-Arabic and Arabic-English dictionaries list few compounds, they include, in most of these few cases, not only the denotative meanings of the compounds, but also the idiomatic meanings.
2. As far as the denotative meaning is concerned, "eye" and "ʕayn" express the same universal basic meaning, i.e. the organ and the power of sight, and they express many other denotative meanings unique to each language. The metaphorical meanings of "eye" and "ʕayn" are generally the same. However, the things denoting the general metaphorical meanings in common differ.
3. "ʕayn" is recurrent in the Holy Quran and carries positive connotations in almost all instances. Moreover, its meanings are rendered metaphorically rather than literally in their translations in almost all instances.
4. While "ʕayn" is used more in proverbs than "eye", the latter has more idioms. Since idioms are culture-specific fixed expressions, the majority of the collected idioms is special to each word in question. Nevertheless, some idioms do have equivalents in the other language.

Implications

The findings of this lexical contrastive analysis between "eye" and "ʕayn" can hopefully benefit translators, lexicographers, foreign language teachers and learners. The present study attempted to identify the similarities and differences between the words in question for the aim of making translators, teachers and learners more aware of the morphological structures, meanings and usages between words that hold universal meanings like body-part terms. Novice translators and learners would naturally assume that "eye" and "ʕayn" denote only a body part without being aware of the many denotative, metaphorical as well as cultural

meanings both words denote. The words share some surprisingly similar meanings and many other unique ones.

The cultural meanings and culture-specific idioms and proverbs are fun to learn, yet are most challenging to translate. Translators should always know which technique is best used to solve any problems that may arise with special attention to the stylistics of the text. This awareness restrains learners and translators from directly transferring their native habits to the target language and applying the language-specific grammatical restrictions to the target language, as they are more consciously aware of the intricate linguistic and cultural differences.

On the other hand, more contrastive studies need to be conducted. The number of contrastive studies at this level of language is negligible and deserves more attention. Once there is an adequate number of lexical contrastive analyses, foreign language teachers can incorporate these analyses into special courses.

Last but not least, the fact that the number of monolingual dictionaries of collocations and idioms is limited and almost nonexistent in Arabic, while abundant in English, is really disappointing. The researchers appeal to lexicographers to include the new Arabic compounds, and new levels of emerging meanings in Arabic monolingual, as well as bilingual, dictionaries. Moreover, composing special monolingual and bilingual dictionaries of collocations and idioms would not only enrich the number of Arabic reference books, but also be a useful tool for foreign language teachers, learners and translators.

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CHAPTER NINE

STANDARD AND COLLOQUIAL ARABIC IN COURTROOMS IN JORDAN: FORENSIC TRANSLATION AND INTERPRETING PRACTICE

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Abstract

The present study investigated the use of colloquial and standard Arabic at courtrooms in Jordan, and the status of interpretation and forensic translation. Analyzed data included interviews with judges, lawyers, and court clerks, notes taken by the researcher during attended proceeding, and a sample of records of testimonies. The study revealed that both standard and colloquial Arabic were used in oral legal discourse in the Jordanian courts. While standard Arabic was used for writing records of testimonies, direct quotes of witnesses and defendants were written as they were uttered in colloquial Arabic. More attention should be paid to the training of court interpreters and authorship identification through forensic translation analysis.

Keywords: Diglossia, Court interpreting, Forensic translation, Legal discourse.

1. Introduction

Diglossia is a term used by sociolinguists to refer to a situation where two varieties of the same language are used, each for a distinct function. This term was first introduced in (1930), then elaborated on by Ferguson (1959, 336), who defines diglossia as:

*a relatively stable language situation in which, in addition to the primary
dialects of the language (which may include a standard or original stand-
ards), there is a very divergent, highly codified (often grammatically more
complex) superposed variety, the vehicle of a large and respected body of
written literature, either of an earlier period or in another speech commu-
nity, which is learned largely by formal education and is used for most
written and formal spoken purposes, but is not used by any sector of the
community for ordinary conversation.*

Ferguson (1959) used the term 'low' or '*L*' to refer to the vernacular and
the term 'high' or '*H*' to refer to the formal. The examples he gave were
those of colloquial and standard Arabic, *katharevousa* Greek, Creole and
French in Haiti, and *Schwyzertütsch* (Swiss-German) and German in
Switzerland. The distinction between diglossia as he defined it and
"dialect-standard" dichotomy was made according to frequency of use and
stability.

Diglossia was tackled by a number or scholars after Ferguson, such as
Blanc (1960), Badawi (1973), el-Hassan (1977), Mitchell (1978) and
Meisels (1980), all cited in Al Batal (1992). Younes (2006) attempted to
define various levels of Arabic use beyond the simplified High and Low
dichotomy. Al Batal's study stated that "it does not aim to define these
different levels 'but rather' recognize the existence of these levels and the
complexities they pose for the linguistic situation in Arabic" (Al Batal
1992, 285).

Diglossia studies can provide insight into the way the relationship between
legal language and social power is manifested. Though diglossia was
studied in various domains, the legal setting has received the least
attention. Danet (1980) analyzed the difference between the words "baby"
and "fetus" and the direct legal consequences of the one or the other
lexical choice in an abortion case. Eades (2006, 119) refers to the
diglossic situation as a lexical struggle in action.

Atkinson and Drew (1979) examined verbal interaction in court, trying to
find out how verbal interaction is actually organized in courtroom settings
and how this kind of language use relates to language use in conversation.
Their research focused on the organization of verbal interaction in court
hearings by analyzing the actions and orders that are achieved in court
hearings by participants through their verbal behavior. O'Barr (1982)
analyzed 150 hours of courtroom-recorded speech, focusing on the effects
of different modes of presenting information in the courts.

2. Diglossia in Jordan

Though standard Arabic is the official language of the country, according to article (2) of the Jordanian constitution, Jordan represents a diglossic community where both standard and colloquial Arabic are used. While standard Arabic is the dominant code of communication in formal settings and domains, the colloquial variety is basically used in everyday communication. Standard Arabic is the language of media, education, religion and most written discourse. The terms used to refer to standard and colloquial are 'alfusha' and 'alʕameyya' respectively. Jordanian colloquial or vernacular Arabic could be classified as the 'L' variety, while the standard variety is that one learned at school and used for formal functions. There is much in common between colloquial varieties of Arabic in Jordan, Palestine, Syria and Lebanon, since these countries do represent an isogloss as far as colloquial varieties of Arabic are concerned.

Some domains tend to be stricter in variety choice than others. In the formal religious settings, for example, code-switching to colloquial Arabic is very rare and standard Arabic is the dominant variety. Educational settings, on the other hand, are more flexible where both standard and colloquial varieties of Arabic are used. Diglossia in political domains is governed by the formality of the context, the status of addressees and the medium of language use.

3. Court Interpreting

Interpreters can be asked to do interpreting in both formal and informal legal settings (police interrogations, informal negotiations, court proceedings, etc.). Their role is crucial since they can assist the judges and the witnesses to communicate effectively by helping them acquire a fuller knowledge and a deeper understanding of one another. Court interpretation is defined as "the transference of meaning from one language to another performed in a legal setting" (González *et al.* 1991, 95). Though several studies investigated features of legal discourse - Cruse (2000), Baker (2011), Williams (2005), Gibbons (2003), Trosborg (1997), Mattila (2006) and Tiersma (1999) - very few studies tackled issues related to varieties of languages used in legal settings, such as courts or challenges interpreters meet in diglossic speech situations. The court interpreter's main role is that of an 'animator', according to Goffman (1981).

   Roberts pointed out that some people have proposed a hierarchical classification of interpreting in which community interpreting is a generic category encompassing public service interpreting, medical interpreting, legal interpreting and some others (1997, 9). The role of interpreters as communication facilitators between the court and speakers from different cultural background is stressed by Gonzalez *et al.* (1995, 155) and Morris (1993, 291), who pinpoints that the role of court interpreting is not simply linguistic since the interpreters' role involves asking for or providing more details. Interpreters do not only provide the linguistic equivalence, they do bridge the gaps between cultures. One of the basic challenges for court interpreters is to understand and render the message accurately, since they are expected to facilitate communication between the witness and the court maintaining balance between fluency and accuracy (Mikkelson 2000, 49; Hale 2004, 10, 2008, 112-114). Interpreters should convey the message accurately, preserving the form and the content of the source language utterance (e.g. Astiz 1986; Gonzalez *et al.* 1991; Laster & Taylor 1994; Edwards 1995; Moeketsi 1999; Hale 2004, 2008). In court, cultural dimensions should be carefully considered because they might lead to misunderstanding. Despite this, it should be limited, (Hale 2007, 141) since it interrupts the flow of proceedings and influences the jury's impression of witnesses and lawyers (Berk-Seligson 1990, 2002). The complexity of the interpreter's role in court interpreting is stressed by Garcia-Rangel (1994, 118) who states that

> ''... the simultaneous interpreter within such a communicative network (court) enjoys the unique position of playing all roles at the same time.''

The court interpreters' research on the American legal system was carried out by many scholars (Berk-Seligson 1990; de Jongh 1992; González *et al.* 1991; Morris 1995 and Edwards 1995). Court interpreting practice in other legal traditions has received comparatively little attention (Jansen, 1995). Another reason for the lack of empirical research on this topic is that recordings are very often not allowed in courtroom settings. Hence, there is not normally "any material basis on which to evaluate incompetent interpretation" (Morris 1993, 19).

4. Methodology

The present study investigates the use of standard and colloquial Arabic in courtrooms in Jordan. The researcher's main data elicitation techniques included attending some court sessions, interviewing judges, lawyers and

court clerks and collecting a random sample of written testimonies of wit-witnesses. The basic aim was to answer the following questions:

What is the most frequently used variety of Arabic at the Jordanian courtrooms? – 1

Is there any kind of standard Arabic/colloquial Arabic interpreting? – 2

If yes, who carries out the interpreting? – 3

How accurate is the written documentation of oral discourse in the Jordanian courtrooms? – 4

Is there any kind of forensic analysis of the translation and interpretation practice? - 5

5.1 Diglossia at the Courtrooms in Jordan

Different language functions require different types of language skills, especially when used for professional purposes in a particular setting. The nature of the legal settings affects the linguistic features of the variety used considerably. Legal language terminology has the feature of what Herbert Hart (1983) referred to as 'the anomaly of legal language', where terms like 'duty' or 'right' have no physical counterparts. Olivercorna (1971) refers to the 'supersensible' mental entities of legal language. Jacobsen (2002, 2008) establishes the distinction between the legal professionals, and the non-legal participants, i.e. defendants and witnesses, focusing on power as the main criterion. Other studies adopting power as a distinctive factor of legal discourse in the courtroom are (e.g. Hale 2004; Mikkelson 2008). Hale (2004, 160) states "Much has been written about the courtroom as the site of ultimate institutionalized hierarchy of power".

The participants in the court proceedings are the judge or judges, the defendant and the attorney, the witnesses and the court clerk. The most frequently used variety in the Jordanian courts was colloquial Arabic when addressing the witness or the defendant and the standard variety when addressing the lawyer. When the judge addressed the defendant, a change of style was motivated by the status of the defendant or witness, which the judge built according to the work, age and education of the addressee. Colloquial Arabic was used by the court with uneducated people, while modern standard Arabic was used with educated addressees. When standard Arabic was used to refer to the legal jargon, interpretation to colloquial Arabic was provided, not by an interpreter but mainly by the judge or the lawyer. Lawyers and judges who were interviewed reported that switching between standard and colloquial Arabic could take place

frequently. There were cases where interpreting took place between different Arabic dialects. A judge once did not understand a Lebanese witness who used the Lebanese word /Dahert/ which means 'I went out' and asked for clarification that was provided by the attorney.

5.2 Interpreting Practice

Interpreting is a highly demanding process. Where errors can go unnoticed sometimes, in critical settings like court, a mistake can cause someone his freedom. International law acknowledges the right to have an interpreter. The International Covenant on Economic, Social and Cultural Rights (1966) states:

Article 14 (3) - In the determination of any criminal charge against him, everyone shall be entitled to the following minimum guarantees, in full equality:

To be informed promptly and in details in a language which he understands of the nature and cause of the charge against him;…

To have the free assistance of an interpreter if he cannot understand or speak the language used in court;

According to article (227) of the Jordanian Code of Criminal Procedure, the court should seek the assistance of a translator who is not less than 18 years if the witness or the defendant cannot speak Arabic. If this article is not observed, the whole proceeding is void. Nothing is said about the linguistic competency of the interpreter. Only the age factor is observed in the article marinating that the translator should be eighteen years at least. Article (228) gives the defendant and the public-prosecution representative the right to reject the assigned translator clarifying the reasons behind the rejection. Article (229) states that a translator should not be a witness or part of the involved court even if the defendant and the public prosecution accepted. Article (84) of the Jordanian Civil Code states that the speech of the trusted translator is accepted under oath if he knows both languages.

In Arabic the word (mutarjem) involves both interpreting and translation. Though the word *interpreter* is translated as (mutarjem fawri), i.e. simultaneous interpreter, this phrase is not found in any article of the Jordanian Code of Criminal Procedure and the word 'mutarjem' is used to denote both a translator and an interpreter. Interpreting at such a setting could be interlingual when legal terminology is involved. Interpreters

should have a good memory, the ability to analyze meaning, and knowledge of terminology. In the legal setting, it is generally expected that court interpreters must be competent to work in three modes: simultaneous interpreting, consecutive interpreting, and sight translation (often called "sight interpreting").

The problems involved in interlingual interpreting were basically related to the legal register when the addressee was uneducated, or when loan words were used with addressees not acquainted with them such as words related to communication technology especially with some old people. In one of the cases, the lawyer interfered to explain to an aged witness the meaning of the word (email).

5.3 Written Documentation of Oral Discourse
at the Jordanian Courtrooms

One of the questions tackled in this study was related to the documentation of testimonies in court. Article (172) of the Jordanian Code of Criminal Procedure states that documentation of the defendant's or witness's utterances in court records should be done in a way that keeps the original words uttered as much as possible. The following examples from testimonies in various cases illustrate this practice where the original words from colloquial Arabic are in bold italics with their translations immediately following.

5.3.1- اعرف بان المدعي عليه طلب الكمبيالة من المدعي وعندها اخبره المدعي (انا قاعد برحل بمكتبي والدنيا امان ووقت ما بدكم تعالوا خدوها)

I am moving from my office and we all enjoy a secure life, so come and take your stuff any time you wish.

In this example, the words in colloquial do not represent any threat to the addressee and do express the speaker's willingness to help so they are kept as they were uttered. If rewritten in standard Arabic, the progressive aspect represented by the word 'qaʕid', which implies the excuse given by the addressee, will be lost.

The colloquial use in the second example involves a lexical ambiguity that was left unresolved in that context. The phrase '*mish mazbouṭeen*' could mean immoral in various levels, social, religious or economic. The other phrase '*ʕalihum mashakel*' could mean social or criminal problems.

وقمت بالاتصال به الا انه لم يرد علي،وذهبت الى المؤسسة وجدتها مغلقة وسالت - *5.3.2*
الجيران وذكروا لي -**بانهم جماعة مش مزبوطين وعليهم مشاكل**

These people are indecent and involved in many problems.

In the following example, the italicized words represent a direct threat. The speaker could have meant that he would move heaven and earth, but the literal translation of what he said is 'I swear by Allah (God) to burn the green and the dry'. It is very important to keep words as they are here since they do constitute a threat that has legal consequences.

5.3.3 وفي احدى المرات اتصلت به وسمعت الصوت على السماعة الخارجية ، وكان شخص
يهدد المشتكي ويقول *(والله لاحرق الاخضر واليابس)*

Once I called him and I could hear over the speaker someone threatening, saying: I swear to burn the green and the dry. (I swear to move heaven and earth.)

In other cases, the word uttered could have serious consequences on marriage, such as words involving divorce as shown in example four. Divorce can take place in Islam if the husband said to his wife 'you are divorced' and the expression used is 'half yamin altalq', which means he declared the divorce. In such cases for the judge to determine that divorce really took place, it is crucial to listen and to document the exact words uttered by the husband.

5.3.4- انا اصادق المدعية على انني خاطبتها بالزمان والمكان المذكورين على هاتفها بقولي لها
(انا ـــواذا بعتي المسج عشان تتاكديـــــانا على كلمتي اني حلفت طلاق)

It's ---- and I approve that I spoke to the plaintiff at the time and the place mentioned saying 'if you have sent the message to make sure ----- I keep my words that I swore you are divorced'.

Words are written as they were uttered, even if they were taboos, especially in defamation cases that could involve slander or libel as in example 5, where the italicized words mean 'he is a thief as well as his daughter' and 'damn you'. In such cases, the compensation is evaluated according to the degree of suffering these expressions could have caused the plaintiff, especially with slander.

5.3.5- : حيث وردت شهادة الشهود ونذكر منها على سبيل المثال

قول المشتكى عليها **للمشتكي** (**حرامية هو وبنته** وقول المشتكى عليه للمشتكي (ا**لله يلعنك**)

5.4 Forensic Translation

Forensic linguistics could be considered as a new discipline that tackles the relationship between language and law. Early forensic studies focussed on identifying the regularities and patterns of the legal register (Coulthard and Johnson, 2007; Tiersma, 1999, 2000). Coulthard and Johnson (2007) divided these studies into: studies aimed at describing and analyzing the 'language of the legal process' and 'authorship studies.' Recent attempts to develop methods for attributing authorship are found in, for example, Chaski, 2001, amd Grant & Baker, 2001. Authorship attribution basically depended on features such as relative frequencies of function words and word frequency distributions (Grant & Baker, 2001). Grant & Baker (2001) tested a number of features for authorship analysis, including syntactic analysis, syntactically classified punctuation, sentential complexity, vocabulary richness, readability, content analysis, spelling errors, punctuation errors, word form errors, and grammatical errors.

Though forensic linguistics dates back to the sixties, studies on forensic translation are very rare. The basic aim of forensic translation is related to authorship identification. One of the pioneering studies is by Darwish (2006), who tackled the authorship attribution of the translation-mediated texts of Bin Laden. Excerpts from Bin Laden's message that was aired on Aljazeera on 29 October 2004 were analyzed, along with their various translations. The researcher compared several translations of the same message. His study revealed that the aired message may not have been written solely by Bin Laden, supporting his claim by forensic translation analysis.

Article (79) of the Jordanian Code of Civil Procedure states that in the case of applying foreign law, the court can ask for the official translation of the submitted texts; the party that submits texts in a foreign language should submit an Arabic translation and in case of disagreement regarding the translation, the court can assign an expert. This is the only article that tackles translation issues. Nothing is said about forensic translation or forensic experts. Unqualified interpreters may be admitted into the courtroom to do sight translation, translation or interpreting. Under what circumstances is it appropriate to perform such tasks? Should interpreters

produce written translations in the course of his/her interpreting duties? If so, under what conditions? What additional training should an interpreter have to develop the necessary competencies in either of these functions? Further research is recommended to answer these questions.

Conclusion

An analysis of records of testimonies, interviews with judges, lawyers and court clerks and researcher's notes on the attended court hearings revealed that both standard and colloquial Arabic were used in courtrooms in Jordan. Colloquial Arabic was more frequent in spoken discourse in court settings, while the court records were basically written in standard Arabic, except for direct quotes of testimonies. Further research is recommended on forensic translation analysis. Training programs for interpreters should deal with forensic translation that equips translators with the skills needed for authorship identification of translated materials.

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Chapter Ten

Translation in Business Contexts: Lexical and Semantic Transfer in Bilingual In-Flight Magazines

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Abstract

This study is an approach to some translation strategies from French into English in bilingual magazines issued monthly by the airline company Air France (AF Magazine). The translations are by professional translators, and are considered by the authors of the study as representative as far as quality is concerned. The analysis is concerned with lexical and semantic transfer, especially in the case of cultural items. It highlights the decisions of the translators with respect to the crosslinguistic transfer directed towards the traveler who may become a customer of the various products advertised in the magazine issues. While addressing the educated and wealthy traveler, the texts under consideration are rewritten by the translator for the common traveler who might become interested in the magazine itself and, consequently, the products advertised, as long as some cultural references are made easier to handle and interpret. Additions and deletions of text are rhetorical procedures in translation, as shown by the excerpts. They also become adaptation and localization procedures, which have in view the customization of the source text written for Francophone readers for a larger Anglophone audience, coming from various and very different cultures.

Keywords: Adaptation, Cross-linguistic transfer, Localization, Source text, Target text, Translation.

Introduction

This study presents the analysis of some translation strategies adopted in bilingual magazines issued monthly by airline companies. From a methodological point of view, and based on some of our previous findings, these texts are of a very good translational/linguistic quality, especially for airline companies with a long history, such as KLM and Air France. The analysis deals with Air France Magazine, in which the source text is French and the target text is English. In the case taken into consideration, the translation from French into English is made by three professional translators (Lisa Davidson, Alexandra Keens, and Elizabeth Simches). In the latest issues of Air France Magazine a fourth translator is mentioned (Bernard Wooding). It is not mentioned who the translator of each text is. We also identified instances of self-translation, which are not the scope of this study (see Gâţă 2014).

Another methodological issue to be taken into account in the analysis is that the original text and the translation do not address strictly native French speakers and native English speakers, respectively. We consider that the translations provided in AFM illustrate cases of very well achieved translations, in which the translator customizes the source text to the knowledge and cultural background of the Anglophone travelers. Our initial hypothesis, which we wanted to test in this study, is that if the source text contains language which is too elaborate, poetic, ambiguous, and difficult to understand, the translator will have the tendency to eliminate the "local" flavor so as to make the text smoother and to require less interpretative effort from the reader. This initial hypothesis advanced that, in some way, the food is partially chewed, in order to make the readers confront with a "cleaner", "softer", "lighter" text than the original one.

The linguistic transfers that we have excerpted and illustrated in this study may be considered as results of rewriting events. Literal translation is most often the case. But under particular circumstances, the source text is definitely rewritten by the deletion or the addition of particular cultural elements, so that what is too esoteric should be disambiguated, and a simpler textual structure should be available for the reader. In this way, the reader is expected to make less effort to grasp the text's meaning, instead of getting bored and leaving the magazine aside. This endeavor comes

from the will and the professionalism of the translator who is a mediator between two cultures. According to our previous findings (see Gâţă 2014), the translator may sometimes avoid literal translation, although this is the solution demanding the least effort. The translator's decision to avoid literal translation may rely on a relevance analysis: the translator thus decides to convey in the arrival text what is pragmatically and culturally relevant to the Anglophone traveler. An interesting translation strategy is choosing indirect, or "oblique", translation, even if literal translation is or could be the immediate solution. Translators may consider sometimes that indirect transfers are more effective for cultural and rhetorical reasons. The following are examples in point of indirect or oblique translations (for the analysis, see Gâţă 2014):

silences assumés	*deliverable silences*
une pousse vert amande	*a pale green shoot*
de jolies vagues	*the perfect wave*
film coups-de poing	*action film*
savoir-faire	*expertise/art/know-how/vital skills and know-how*
fracas	*clash*
ciseleur	*sculptor*

Our analysis may serve as an argument to defend Borges' idea about the translator's infidelity, which is a fact, yet this infidelity is "happy and creative" (quoted by Venuti 2000, 14).

1. Methodology

The issues of the magazines are all available on the Air France Company website, and they are downloadable in full format.

The texts taken into consideration in the analysis are on various topics and of different types (descriptive, narrative, and simply promotional). This study provides examples excerpted from Air France Magazine, No 215, March, 2015, referenced as [AFM 215], followed by the number of the page, and, if this is the case, the title of the excerpted text. The final

excerpt is from another issue. We have provided examples of non-literal translations found in the titles of the articles, their content, the titles of magazine sections, editorials, interviews, advertisements for various products, events, presentations of artistic and cultural personalities, and of their work.

For the sake of coherence, we have preferred not to categorize the various types of translation strategies, but rather discuss the transfer issues raised by a particular fragment. Since many transfers could not be fully interpreted without a larger context, we provided larger fragments of text and pointed to all instances of non-literal translation we encounter. The remarks in the discussion section are meant to reconsider the various excerpts analyzed and order them according to a classification of the aspects encountered.

For the sake of simplicity, only the reference of the source text (in French) is provided after the excerpt in French. The corresponding text in English usually follows on the same page or on the following pages. The texts we have taken as an object of study may contain inverted commas, italics or bold characters to highlight particular features or just to follow typographic rules. Although the common practice in linguistics is to highlight the phrases or text fragments to be analyzed by using italics, we have preferred to underline the words in order to keep the graphic format of the original text. Consequently, the phrase or sentence under consideration in the analysis is underlined in the excerpt we provide.

Mention should also be made of the fact that some of the cases presented in the analysis consist of "recurrent translations", this being the case of the section titles of the magazine. The English equivalent for each section title was proposed at a particular moment in the existence of the magazine, when it became bilingual with parallel texts. Thus, the section title is transmitted as such from one issue to the next. When such a title is analyzed below, the initial translation is discussed, which may have been produced by translators other than those of the excerpts we are analyzing here. This may be partially the case with the translation of particular sections in the presentation of the contributors (see below).

2. Analysis

This study is mainly concerned with the analysis of indirect linguistic transfers, i.e. cases in which direct, literal translation was not possible or was judged not to be the best solution by the professional translator. The

cases of indirect translation considered as relevant for analysis and discussion in this study are characterized by the following features and fall into the following categories:

A. French and English morpho-syntactic and lexico-semantic patterns do not correspond directly;
B. The patterns in the two languages are similar and, consequently, literal translation was possible, but the translator decided that an indirect translation is more adequate.

2.1. Magazine Section Title

The French truncated noun *édito* comes from the noun Fr. *éditorial*. There is no such corresponding truncated word in English, the only equivalent is Engl. *editorial*.

(1) Fr.   Edito
     Engl. Editor's letter

Since the direct equivalent was not chosen, it may suggest that the translator has judged the term to be too specialized, and corresponding more closely to a text, an article or a comment "in a publication expressing the opinion of its editors or publishers" or broadcast on television or radio "expressing the opinion of the station or network" (cf. AHD, see the References section). The translation strategy is here one of substitution. The substitution involves replacing the noun Fr. *editorial* by an English phrase which can be considered as a compound noun, *editor's letter*. It could have been as well *editor's note* or *editor's comment*, but the practice in the written media is that an editorialist may write to his or her readers, just as readers may write to the editor. The latter is a piece of text known as a "letter to the editor", so it is quite acceptable that an editor also writes an "editor's letter".

The equivalence in the section title below is made on the basis of a lexical substitution:

(2) Fr. Le goût du voyage – Panier sauvage
    Engl. A taste of travel – Flavors of foraging

The lexicalization of the contents corresponding to the phrase Fr. *panier sauvage* is made by considering attentively the semantic features of the words Fr. *panier* ("basket") and *sauvage* ("wild"), as well as those of the

phrase *panier sauvage* ("wild basket"). The French phrase evokes quite unequivocally an interpretation in relationship with food and exotic ingredients. The semantic features of "panier" in this context are represented at least by 'food', 'taste', 'flavor', 'richness', 'diversity', and 'freshness'. The semantic features of "sauvage" in this context could be: 'uncommon', 'rare', 'exquisite', 'exotic', 'unique', 'particular', etc. The meaning of the figurative phrase *panier sauvage* could be equivalent to something like "exotic food", "rare dishes", or "exquisite meals". Moreover, the phrase is to be interpreted figuratively, being a metaphor or a metonymy (the ingredients for the meal). The Engl. *basket* has a larger meaning, not necessarily in connection with food. Consequently, it may be discarded. The combination with the adjective *wild* would result in a phrase, *wild basket*, whose meaning is difficult to interpret, so there is a second reason to avoid literal translation. The procedure conducted by the translator is to eliminate the lexical equivalents of both lexemes and look for other lexemes to be combined in order to reconstruct the same meaning and the same effect. Both words used in the English equivalence are of Latin origin (*foraging*, "the act of looking or searching for food or provisions", comes in "Middle English, from Old French *fourrage*, from *forrer*", and *flavor*, "distinctive taste, savor", is in "Middle English *flavour*, aroma, from Old French *flaor*, from Vulgar Latin **flator*, from Latin flare, to blow" [AHD]). The meaning is preserved in the lexical equivalence, by highlighting what is most important in a dish, the flavor, and the effort to put together the flavors. The plural used in the equivalence also highlights the diversity of the ingredients and their combination, which is of main importance in building up a dish.

2.2. Presentation of Contributors to the Issue

The main contributors of each issue are presented in the first pages according to a fixed format, which includes six elements: 1) the contributor's name; 2) a mention of the contribution (in AFM 215, the text of an article or of a story, photos illustrating an article); 3) the contributor's main occupation(s) (photographer, novelist, translator, editor), main activities, interests or achievements, sometimes main place of activity; 4) three synonyms (or six sometimes), like keywords or phrases, representative of the main ideas contained in the contributed material; 5) a memory which the contributor holds from dealing with the object of the contribution; 6) the title of a book to be brought on travel in accordance with the places described or depicted in the magazine story and with the atmosphere of those places. Elements 4), 5), and 6) mentioned above (the synonyms, the

memory, and the book title) appear to be provided by the contributor at the request of the magazine editors according to the traditional format of the presentation.

The following excerpt can serve as an illustration of this format. The figure between brackets preceding a text fragment indicates which element that fragment pertains to.

> (3) [1] Cécile Balavoine
> [2] Texte pour «Texas, entre les étoiles, en 10 raisons». [3] Elle enseigne la littérature à l'université de Columbia à Paris et parcourt le monde pour divers magazines. [4] <u>Trois synonymes de</u> ce reportage : <u>le rose du ciel, le rouge des montagnes, le violet de Rothko</u>. [5] Et un souvenir : se lever à l'aurore <u>et voir poindre le jour dans le froid du désert</u>.
> [6] Un livre à emporter : *Laterna magica* d'Ingmar Bergman. [AFM 215: 28, presentation of Cécile Balavoine, travel story contributor)

> (4)   [2] Text for "The Lone Star State, 10 highlights." [3] She teaches literature at Columbia University in Paris and travels the world for various magazines. [4] <u>Three images synonymous</u> with this story: <u>the pink sky, the red mountains, Rothko's violets</u>. A memory: getting up at dawn <u>to watch the day break</u>. A book to bring: *The Magic Lantern*.

In the excerpt above, the instances of indirect translation may be explained differently.

The lexicalization of the phrases describing colors, <u>le rose du ciel, le rouge des montagnes, le violet de Rothko</u>, presents the translator with the choice of the literal translation or that of a transposition (Vinay and Darbelnet 1958; Chesterman 1997). The three phrases in the source text are made up of a head noun obtained by the conversion of an adjective of color into the corresponding noun. The head is modified by an adjective in the two first phrases and by a patronymic introduced by a preposition in the third. The use of the equivalent noun designing the color in English gives rise to some ambiguities and improper turns. Thus, *le rose du ciel* becomes, literally, "the pink of the sky", *le rouge des montagnes* becomes "the red of the mountains", and *le violet de Rothko* becomes "the violet of Rothko". Lexico-syntactic parallelism in the source text, working as a rhetorical device, pleads in favor of maintaining it in the target language. But the

result would be awkward, as it may be seen. For the first and the third phrases, disambiguation cannot work – the text does not include enough anchors or clues, and the semantic network is almost inexistent. This is why the polysemous noun Engl. *pink* (meaning "color", "plant", "highest degree", etc.) cannot be easily disambiguated. The noun Engl. *violet* is in a similar situation (meaning "plant", "color"). Even if there is no ambiguity for the noun Engl. *red*, the tentative equivalent phrase *the red of the mountains* is not acceptable. The transposition seems to be here the acceptable alternative to the literal translation for disambiguation purposes. This transposition may thus be applied to the first and second phrases, the initial lexico-syntactic parallelism being retrieved: *the pink sky, the red mountains*. The ambiguity is not avoided for the last phrase, *Rothko's violets*, nor is the parallelism rebuilt. There is no other option.

The phrase <u>trois synonymes de…</u>, recurring in all the presentations of the contributors in all issues, has as an equivalent in English which is the phrase <u>three images synonymous with…</u>. The addition of the noun Engl. *images* is motivated by the figurative use of the Fr. *synonyme*, with a much larger meaning than the one available for its equivalent, Engl. *synonym¸* which is more specialized and used as a term in the field of linguistics. In the English version of the phrase, the noun Fr. *synonyme (de)* is translated by a transposition by the adjective Engl. *synonymous (with)* and the addition of a "support" word, a noun to serve as a head. In this case the Engl. *images* is felt as a necessity dictated retroactively by what follows the phrase. Moreover, the adjective Engl. *synonymous* has a larger meaning, like the French noun *synonyme*. It means "equivalent in connotation" ("a widespread impression that... Hollywood was synonymous with immorality"; Doris Kearns; see AHD). The reference to colors in the subsequent text motivates the choice of the support noun Engl. *images*. This translation strategy is always at work, as for the phrase *trois synonymes de sentir* (AFM 201: Les mots & les choses) translated by *three concepts synonymous with smelling* (Gâţă 2014). The table below shows that this transposition, combined with an addition, is practiced consistently and strategically (all the examples below are excerpted from the same issue [AFM 215]) (see Table 2.2.1):

Source phrase	Target phrase	Contributor name; page
Trois synonymes de ce reportage…	Three ideas synonymous with this story…	Vasantha Yogananthan; 26 Patrick Messina; 26 Laura Alcoba; 26 Tadzio; 28

		Cécile Balavoine
Trois synonymes de regarder…	Three words synonymous with seeing…	Brigitte Lacombe; 26
Trois synonymes d'écouter…	Three concepts synonymous with listening…	
	Three expressions synony- mous with listening…	Vincent Darré; 28

Table 2.2.1. Transposition and Addition

The strategy for the linguistic transfer of the phrase containing the term Fr. *synonymes* consists in the transposition of the noun Fr. *synonyme* by the corresponding adjective Engl. *synonymous with*, relying on the addition of a noun in the target text, which can be determined by this adjective. The English nouns identified in this issue are *words, expressions, ideas,* and *concepts*, perceived interchangeably.

Another issue with respect to the presentation of the contributors is the permutation or the deletion of some elements. In the fragment below, the equivalent of the sentence presenting the occupations and the place where this contributor activates provides an interesting example of permutation:

5.   Photographe, passionné par les rapports entre images et litté-rature, il vit à Paris. [AFM 215: 26, Vasantha Yogananthan]

This Paris-based photographer is fascinated by the relationships be-tween images and literature.

The permutation of the clause Fr. *il vit à Paris* to the beginning of the sentence determines another procedure, a modulation from the clausal status to a modifier status, Engl. *Paris-based*. This strategy involves a concentration of the signified – in Saussurean terms – with no meaning loss.

2.3. Text of the Article

Deletion of a large portion of the source text may be resorted to when the figurative language used is too dense or difficult to transfer for the hasty reader on board or waiting for boarding at the gate. Indirect transfer thus

reveals a target text less informative and largely rewritten to include essential information. The fragment below provides biographical details of Nureyev, on the occasion of a costumes exhibition:

> 6. <u>Né dans une famille tatare d'origine paysanne, rien ne laissait présager son éblouissant parcours</u>. Sinon <u>sa détermination et son amour obstiné de la danse</u>. Rudolf Noureev sort très tôt du rang et laisse une empreinte vibrante sur le ballet contemporain. Retour sur le destin d'une étoile filante. (AFM 202 : Esprit libre)

> <u>Born into a Tatar family of modest origins, Nureyev's dogged de-termination and passion for dance forged his dazzling career.</u>

The four sentences of the source text are rewritten in one. The only details that are preserved concern Nureyev's origin and his main drive: *[his] dogged determination and passion for dance forged his dazzling career,* « [sa] détermination obstinée et [sa] passion pour la danse ont forgé son éblouissante carrière ». It is nevertheless difficult to see this transfer simply as a deletion as long as the deleted text is quantitatively important. The procedure in this case is a localization (an adaptation or a customization to the – diverse – cultures of the Anglophone travelers). The translator eliminates what seems superfluous to make the text quicker to read and easier to understand by deleting the connector Fr. *sinon*, which is however difficult to render in English. The translator also deletes details concerning Nureyev's artistic evolution (*sort très tôt du rang et laisse une empreinte vibrante sur le ballet contemporain*), either because the source text is too poetic and rhetorical to be translated as such for an English speaking audience, or because the source text is in some way redundant. The sentence announcing the content of the article is also eliminated, while the adjective Engl. *dazzling* retrieves semantic content under the metaphor Fr. *étoile filante* ("meteor").

3. Discussion

The analysis of these excerpts had as a reference point the ideas of many theorists of translation, as sketched and summarized by Venuti:

> …the key concept in any translation research and commentary is what I shall call the relative **autonomy** of translation, the textual features and operations or strategies that distinguish it from the foreign text and from texts initially written in the translating language. These complicated features and strategies are what prevent translating from being unmediated

or transparent communication; they both enable and set up obstacles to cross-cultural understanding by working over the foreign text. They substantiate the arguments for the impossibility of translation that recur throughout this century. (Venuti 2000, 5)

In this view, translation appears an impossible endeavor. The few excerpts presented in the analysis have shown, however, that although impossible in theory, translation stands as a practice with so many provisions for its practitioners and end users. Since no one can ever know all the languages of the world, it is only by means of a treacherous translation that one gets to acquire the experience of other people and peoples.

As mentioned in the introduction, the editors, the article or story authors, and the writers of the advertisements accompanying the photos presenting a commercial product may use symbolic and figurative language in their contributions. It appears that very short texts included as such contributions in the magazine often include references to emotions. The excerpts analyzed above and the equivalences provided by professional translators show that the translator is a professional interested in every aspect of cultural mediation. The main preoccupation of the professional translator is to transfer the main message to the reader and to make him or her extract most of the important meanings. There may be slight chances that a traveler reads such publications during a flight. Moreover, the content of the texts and the products advertised in the magazine address mostly the wealthy and well-educated traveler. Consequently, the translator is preoccupied with attracting this category of travelers to read the magazine and perhaps buy some product advertised there. But at the same time, it seems that the translator mediates the translated content for the common traveler, by eliminating unnecessary and too sophisticated information. Thus, translation may be rhetorical in a larger measure than the initial endeavor of the text author.

Acknowledgements

Excerpts

AFM = *Air France Magazine*

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