Translating Religious Terms and Culture in 'The Sealed Nectar':

A model for quality assessment

By

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The candidate confirms that the work submitted is her own and that appropriate credit has been given where reference has been made to the work of others.

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To the soul of my father,

Sa'ad Al-Ghamdi,

my inspiration at all times.

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Abstract

This is an applied study that critically analyzes the Arabic-English translation of a key cultural text: the biography of the Prophet Muhammad entitled *The Sealed Nectar*. It aims at assessing the translation to see how successful the translator was in composing an equivalent text to such a culture-specific one. The study adopts Juliane House's (1997) translation quality assessment model which is based on Systemic Functional Linguistic theory and relates texts to their situational and cultural contexts.

In order to introduce a qualitative judgement of the work, the study enhances House's model to make it applicable to culture-bound texts that call for *overt translation*. It introduces a consilience of: 1) Nord's notion of culturemes; 2) Nida's categorization of cultural features to help in analyzing religious terms and culture; 3) Dickins et al.'s compensation strategies that show the translator's endeavor to balance the translation loss while dealing with such *sensitive terms*; 4) Martin and White's appraisal theory which explores attitudinal meaning and, hence, helps in investigating the translator's evaluation of these terms; and 5) Katan's model that helps in highlighting the correlation between levels of cultures and discourse variables (field, mode and tenor).

Application of the enhanced model reveals mismatches on all the discourse variables which indicate the application of a cultural filter that adopts the norms of English academic discourse, in addition to overt errors that distort the message of this sensitive text.

The study thus complements House's framework of translation quality assessment and introduces a model that can be further applied to assess overt translations.

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Key of Abbreviations

BNC	British National Corpus
SFL	Systemic Functional Linguistics
SN1	The Sealed Nectar 1st edition
SN2	The Sealed Nectar 2nd edition
TQAM	Translation quality assessment models
TQA	Translation quality assessment
QC	Quality control
ST	Source text
TT	Target text
MSA	Modern Standard Arabic
P.n.	Page number
Ex.n.	Example number
OT	Old testament
NT	New testament
MT	Masoretic text
SIL	Summer institute of linguistics
ABS	American Bible society

Key of Symbols

>	Translated as
><	Instead of/ in contrast with
>>	Then
Ø	Zero equivalence
=	Equivalent to
~	Becomes

Transliteration Chart

The study adopts the Deutsches Institut für Normung (DIN 31635, 1982) transliteration system:

DIN' Letter	Arabic Letter	Letter Name	In English
'	ع	hamza	'
'	ع	'ayn	'
a	َ	fatḥa	a
ā	ا	'alif madd	a
i	ِ	kasra	i
ī	ي	yā' madd	i
o	ُ	ḍamma	o
u	ُ	ḍamma	u
ū	و	wāw madd	o
a	ا	'alif	a
b	ب	bā'	b
d	د	dāl	d
ḍ	ض	ḍād	d
ḏ	ذ	ḏāl	zh
ḓ	ظ	ḓā'	dh
f	ف	fā'	f
ġ	غ	ġayn	gh
h	ه	hā'	h
ḥ	ح	ḥā'	h
j	ج	ǧīm	j
k	ك	kāf	k
ḵ	خ	ḵā'	kh
l	ل	lām	l
m	م	mīm	m
n	ن	nūn	n
p	پ	pā'	p
q	ق	qāf	q
r	ر	rā'	r
s	س	sīn	s
ṣ	ص	ṣād	s
š	ش	šīn	sh
t	ت	tā'	t
ṭ	ط	ṭā'	t
ṯ	ث	ṯā'	th
v	ڤ	vā'	v
w	و	wāw	w
y	ي	yā'	y
z	ز	zayn	z

Chapter One

Introduction

Beneath the clearly perceived, highly explicit surface culture, there lies a whole other world, which when understood will ultimately radically change our view of human nature.

(Hall, 1976/1989, p.15)

1.0 Overview

Translation is defined 'as the result of a linguistic-textual operation in which a text in one language is recontextualized in another language' (House, 2015, Chapter 1, Section 1, para. 1). In that recontextualization, studies on translation indicate that there are certain 'critical points' (Munday, 2012a, p.40) that are problematic for translators, especially when dealing with key cultural texts such as religious texts (Malmkjær, 2015; von Flotow, 2010). The difficulty underlying the translation of key cultural texts is that they describe ideas such as identities, nationhoods, and sacredness that reflect different cultural values and are fundamental to defining a culture and 'its cultural others' (Malmkjær, 2015). Religious texts, as one of the 'paradigm cases', in Malmkjær's words (ibid), include 'sensitive' terms that are essential to the beliefs and culture of the people owning the original texts or in whose societies the original texts emerged (Simms, 2006, pp.19-24). Such items may pertain to sacred teachings and quotations of the religions' prophets or sages. For example, an Islamic word like *maḥram* (محرم), which describes a person who as a relative cannot get married to specific other persons in Islamic law, is often misunderstood and/or mistranslated (see Section 2.4).

Hence, translators need to face the fact that those terms are as culturally loaded as they are religious in nature. Malinowski (1935, p.14) famously stated that '[t]ranslation

… must refer therefore not merely to different linguistic uses but often to the different cultural realities behind the words'. Any detachment of those languages from their cultural context may result in a translator's misinterpretation of the other culture and tradition. Consequently, misleading judgments will be passed on them (ibid).

Malinowski (1923/1946, p.306) suggested that in order to understand the meaning conveyed by a language of people living in a different culture, we have to study that language in its 'culture' and 'environment'. His studies on people of the Trobriand Islands showed that most terms (such as magical formulas, items of folk-lore, narratives, etc.) referring to their social life, traditions, and rituals are missing in English and cannot be easily rendered (ibid, p.299). He stressed that 'language is essentially rooted in the reality of the culture, the tribal life and customs of a people, and it cannot be explained without constant reference to these broader contexts of verbal utterance' (ibid, p.305).

In order to understand the meaning of an expression one should not only consider this 'context of situation' in which a particular instance of language functions, but also what Malinowski termed the 'context of culture' with all social aspects and traditions of that particular people. Malinowski (1935) differentiated between these two types of context. On the one hand, he referred to the broad 'context of culture' as the one that includes 'the physical setting, the institutions, the material apparatus and the manners and values of a people' to which the language related (ibid, p.12). These are important factors in controlling our verbal utterances. Thus, in an Islamic culture, people often refrain from talking about their sexual relationship in an everyday conversation (this being considered a taboo) with friends at home or school, yet they freely discuss the matter in detail with a doctor in the hospital or a scholar in the mosque to ask for advice.

On the other hand, Malinowski described a less broad context, i.e. context of situation, as the immediate environment of an utterance that includes 'the social, legal, and technical' factors which indicate the appropriateness of this utterance compared to

other 'opposites' and 'cognate expressions' (Malinowski, 1935, pp.15-16). He, for instance, described different words used by Trobriand people to refer to a garden, and maintained:

> The need of a clear context of situation for certain words is even more obvious in Text 3 [defining *bagula* and *buyagu*], where my informant reproduces the socio-logical as well as the physical context. We have an indication that strangers arriving at a garden would first enquire about the 'garden as a whole' (buyagu) and then about the 'individually owned portions' (bagula). (ibid)

In the same way, Arabic native-speakers use different technical terms to refer to camels in different situational contexts. A she-camel is called *nāqa* (ناقة), whereas a he-camel is called *jamal* (جمل). An old he- or she-camel is *šārif* (شارف). The pregnant she-camel is *'išār* (عشار). The newly born one is *ḥuwār* (حوار). The she-camel in its first-baby maternity is *bakrā* (بكرا), to mention only a few from a legion of examples (see Lisān Al'arab, 1997).

Later, the linguist J. R. Firth (1957, p.182) adopted Malinowski's concept and elaborated it. He suggested that the context of situation refers not only to the actual environment, but also to an abstract 'schematic construct', i.e. a cognitive map, relevant to the text and from which people derive meanings.

Influenced by his teacher Firth, Halliday from the 1960s studied language as it is used in the social context. His theory of Systemic-Functional Linguistics (SFL) stems from a simple proposal that humans use language to mean things (Halliday, 1978). He suggests that a child learns to mean through language, and the child's language has seven 'initial functions' which are: instrumental ('I want'), regulatory ('do as I tell you'), interactional ('me and you'), personal ('here I come'), heuristic ('tell me why'), imaginative ('let's pretend') and informative ('I've got something to tell you') (Halliday, 1978, pp.19-20). These functions clearly revolve around the child's needs. As the child becomes an adult, Halliday states, the system of language develops to be organized into

three metafunctions, namely, the ideational, interpersonal, and textual functions. Firstly, the ideational function of language has two closely related sub-functions: (1) the experiential when we use language to express the world inside or outside, and (2) the logical that is 'allowing us to compose spontaneously complex clusters of experiential representations' (Eggins, 2004, p.254). Secondly, the interpersonal function shows the relation among participants in the social action. Finally, the textual function is the texture, i.e. the cohesive structure of a text, which resulted from interweaving the two previous functional components. Halliday (1978) also proposes that each context of situation predicts our choices from the linguistic system in order to fulfill these general functions. Thus, it is important to know which are the factors of situation that control our choices. He (ibid, p.33) summarizes the factors into three categories as follows:

1. Field of discourse: is the whole setting of the social activity that maps our choices of linguistic features within the ideational function.

2. Tenor of discourse: is the social role that each participant plays which predicts our choices of linguistic features within the interpersonal function.

3. Mode of discourse: is the medium of communication (written/spoken, formal/informal) the participants choose to interact with each other via language.

These three 'variables', stresses Halliday, will dictate our choice of both the meaning and the form of any utterances, i.e., will form what he has called the 'register' of the discourse (ibid, p.31). Hence, analyzing a text's register means analyzing its situational context.

Halliday's work is extended by what is called nowadays the Sydney School. Martin and Rose suggest that instead of analyzing texts into their contexts in a bottom-up process, they would go the other way around:

Conversely, we could say that speakers' cultures are manifested in each situation in which they interact, and that each interactional situation is manifested verbally as unfolding text, i.e. as text in context…So patterns of social organization in a culture are realized ('manifested/ symbolized/ encoded/ expressed') as patterns of social interaction in each context of situation,

which in turn are realized as patterns of discourse in each text. (Martin and Rose, 2008, pp.9-10)

Hence, Martin and Rose find that cultural conventions, just like situational conventions, are manifest in the text, and model these relations in Figure 1.1:
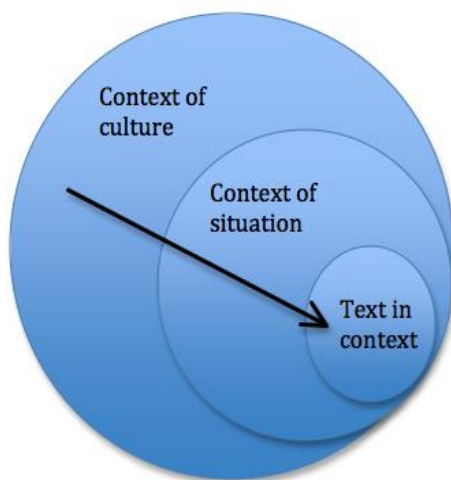
Figure 1. 1 The relation between language and social context (Martin and Rose, 2008, p.10)

Such cultural conventions are captured in what is called 'genre' in SFL. Unlike Halliday's view of genre 'as an aspect of mode', Martin and Rose (ibid, p.16) have placed genre in the context of culture. For them, any particular genre (e.g. a report) can be produced using different kinds of register, i.e. a report may vary in terms of its field (technical, medical), mode (oral/written, formal/informal) and tenor (emailed to a colleague, submitted to the line manager) to fulfill different communicative purposes. Their proposal is that cultures include 'a large but potentially definable set of genres, that are recognizable to members of a culture, rather than an unpredictable jungle of social situations' (Martin and Rose, 2008, p.17). This can be illustrated in Figure 1.2:
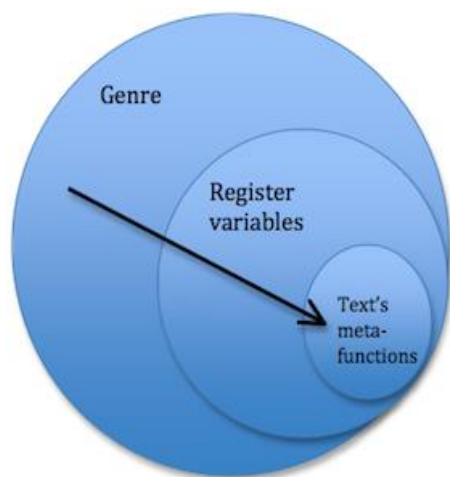
Figure 1. 2 Three levels of text analysis (adapted from Martin and Rose, 2008, p.17)

Genre, thus, can be defined as 'a set of features which we perceive as being appropriate to a given social occasion' (Hatim and Mason, 1990, p.140). That is to say, we learn and/or are taught how to use language to fulfill different social purposes.

SFL theory is influential not only in linguistics but also in translation studies, mainly because of its focus on language as communication and because it provides a detailed toolkit of lexicogrammatical analysis which can readily be applied to the study of translation shifts (linguistic changes that occur in the translation from ST to TT). The emergence of Translation Studies as an interdisciplinary field (see Section 2.1) also pushed the limits for researchers to adopt various approaches in their projects. Many translation scholars, such as House (1977; 1997; 2015), Hatim and Mason (1990, 1997), and Munday (1997; 2012a), employ SFL in their models for translation analysis. In line with these scholars, it seems appropriate in the current study to make use of such contributions and developments in both translation studies (notably House's (1997) model) and SFL (Martin and White's (2005) appraisal theory) for the analysis of a key cultural text, *The Sealed Nectar* - the translation of a biography of the most prominent figure in Islam, the Prophet Muhammad.

1.1 Motivation

Long astutely begins her book *Translation and Religion: Holy Untranslatable?* with a call for investigating the translation of religious texts:

> In the 21st century it is politically and socially impossible to ignore holy texts from other cultures. The writings of postcolonial critics, such as Homi Bhabha and Tejaswini Niranjana, and of systems theorists, such as Itamar Even-Zohar and Gideon Toury, have been used as frameworks within which to discuss issues arising from the translation of holy texts. (Long, 2005, p.1)

The increased number of diaspora-dwellers and migrants has put religious texts in direct contact with 'other cultures' and 'new audiences', in addition to the fact that the room they need is available for the target audiences through the existence of original referents in the culturally loaded vocabulary (ibid).

This could explain why such key cultural texts have induced revisions and retranslations that reveal imprecision and/or vagueness in their previous translations (Malmkjær, 2015). In the same vein, the present thesis aims to analyze *The Sealed Nectar* in order to highlight the cultural and linguistic nuances distinguishable between English and Arabic in the use of religious terms specific to Islam and Arab culture which may reflect different value systems. It is important to ascertain the success in translating these items from the source language (SL) because the book in question features Islam's most important personality and defines the religion's basic teachings. A close investigation of possible trends of shifts in the translation may pinpoint some distortion of the truth about such a personality, or may hinder readers from being able to understand the whole text and fully appreciate it. Furthermore, the study will find out if there are possible refinements which could be recommended for the work. Aside from this, it will also cite these recommendations as possible future references with regard to translations of biographies, and memoirs, especially those written in Arabic, and religious texts in general.

Most importantly, Darussalam publications are widely used by non-Arab Muslims from all over the world and *The Sealed Nectar* is a very prominent text internationally, posted - without the authorization of the publisher (Mujahid, 2015, personal communication) - on numerous websites including the Internet Archive library, located in San Francisco, which offers free access to everyone. Such high accessibility of the book demands the utmost quality in the translation of the Arabic ST: *Arraḥīq Almaḳtūm*. The ST (see 1.6) shows a smooth developmental account of the historical and personal details of the Prophet's life, together with all its exemplars that Muslims need to follow in order to adhere to his Islamic teachings. Muslims believe that the adherence to the Prophet's teaching through understanding of his lifestyle is the only way to enable young Muslims to represent Islam properly. They also believe it is the only way that guarantees a peaceful life between Muslims and non-Muslims all over the world, just as it was during the Prophet's time. As a major cultural text and representation of contemporary Islamic thought, the TT has the opportunity to dispel some western misconceptions about the real Islam, thus helping to increase mutual cultural respect.

Interestingly, understanding the life of the Prophet Muhammad and early Islamic culture is also a means that will enable Westerners to understand the Saudi culture which is regarded as 'one of the most conservative traditional societies', David Long argues (2005, ix). He states:

> The introduction of Islam to the family-structured society of northern Arabia in the early seventh century is arguably the most important single event in the evolution of Saudi culture. It brought a highly cohesive set of moral and social values that permeate the culture to this day. (Long, 2005, p.18)

Hence, it is further hoped that this thesis will be a small step towards bridging the gap between Western cultures and the 'little known and less understood' Saudi Islamic culture (ibid, ix).

1.2 Objectives

This study is a critical analysis of the translated book *The Sealed Nectar* that aims at assessing the quality of the translation through applying Juliane House's (1997) seminal Translation Quality Assessment Model (TQAM). Using House's model to assess the translation of a culturally loaded text entails modifying the model to make it applicable to what House calls an *overt translation* (i.e. source-text oriented translation). The study will therefore seek to enhance the model in the process of making a qualitative judgment of *The Sealed Nectar*. This judgment will be made by first listing both covertly and overtly erroneous errors, and then giving a statement of the relative match of components of the textual function. Given its nature as an interdisciplinary study (see Section 2.1), the research will introduce a *consilience* (i.e. combination, see Munday, 2012b, p.295; Chesterman, 2005) of different theories and models in the field.

The objectives of this thesis are:

1. Testing House's (1997) TQAM on *The Sealed Nectar* to assess its applicability to a sensitive religious text.

2. Identifying mismatches in the register variables, i.e. field, tenor, and mode, between the ST and TT profiles ('covertly erroneous errors').

3. Verifying mismatches of denotative meanings or a violation of the TL system in the ST and TT profiles ('overtly erroneous errors').

4. Pinpointing patterns of shifts and translation procedures adopted by the translator in translating religious terms and culture.

5. Introducing a modified version of House's (1997) TQAM for overt translation that may enhance the field of translation criticism and contribute to applied translation studies.

1.3 Research Questions

Articulated on the basis of the aforementioned objectives, the current research is targeted at answering the following questions:

1. To what extent is House's (1997) TQAM successful in assessing an overt translation of a culturally loaded text? What modifications are required?

2. Upon applying the modified model to *The Sealed Nectar*, what mismatches are there in the register variables between the ST and TT profiles? (covertly erroneous errors)

3. What mismatches are there of denotative meanings or a violation of the TL system in the ST and TT profiles? (overtly erroneous errors)

4. What patterns of translation procedures did the translator adopt while translating religious terms and culture? How far did these contribute to a successful overt translation?

5. What can the application of the modified model reveal about translations that are analyzed, and what progress does it offer to translation quality assessment?

1.4 Significance of the study

It is the purpose of setting the translator's, assessor's and teacher's sights on the critical assessment of a culturally loaded text and religious discourse, which will be illustrated from Chapter 5 onwards, that forms the principal contribution of this study. Furthermore, our development of House's TQAM to assess overt translation will complement House's framework of translation assessment, and propose a replicable model for assessing culture-bound texts. No previous critical studies have been carried out on the translated work *The Sealed Nectar* of the biography of the Prophet Muhammad (see Publisher's interview, Appendix A). Moreover, nuances of Arabic and English language usage and

cultural differences will be detected and highlighted. A mutual understanding and full respect with regard to these two cultures will be cited and recommended for undertaking translation in particular and social interaction in general.

1.5 Methodology

The study is roughly divided into two parts: the first is theoretical, whereas the second is applied. This section will demonstrate how this division is utilized to fulfill the research objectives and to answer the research questions stated above (1.2 and 1.3).

The study first of all sets out the theoretical framework. In particular, chapters 2-4 are allotted to 1) discussing basic issues in translation studies with regard to the emergence of the field, cultural approaches and relevant linguistic-based concepts, 2) reviewing the literature of translating religious texts, biographies, and Islamic discourse, and 3) overviewing translation quality assessment models. Those will serve as the backbone for analysis and shed light on anticipated difficulties in translating such genres as well as points of strength and weaknesses of the quality assessment models. In the light of this review the study adopts the SFL approach to assessing the translation of the biography of the Prophet Muhammad (Section 1.6) as it relates texts to their situational and cultural context. Consequently a trial of House's (1997) TQAM, which is based on SFL, will be carried out in Section 4.2.6 on an extract from *The Sealed Nectar* (the focus of the study) to consider its viability to assess overt translation and suggest possible modifications.

The study will then proceed, first, to develop House's TQAM to assess overt translation in Chapter 5. The refinements of House's TQAM will introduce a model that could be applicable to assess culturally loaded texts, especially in the context of Arabic/English translation. Secondly, in Chapter 6, the developed model will be applied on two excerpts from the ST and their translations (Section 6.1, and 6.2). Two criteria are

met by these particular extracts: 1) they are of moderate length, and 2) they include all features of the religious culture which are cited in Chapter 5 and will be further analyzed in Chapter 7. The samples (word count of ST: 4460, and of TT: 4761, which amount to around 10% of the texts), are selected as being representative of the text as a whole and sufficient to test and modify the model. They are substantial extracts compared with the shorter texts used by House (1997, 2015); because of the constraints of the thesis, it would not be easily feasible to repeat such detailed analysis over much longer bodies of text. Thirdly, based on Vinay and Darbelnet's (1958/1995) classic model of stylistic shifts, a close investigation of methods and procedures of translating religious terms and culture (i.e. words and expressions that are central to the cornerstone of belief in a religion), which appear in the ST, will be introduced in Chapter 7. Such features play a crucial role in the ideational and interpersonal functions of key cultural texts. This will unearth possible trends of shifts in the TT and shed light on the most successful, as well as less successful, translation techniques.

Finally, the study will answer the research questions (see Chapter 8) in the light of the data analysis provided in Chapters 6 and 7. It concludes with remarks, suggestions and an explanation of the limitations.

1.6 The contexts of culture for Arraḥīq Almaḵtūm and The Sealed Nectar

The first biographies of the Prophet Muhammad and other prominent figures in the Islamic world were introduced by Arab historians in the seventh century (An-Najar 1964; Hasan, 1980, see Section 3.3). But it was at the end of the 19th century that Arab writers renewed the interest in writing biographies (Hasan, 1980; Rooke, 2004). This cannot be set aside from the political, economic and social situations in the region. Researchers ascribe the reason for such an upturn of auto/biographical writing in Arabic literature to a 'psychological need' (Guth, 1998, p142; Rooke, 2004). Berque (1978, p.238), for

instance, in his book *Cultural Expression in Arab Society Today*, finds 'the quest for self (country as self, people as self, history as self) constitutes one of the most prominent sectors of contemporary Arab production'. Similarly, Barakah (2012/2013, pp.45-6) in his thesis *Literariness of Autobiographical Writings in the Modern Era* indicates that the end of imperialism (1914-1958, see Fieldhouse, 2006) introduced an unstable identity that struggles between what is new or old, modernity or backwardness, and authentic or fake. Writers, therefore, started to write about their own experiences (e.g. *My Life* by Ahmed Ameen, *Life Story* by Ibrahim Al-Mazini), and about real stories from their history (e.g. *The Genius of Muhammad,* and *The Genius of Omar* by Abbas al-Aqqad) that can be looked to as role models (see Hasan, 1980, pp.9-27). They aim at establishing their own identities and set the new generations free from postcolonial intellectual invasion (Barakah, 2012/2013, p.45).

Hasan (1980, pp. 34-5) indicates that not only Arabs but also orientalists contribute to this renewal. For example, William Muir (1819-1905) wrote *The Life of Mohammad* in English, Etienne Dinet (1861-1929) with the help of the Algerian Suliman ben Ibrahim introduced *La Vie de Mohammed, Prophéte d'Allah* in French, while Arent Jan Wensinck (1882-1939) contributed *Mohammed en de Joden te Medina* in Dutch (ibid). On examining English biographies, El Nagah (2015, p.89) stresses that '[t]he image of Islam in general and Prophet Mohammed in particular were merely informed by the imperialist views and divisive vision of the world into "orient" and "occident"'; hence, such biographies, even when claiming objectivity, should be meticulously read due to 'the embedded discriminative remarks and hesitant tints'. She asserts that '[t]he work of sincere Muslim scholars *is extremely needed in the present time to assist in reshaping and recreating the image of Islam, its concepts and Prophet in the Western minds*' (El Nagah, 2015, my italics).

Arabs' contributions, such as Abdul-Rahman al-Sharqawi's (1920-1987) محمد رسول الحرية *Muhammad: The Prophet of Freedom*, Abbas Mahmud al-Aqqad's (1889-1964) عبقرية محمد *The Genius of Muhammad*, and Muhammad Jameel Bayham's (1887-1978) فلسفة تاريخ محمد *The Philosophy of Muhammad's History*, tackle some aspects of the Prophet's life to elicit lessons that help Muslims to imitate him (Hasan, 1980, p.35). From the 19th century onwards, Arab writers started to adopt a more analytical approach in writing biographies due to their exposure to western literature, Hasan argues (ibid, see Section 3.3).

In 1976, with a similar intention of looking for a real exemplar from history, the Muslim World League organized a worldwide competition to write a biography of the Prophet Muhammad. The book الرحيق المختوم *Arraḥīq Almaḵtūm*, written originally in Arabic and translated later on into English as *The Sealed Nectar*, won the first prize of fifty thousand Saudi Riyals (about £8000). This book is also posted and translated into 16 languages on the website of the Australian Islamic Library.[1] The ex-general secretary of the Arab League even wrote an introduction to the third edition in which he states:

وقد كان إقبال الناس عظيما وثناؤهم عطرا على هذا الكتاب، وقد نفذت نسخ الطبعة الأولى بالكامل، وطلب مني التقديم للطبعة الثالثة فاستجبت له بهذه المقدمة الوجيزة، سائلا المولى عز وجل أن يجعل هذا العمل خالصا لوجهه الكريم، وأن ينفع به المسلمين نفعا يؤدي إلى تغيير واقعهم إلى الأفضل، وأن يعيد للأمة الإسلامية مجدها المفقود ومكانتها في قيادة الأمم
The people's attitude has been greatly positive and they heartily praised this book. Its entire first edition has been sold, and he asked me to write the introduction to the third edition. So, I offered him this brief introduction, praying to Allah the Almighty to make this work virtuous for Allah's sake, to make it benefit Muslims and lead to change their reality for the better, and to restore the lost glory of the Islamic nation and its leading position among nations (Naseef, 2010, p.12, my translation)

The book narrates the life of the Prophet, chronicles the events leading to the foundation of Islam and gives a background on Pre-Islamic Arabia. The author is an Indian Muslim scholar, Sheikh Safiur-Rahman Al-Mubarakpuri (1942-2006), who

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[1] See: www.australianislamiclibrary.org.

studied Arabic and Islamic studies in India, taught in its schools and universities, and finally joined the Islamic University of Madinah in Saudi Arabia in 1988. The League published *Arraḥīq Almaḵtūm* in 1979, along with many other organizations. For instance, Dar El-Wafaa in Egypt offers an edition which includes explanations of archaic terms and provides background information for important anecdotes in footnotes (see Al-Mubarakpuri, 1999/2010). Since then, this book has become the textbook used to teach the Prophet's life or '*Seerah*' in most of the Saudi universities. *Seerah* is a compulsory subject in Umm Al-Qura University in Makkah, Taibah University in Medinah, King Abdul-Aziz University in Jeddah, and Al-Imam Muhammad Ibn Saud Islamic University in Riyadh. All are well-established universities that graduate thousands of students each year. King Abdul-Aziz University alone graduated 16,000 students in the academic year 2013/2014 in different majors (Al-Jarooshah, 2015).

In the same vein, Darussalam publishing house in Saudi Arabia, which already had published *Arraḥīq Almaḵtūm* in Arabic, undertook to translate the book into English for, in their words, 'the wider benefit of humanity' (Mujahid, 1995, n.p.). Upon receiving the author's permission, Mr. Mujahid, the founder of Darussalam, commenced the project. Like other commercial translations (see Drugan 2013, and Section 4.1), the project passed through three processes to ensure its quality: pre-, during and post-translation:

a) The pre-translation stage of pricing and planning were determined. Mr. Mujahid contracted the translation to Mr. Maher Abul Zahab, the owner of Nour Esham publishing center in Syria. The latter, who was also running a language institution with some 70 teachers of English (Abul Zahab, 2014, personal communication), assigned the task to one of these teachers, Mr. Essam Diab.

b) Mr. Diab, the language teacher and freelance translator, carried out the translation phase also, in his words, 'for the benefit of spreading the Islamic call, rather than

for any material benefit' (Translator's interview, Appendix B). He introduces himself as a Syrian national, born in Damascus in 1944 and having graduated from Damascus University in 1967, with a diploma in Education and [BA in] English Literature… who has already translated some books by Dr. Muhammad Said Ramadan Al-Bouti, from Arabic into English, one of which that he still remembers being *Equity in Islam* (ibid).

With regard to his professional training in translation, Mr. Diab states:

> I have not had any. It is only a sort of experience. Actually, we have learned through the passage of time. We do operations with my colleagues; we did receive some local training, in some local institutes, but no professional training in translation…In fact, translation is not my first job. I am a lecturer at the Ministry of Higher Education, Faculty of Economy. (ibid)

And in respect of his experience in translating *Arraḥīq Almaḵtūm* and the problems he faced, Diab adds:

> Finding the most technical words related to Islam [is problematic]… I used to have difficulty in understanding the Arabic text. The Arabic text was very challenging, and it was not easy…because… I am not a specialist in religious studies. (ibid)

The translation took him nine months of solid work, during which he consulted Islamic scholars, references, dictionaries, colleagues and an American-Muslim friend who is a native speaker of English and has some experience in translating religious texts from Arabic (Translator's interview, Appendix B). Bearing in mind his purpose 'to address the reader in a clear way', the translator 'did not stick closely to the author's words', but 'translated the spirit of the sentence, rather than the

sentence itself' (ibid). This approach of translating 'the spirit of the original message' is strongly reminiscent of that advocated by Nida, the specialist in Bible translation (see Section 3.1.2) during the 1960s and 1970s in North America, and criticized for its subjective evaluation and lack of theoretical base (Gentzler, 2001, pp.44-46). It is a point that poses difficulties in assessing the translation of such sensitive texts. Finally, Mr. Diab revised and edited his translation in about one month, and then submitted it (Translator's interview, Appendix B).

c)   The post-translation stage started when the translation was submitted to Mr. Maher Abul Zahab (the owner of the Nour Esham center), who himself proofread the final draft before handing it in to Darussalam publishers (Abul Zahab, 2014, personal communication). Neither the translator nor the publisher refers to any post-translation feedback or revisions, and it is impossible to consult his drafts, which the translator was forced to abandon during the Civil War in Syria. As for Darussalam publishers, a group of staff members revised the translation and made some modifications. In the words of Mujahid:

> Erudite staff members of Maktaba Dar-us-Salam Hafiz Muhammad Tahir, Mr. Saeeduddin, Mr. Shakeel Ahmed worked day and night and accomplished the project. Original text was compared with the translation, necessary alterations were made and other needful technical tasks were completed. Hafiz Abdul Mateen numbered Quranic verses and traditions and added vowel points to them. (Mujahid, 1995, n.p.)

He adds that when a translator submits a final draft it goes through three to four people to revise it. Finally, the publisher himself proofreads the translation before sending it to the printing press (Publisher's interview, Appendix A).

The first edition of *The Sealed Nectar*, henceforth SN1, was published in 1995. Darussalam issued a new, revised edition (SN2) in 2002. This time the reviser/editor was

an American Muslim (Abu Khaliyl) who is a native English language speaker, employed as a full-time translator and researcher at Darussalam in Riyadh, KSA. Consequently, the entire text is rewritten in American English rather than the British English of SN1. The aim of SN2, according to the publisher, is to improve the translation (SN1) by 'mak[ing] its language simple and easy, besides comparing again from the beginning to the end the English translation with the Arabic revised text to update the changes therein' (Mujahid, 2002, p.7). Unfortunately, research into the translation process itself was limited by the fact that there are no drafts archived in Darussalam publishing house of SN1 or SN2. Furthermore, the staff did not archive a copy of SN1 nor the book reviews and comments from the readership. Therefore, we were unable to see the modifications incorporated in SN1 and SN2. Of course our analysis will be confined to the latest and improved translation SN2; however, we may refer to SN1 when necessary.

The Sealed Nectar is widely accepted by the readership, with Mr Mujahid, the publisher, declaring that they have sold more than 100,000 copies up till 2014; reviews on Amazon are very enthusiastic, though none comments on the book as a translation. While Diab (translator of SN1) is totally invisible, an acknowledgement goes to Abul Zahab (agency of SN1) and Abu Khaliyl (editor of SN2) in the publisher's note. Mr Mujahid also announces that after 9/11 the sales rate decreased. However, following the Danish cartoons of the Prophet Muhammad in 2005, Darussalam implemented a new strategy. They offered a 50% discount, which notably increased the sales. The aim again was to introduce the Prophet Muhammad's biography to the world (Publisher's interview, Appendix A).

1.7 Structure of the Thesis

- **Chapter One:** introduces the research problem, objectives, questions, significance, methodology and thesis structure as a starting point. In addition,

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Arraḥīq Almakṭūm and its translation *the Sealed Nectar* are set in their contexts of culture. This higher-level contextualization is a means towards understanding factors that affect the context of situation of both texts.

- **Chapter Two:** forms the theoretical basis for this study and its approach. It will discuss translation studies as an interdisciplinary field, and review cultural approaches to translation. Moreover, linguistic-based notions such as translatability vs. untranslatability and translation shifts, in addition to translators' ideology and axiology, will be explored.

- **Chapter Three:** is a review of religious texts translation, Islamic discourse and biography translation. Characteristics of these genres, along with obstacles to translating them, will be highlighted.

- **Chapter Four:** is an overview of translation quality assessment models. It will explain the parameters for the assessment of translation quality in House's 1997 model in detail. A sample analysis of House's TQAM on the Arabic-into-English translated texts *The Sealed Nectar* will bring to the fore the weaknesses of the model when applied to this genre.

- **Chapter Five:** will propose refinements to House's model in order to adapt it to the analysis of religious texts.

- **Chapter Six:** is devoted to mapping the ST and TT according to the developed model. The comparison will be confined to mismatches between the profiles of the source and translated texts, highlighted with examples. Covert and overt errors will be demonstrated accordingly.

- **Chapter Seven:** will be a critical analysis of translation methods to highlight patterns of shifts in translating religious culture in the TT. It will introduce the translator's most and least successful techniques in translating religious terms and culture. Refinements will be suggested whenever possible.

- **Chapter Eight:** the conclusion revisits the research objectives and research questions. The applicability of the proposed model as well as the limitations will be considered. The most important findings will be restated. Recommendations for further research will also be put forward.

Chapter Two

Key Issues in Translation Studies

Translation studies began with a call to suspend temporarily the attempts to define a theory of

translation, trying first to learn more about translation procedures.

(Gentzler, 2001, p.78)

2.0 Introduction

In this chapter, the discussion will first highlight the emergence and establishment of translation studies as an interdisciplinary field of study. Secondly, it will review cultural approaches to translation and key relevant theoretical aspects such as translation shifts, the notion of translatability vs. untranslatability, and translators' ideology and axiology. This will locate the study within a broad theoretical framework, highlighting its interdisciplinarity.

2.1 Translation as an interdisciplinary field of study

In 1972, James Holmes introduced his paper 'The name and nature of Translation Studies' in the Translation Section of the Third International Congress of Applied Linguistics, and it was then published posthumously in a collection of papers by Holmes in 1988.[2] The discipline is later on illustrated by Toury (1995) as shown in Figure 2.1 below. As an expert in translation studies, Holmes established in his paper the benchmarks of a discipline that brings together scholars' different perspectives into one academic field (Munday, 2012b; Snell-Hornby, 2006; Gentzler, 2001).

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[2] Holmes, J. 1988/2004. The name and nature of translation studies. In Venuti, L. ed. *The Translation Studies Reader*. 2nd ed. London and New York: Routledge, pp.180–92.

Translation Studies
'Pure' 'Applied'
theoretical descriptive translator training translation aids translation criticism
general partial product oriented process oriented function oriented
medium restricted area restricted rank restricted ext-type restricted time restricted problem restricted
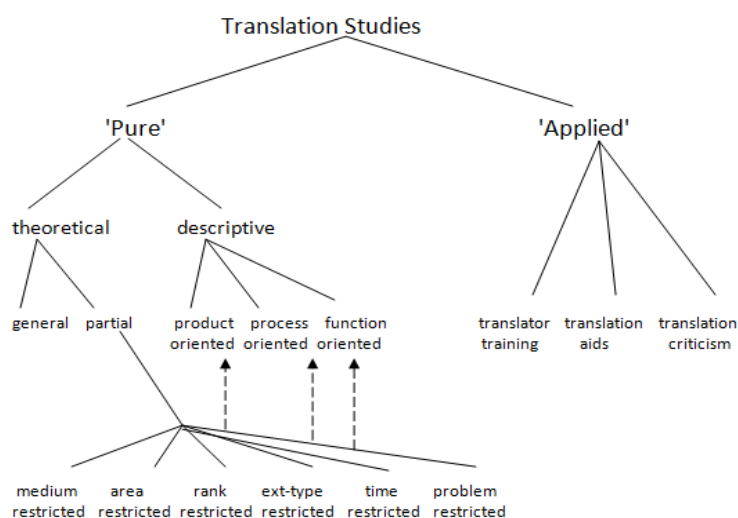
Figure 2. 1 Holmes's map of Translation Studies (Toury, 1995, p.10)

Holmes mapped the field of Translation Studies into two sub-fields, namely 'pure' and 'applied'. The former aims at describing the phenomena and principles of translation, whereas the goal of the latter is to explore the areas of training, aids, and criticism. The pure branch is also sub-divided into theoretical and descriptive studies. Theoretical studies might be general or partial. The focus of general theoretical studies will be to account for all translation types and to give general judgments. The partial theoretical studies, in contrast, are restricted to six criteria: (1) Medium-restricted, (2) Area-restricted, (3) Rank-restricted, (4) Text-type restricted, (5) Time-restricted, and (6) Problem-restricted.

The other branch of the pure area is that of descriptive translation studies (DTS), where the focus is on describing one of three dimensional studies: (1) Process-oriented, (2) Product-oriented, and (3) Function-oriented.

According to Holmes's map, the applied field of translation studies focuses on: (1) Translator training, (2) Translation aids, (3) Translation criticism (Munday, 2012b,

pp.16-19). It is to the last subdivision in the applied field – translation criticism – that this current study belongs. It presents a critical study of the published translation of the biography of the Prophet Muhammad which is written originally in Arabic and translated into English (see Introduction, Section 1.6). So, it is also a part of the pure class of translation studies, descriptive and product-oriented, which aims at analysing the translated text and comparing it to its original in an attempt to unearth the norms that govern the translation process (see Section 2.2.3 below).

All the aforementioned divisions are 'artificial', as submitted by Holmes (cf. ibid), and all branches interact with each other. This interaction or interdisciplinary vision is due to the intrinsic nature and scope of translation studies. Bassnett clearly advocates this by stating that 'Translation Studies is indeed a discipline in its own right: not merely a minor branch of comparative literary study, nor yet a specific area of linguistics, but a vastly complex field with many far-reaching ramifications' (Bassnett, 2002, p.12). She rightly describes the interdisciplinary approach of Translation Studies as 'bridging the gap between the vast areas of stylistics, literary history, linguistics, semiotics, and aesthetics' and melting them in one systemic academic field of study (ibid, p.17). Many researchers such as Munday (2012b), Snell-Hornby (2006), and Hatim and Munday (2004) agree with Bassnett. Munday sees the relationship between translation studies and other disciplines as that of a 'Phoenician trader among longer-established disciplines', which he describes as:

> [H]aving a primary relationship to disciplines such as linguistics (especially semantics, pragmatics, applied and contrastive linguistics, cognitive linguistics), modern languages and language studies, comparative literature, cultural studies (including gender studies and postcolonial studies), philosophy (of language and meaning, including hermeneutics and deconstruction) and, in recent years, to sociology and history (Munday, 2008a, p.14).

All these established relationships, as stated by Munday, are the assumptions upon which all approaches to translation have postulated their theories. It is the 'angle' from which

the researcher is tackling his/her thesis that determines the type and nature of the relationship in which translation studies will interact with other disciplines (Hatim and Munday, 2004, p.9).

As this study is concerned with the translation of a culturally loaded text, i.e. the biography of the Prophet of Islam into a different lingua-cultural context (Arabic language and Islamic culture into English language and Western culture), it is important to highlight the interaction between translation and culture. The following section, therefore, will tackle the development of cultural approaches to translation.

2.2 Cultural approaches to translation

A cultural approach to translation is the one that systematically defines translation in terms of how it has been received and/or integrated in a target culture (Gutt, 2000, p.5). Similarly, Shuttleworth and Cowie define cultural approaches as:

> [T]ypes of translation which function as a tool for cross-cultural or anthropological research, or indeed [refer] to any translation which is sensitive to cultural as well as linguistic factors (Shuttleworth and Cowie, 1997, p.35).

In other words, Shuttleworth and Cowie describe a situation when the translator/anthropologist is aware of both cultural and linguistic differences and deals with them to make his/her text more comprehensible to a target language (TL) reader. Generally speaking, a close look at the relevant literature shows that researchers have roughly examined the cultural approaches to translation within these areas:

1. Anthropological studies
2. Cultural studies
3. Translation studies

2.2.1 Anthropological studies

Anthropology 'refers to the study of the whole of human condition: past, present, and future; biology, society, language and culture' (Kottak, 2004, p.301). Anthropological fieldworkers (e.g. Malinowski, 1923/1946; 1935, see Chapter 1) face problems in mediating between different cultures. It is not only the oral communication with others but also the interpretation of written texts that need to be explained in their cultural context. Sturge, writing on 'cultural translation', identifies two main points in this connection:

> Since anthropologists assume that language and culture filter our experiences of the world to a very great extent, evidently it will be difficult to grasp and convey experiences that take place within a different system of filters, outside our own frames of references. The degree to which speakers of different languages can share a common ground of understanding, and communication can proceed in the face of potential incommensurability or untranslatabilty between viewpoints, has been explored by Feleppa (1988), Needham (1972) and Tambiah (1990). (Sturge, 2009, p.67)

Anthropologists, in other words, presume that we filter other languages and cultures differently (ibid). A culture, in their opinion, is 'the form of things that people have in mind, their model of perceiving, relating, and otherwise interpreting them' (Goodenough, 1957/1964, p.36). According to this view, a system of filters is the cognitive frame of analysis that we use to interpret the world around us (see also Section 2.2.2 below). Anthropologists, thus, are concerned with the TL reader or listener's cognitive frames that might hinder understanding. An example of such frames is the translation of the word 'dowry' between two different cultural systems such as the Arab and Indian customs and traditions. In Arab culture it is the bride who receives the dowry, whereas in Indian culture the groom is the one who should receive it. A translator, translating from or into these different lingua-cultural contexts, needs to be aware of the different frames of references of his/her readers.

Translators, in addition, have to be aware of other points that are raised in the process of cultural translations such as referring to the superiority or inferiority of cultures being translated and the dominated and dominant languages and societies. The role of the translator, according to advocates of anthropological studies, is to preserve the uniqueness of the source language/culture and present it lucidly in the target lingua-cultural context (Sturge, 2009; Goodenough, 1957/1964).

2.2.2 Cultural studies

Like anthropological studies, cultural studies are concerned with cultural aspects of human life. Rodman (2010, p. 158) proposes a 're-invigorated' model for Cultural studies, which involves: 1) proposing theories and models that explain how cultures interact with people's ordinary life, 2) conducting research to gain knowledge on this interaction, 3) disseminating the knowledge to people, and 4) practically intervening in social actions 'to promote social justice'. In the iceberg model of culture that was proposed by E. T. Hall (1976/1989), a pioneer in intercultural communication study, cultural elements are of three types: (1) visible aspects such as food, clothes and behaviors, i.e. technical culture (see below), (2) semi-visible elements like beliefs (formal culture), and (3) invisible aspects which consist of values and thought patterns (informal culture). The overtly seen elements of others' culture that we can easily observe are controlled and dictated by the semi-visible and invisible ones (Katan, 2009b, p.78). For intercultural communication to take place we need to 'interact' with people so that we can 'uncover the values and beliefs that underlie the behavior of that society' (Hall, 1976/1989, p.1).

On the basis of the cultural iceberg model, David Katan (2004) postulates that translators usually work within a system of three cultural frames. The three frames are displayed in Figure 2.2:
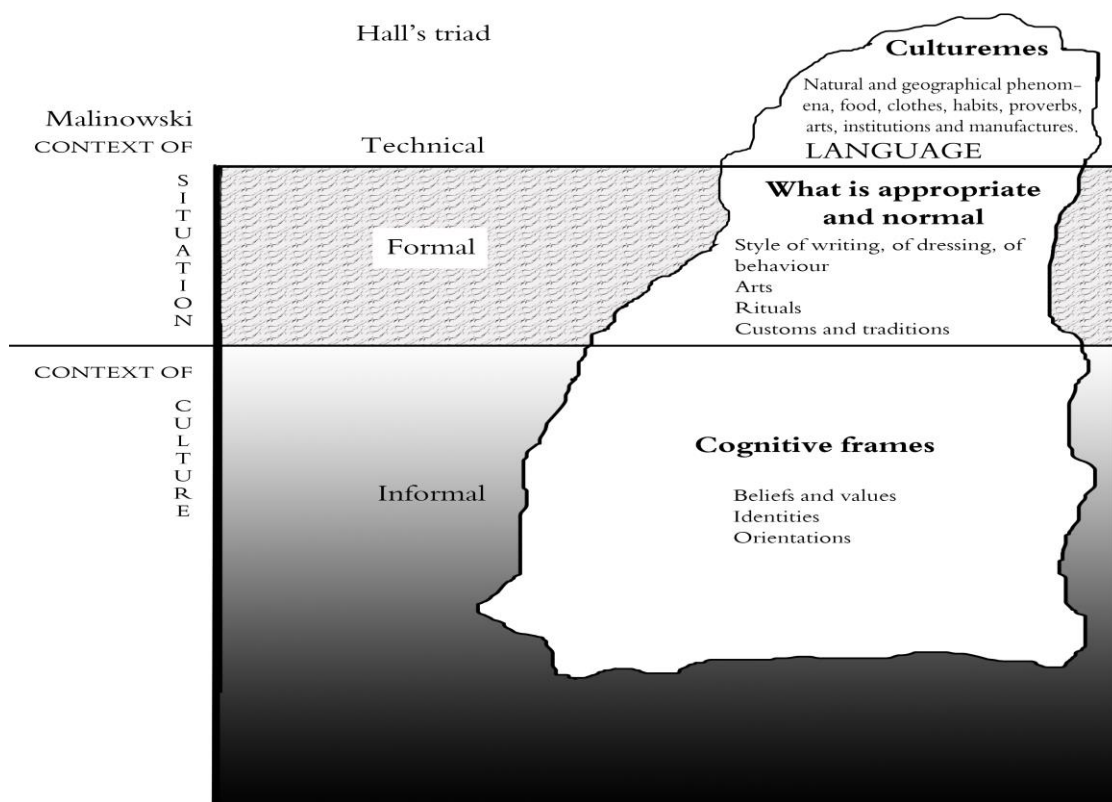
Figure 2. 2 Katan's Model of Cultural Frames (adapted from Katan, 2004, p.43)

The first frame, as he demonstrates (Katan, 2009b, p. 79), is technical culture: civilization 'at the tip of the iceberg' in which all of 'what you see' in the target text (TT) corresponds to 'what you get' in the ST, and words have similar referential meanings. Values and beliefs, thus, are conventional or universal at this level. Katan confirms that at the level of technical culture, translators' intervention is inevitable in dealing with 'culturemes' (after Vermeer who first coined the term, and Nord who adopted it in Nord, 1997, p.34) and defines them as 'formalized, socially and juridically embedded phenomena that exist in a particular form or function in only one of the two cultures being compared' (Katan, 2009b, p.79). These culturemes according to Katan include all cultural features categorised by Nida (1961; 1975) and then Newmark (1988) which are composed of ecology, material culture, social culture, religious culture, linguistic culture, and gestures and habits (Katan, 2009b, p.79), and are considered as *critical points* in translations (see

Introduction). All cultural features, i.e. culturemes, will be analysed in the proposed model of this study (see Chapter 5, Section 5.1.1), especially religious culture which will be allocated a whole chapter of the thesis: Chapter 7. The translators' job within this frame is to transfer meanings of words and concepts 'with minimum loss' and to cope with any culture-bound terms. Significantly, Vinay and Darbelnet are pioneers who come up with strategies (see Chapter 7) to overcome the obstacle posed by a lack of equivalent terms and expressions between cultures (Katan, 2009a, pp.70-71).

The second framework is that of the formal culture: what is normal rather than civilized. Candidates working within this frame concern themselves with what is appropriate in a particular situation rather than what really exists. Values here are distinct from one culture to the other. This includes expected patterns of behaviour that control language users' choice, such as genre-specific preferences and background knowledge (i.e. schemata; see Tannen and Wallat, 1993, p.73) that require mediating between cultures instead of direct translating. A good translation is the one that is accepted and guided by the conventions and norms of the TL. A translator's task is to fulfill the purpose of the translation which is defined by initiators of the project, leaving it to the translator to manipulate the language with the help of contrastive rhetoric studies (Katan, 2009a; 2009b; 2004).

Katan's third suggested frame is that of informal culture: cognitive systems in which there are 'no formal guides to practice but instead unquestioned core values and beliefs, or stories about self and the world' (Katan, 2009b, p.83). This frame includes the unconscious beliefs and values, our vision of ourselves (identities and orientations), of our society, and of our culture that we absorb through families, schools, or media and that underlie our formal cultural choices (see Section 2.5 on ideology; see also Figure 5.1 on the relationship between texts and frames of culture). Bassnett and Lefevere (1990) are among the first scholars who maintain the cultural turn taken by translators in order to

mediate between different realities. Their conception of translation as 'a bicultural practice requiring 'mind shifting' from one linguacultural model of the world to another' in order to cope with cultural differences of another identity is an innovative one (Katan, 2009a, p.72).

In translation, Katan (ibid, p.73) claims, culture should be considered as a combined complex system of dynamic frames 'through which textual signals are negotiated and reinterpreted according to context and individual stance'. He thus agrees with other scholars such as Hatim and Mason (1997) and Baker (2006) that texts, as well as translators, are carriers of ideology (see Section 2.5 below). He also claims that translation scholars pay more attention to 'the more hidden levels'- formal and informal cultures - whereas translators focus on 'what is visible on the surface', i.e. technical culture (Katan, 2009b, p.79), a point that will be discussed further in the proposed model in Chapter 5. Hence, the current study will make use of Katan's cultural model in assessing the relation between cultural levels and translation (see Table 1.5), and the translator's strategies when dealing with the technical culture, and whether or not he was alert to the formal and informal cultures.

2.2.3 Translation studies

Bassnett (2007, p.16) claims that 'the cultural turn in translation studies' was 'part of a cultural turn that was taking place in the humanities generally in the late 1980s and early 1990s' which had an impact on most of the 'traditional subjects'. As described in section 2.1 above, Holmes defined the name and nature of Translation Studies and divided the field into pure and applied branches. By introducing the interdisciplinary nature of translation, he was aiming at describing, demonstrating and then predicting 'translational phenomena' (ibid, p.77).

Making use of the works of both Holmes and Even-Zohar, Toury (1995) – later revised in Toury (2012) – established the principles of Descriptive Translation Studies (DTS) and introduced his concept of norms (see below) as a measurement policy that leads to the discovery of translation 'laws'. Toury's innovative approach broadens the traditional approaches of comparing source text (ST) to target text (TT) in describing the translational relationship. His methodology consists of three phases: (1) a comparison between a given ST and its corpus of translations, (2) a description of the relationship between the TT and ST in a particular socio-cultural context, and (3) an explanation of the resulting 'laws of translation' then suggested (Brownlie, 2009, p.78). According to Toury (1995, pp.55-61) norms, i.e. regular translators' behaviour, are of three types, namely: initial norms, preliminary norms and operational norms. Firstly: initial norms determine the translator's first choice of either adhering to the ST norms of language and culture, which produces an 'adequate' (source-oriented) translation, or adhering to the TT norms of language and culture, which results in an 'acceptable' (target-oriented) translation. Toury maintains that, while this is not a binary distinction, a translation will rather tend naturally towards one end of the continuum. He also highlights the importance of optional and obligatory shifts (see Section 2.3 below) as 'translation universals', paying more attention to the optional ones that might uncover the translator's own preferences and decision-making process.

Secondly: preliminary norms involve policies and directness of translation. Policies refer to choosing certain texts, writers and/or languages for translation, whereas directness refers to acceptance or rejection of a translation from an intermediate language rather than the source language (SL) in a given society. Finally: operational norms are of two sub-divisions; 1) matricial norms that focus on how much of the ST is translated or omitted, including 'the addition of passages or footnotes', and 2) textual-linguistic norms

that focus on 'the selection of TT linguistic material: lexical items, phrases and stylistic features' (Munday, 2012b, p.174).

Bassnett and Lefevere (1998), pioneers in shedding light on the cultural turn of translation, expanded the polysystem theory and proposed their own *critical tools*. Bassnett (2007, p.19) claims that in order to analyze, learn techniques, or investigate the role of translation in any given culture, one has to pay more attention to these two critical tools: cultural capital and the textual grid.[3] Cultural capital, i.e. cultural boundaries, refers to things that are regarded 'necessary for an individual to be seen to belong to the "right circles" in society', whereas textual grids 'are constructs' that refer to 'patterns of expectations that have been interiorized by members of a given culture' (ibid, p.19). For example, to say that John and Mary belong to the circle of doctors means that they are physicians, had to some extent similar education, speak the same jargon and put on the white coat inside a clinic. Hence, they share the same cultural capital. When looking at societies from a wider view, one can recognize that Western cultural capital differs from Eastern, Middle Eastern and/or Indian cultural capitals. In translation from a SL to a TL, the TL readers are given an access to the cultural capital of the SL. A cultural capital would be diminished if it could be accessed only by a limited number of readers (ibid, p.19).

Lefevere (1998) examines different translations into English of the *Kalevala*, a collection of Finnish oral poetry, and finds that most of these translations were not accepted as epics. The translators, as he claims, did not 'conform to the textual system of their time'. The only translation that was accepted and published is the one that showed 'submission to textual and conceptual grids', he adds (ibid, p.88). In other words, the textual and conceptual grids are very important in translating from or into cultures that

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[3] The tools are derived from Bourdieu (1994).

have little in common. For instance, a sentence in an Islamic and Semitic-Arabic textual grid like the following:

ST: طلق محمد زوجته سارة

(literally: divorced Muhammad his wife Sara)

would be ambiguous if translated into a Christian and Greco-Roman textual grid as follows:

TT: Muhammad divorced his wife Sara

It would to be more normal to translate it as:

TT: Mohammad and Sara got divorced.

In Christian and Greco-Roman traditions people expect that each couple needs to reach an agreement on getting divorced and no one has the authority to end the marriage over the other. Therefore, the TT needs to reflect the pattern of expectations i.e., the textual grids of the TL readers. This is true as long as the translator did not choose to adhere to the ST norms described in Toury's approach or to produce overt translation as suggested by House (1977; 1997). This will be discussed fully in Chapter 4 below.

In conclusion, cultural approaches to translation are very important 'shifts' in the history of translation theory. They focus on 'target-oriented theories' rather than 'source-oriented' ones and 'include cultural factors as well as linguistic elements in the translation training model' (Gentzler, 2001, p.70).

Translation is then, for proponents of cultural approaches, an intercultural practice that requires mind-shifting from one linguacultural model of the world to another. The notion of meaning in these approaches is transferred from being linguistically static to being a culturally dynamic one. Untranslatability is an inevitable translational phenomenon that induces different strategies. Discrepancies in conceptual and textual grids cause ambiguity and/or misunderstanding (anthropologists' system of filters and Katan's third frame). Cultural approaches, furthermore, highlight the function of the TT

and its impact on the receiving culture (accepted or not accepted in the receiving literary system). The target audience is seen as another reality that has its own cultural grid and/or cultural grammar. Translators in this compass are carriers of ideologies who transform otherness into an acceptable form for consumption by their readers, and play a major role in shaping the perspective one culture has of another. Gutt criticizes these approaches by saying 'the study of translations as intercultural discipline cannot be carried out on purely culture-specific assumptions; it must include intercultural assumptions as well' (Gutt, 2000, p.7). He, therefore, suggests taking into consideration the assumptions of both TL and SL cultures and postulating translation theories on how to make a compromise between them at the same time, a point that might open up a new avenue in the field of translation.

For the purpose of this study, three issues of translation, amongst the aforementioned, will be discussed further in the following sections: a) shifts in translation, b) translatability vs. untranslatability, and c) translators' ideology and axiology.

2.3 Shifts in translation

Catford's contribution to translation studies is the initiation of the concept of translation shifts. He depicts the term 'shifts' by saying that they are 'departures from formal correspondence in the process of going from the SL to the TL' (Catford, 1965, p.73). This means that when direct correspondence/equivalence between two languages is missing, one would resort to alternatives from the TL to convey the meaning of the SL. Two kinds of shifts are indicated by Catford (ibid, pp. 73-82), as follows:

1. *Level shift*: this includes the shift from grammar to lexis or vice-versa:

    e.g.

    The <u>two</u> kids play in the garden = يلعب الطفلان في الحديقة

(literally: play the kids+<u>dual morpheme</u> in the garden)

In the Arabic ST we have the dual noun (الطفلان) which has no equivalent grammatical structure in the English language TT. Thus the translator should shift to a combination of two words in English (number two + the noun-kids).

2. *Category shift*: four subcategories of shift are mainly included:

    a. Structure-shift: this occurs in all ranks of grammar, yet frequently appears in the alteration of clause-structures of languages:

    e.g.

    A red car = سيارة حمراء

    (literally: car red)

    In the ST we have a noun followed by an adjective (n + adj), whereas the TT clause- structure is shifted (art + adj + n).

    b. Class shift: this takes place when the equivalent of an item in the SL belongs to another class in the TL.

    e.g.

    He drives <u>fast</u> = يقود <u>بسرعة</u>

    (literally: drive [he-implied] preposition [roughly in/with]+speed)

    In the Arabic ST, we have a prepositional phrase (بسرعة) which has changed to (adv- fast) in the TT.

    c. Unit shift: this occurs when there is correspondence between two different ranks of linguistic units in the SL and TL.

    e.g.

    Here you are = تفضل

    (literally: a polite form of 'take')

The SL imperative sentence functioning as a polite request is shifted into an affirmative sentence in the TT.

d. Intra-system shift: this occurs when there is an approximate formal correspondence between two language systems; nevertheless, a non-corresponding equivalent needs to be chosen in the target text (TT).

e.g.

الأطفال يلعبون في الحديقة الخلفية =

The children are playing in the back garden

(literally: the children playing+plural morpheme in the garden the back)

In the Arabic ST, we have a definite plural noun (الأطفال), a verb in the present tense and a plural form (يلعبون), a prepositional phrase (في الحديقة الخلفية), and a modifier plus modified noun phrase which is in the definite form (الحديقة الخلفية). Similarly, we have the English TT where we have also the subject noun in the definite form (the children), a verb in the present continuous form (are playing), a prepositional phrase (in the back garden), and a noun phrase of a modifier and modified (the back garden) in the definite form. Though verb tenses (present, past, and future) in Arabic are similar to English, an intra-system shift occurs in the translation as Arabic has no verb aspect (present continuous in this example), while English has no plural form of the verb.

Although Catford has been of great help to other linguists in the field, his examples are invented, not authentic and have never been above the sentence level, as pointed out by Munday (2012b, p.94). However, as this study is concerned with assessing the translation

of a key cultural text (Section 1.6), it is of vital importance to investigate such shifts in the translation and the possible reasons behind them.

2.4 Translatability vs. untranslatability

Shuttleworth and Cowie define translatability as:

> A term used – along with its opposite, *untranslatability*- to discuss the extent to which it is possible to translate either individual words and phrases or entire texts from one language to another (Shuttleworth and Cowie, 1997, p.179, italics in original).

In their definition, Shuttleworth and Cowie highlight the fact that even if the translator succeeds in transferring the semantic meanings of a given text, there will be an inevitable loss in the pragmatic and implied meanings. In other words, there is no exact match between two texts in terms of linguistic realization, context of situation, and context of culture (see Introduction for the meaning of context of situation and culture). Indeed, translatability and/or its opposite might appear on the lexical, phrasal, or textual level or all levels at once, of any given text.

On the one hand, translatability relies on the notion of fidelity. The basic assumption that underlies a belief in fidelity is that a TL text can truly be equal, according to certain criteria, to a given SL text. In translation, the SL and TL text 'can never be equal', i.e. can never be identical, yet there will be translatability and information transfer 'with a remarkable degree of fidelity' which facilitates understanding, as claimed by Barnstone (1993, pp.42-5).

Untranslatability, on the other hand, stems from the 'differences within and between languages' (ibid, p.42). It has been defined as:

> A situation in which the linguistic elements of TT1 [ST] cannot be replaced or encoded adequately in structural, linear, functional or semantic terms as a consequence of a lack of denotation and connotation in the language of TT2 [TT] (Zepetnek, 1995, p.442).

Zepetnek defines untranslatability as a void in denotative and connotative meaning between languages. This void causes mismatches between the two systems of the SL and TL when looking for equivalence. From another point of view, Bassnett (2002) declares that most if not all untranslatable words and expressions are culturally loaded. She offers examples from Finnish, Arabic (e.g. names of camels) and French and concludes that 'all present the translator with, on one level, an untranslatable problem' (ibid, p.39).

Similarly, translation theorists have defined untranslatability bearing in mind linguistic and cultural differences between languages. Yet the only one, as claimed by Bassnett (ibid), who does not discriminate between linguistic and cultural untranslatability is Popovič. Bassnett introduces linguistic untranslatability as existing when there is a lack of SL connotative or denotative representative elements in the TL, whereas she defines cultural untranslatability which surpasses the 'purely linguistic' as:

> A situation where the relation of expressing the meaning, i.e. the relation between the creative subject and its linguistic expression in the original doesn't find an adequate linguistic expression in the translation (ibid, p.42).

By quoting Popovič's cultural untranslatability, Bassnett shows how he integrates language with culture. Cultural untranslatability thus means that the cultural context where we use the language to express meanings in the SL does not exist in the TL. A sentence such as "هي لا يمكنها الزواج به لأنه أحد محارمها" (hiya lā yumkinuhā azzawāju bihi liʾannahu ʾaḥadu maḥārimihā) is so religiously and culturally loaded that it will not be accurately translatable. Any translation such as "She can't get married to him as he is one of her guardians/ protectors, or because of a taboo, incest", and the like would be unacceptable in the English language culture. The concept of *maḥram* (محرم) does not

exist in the TL culture and needs to be explained. *Maḥram* (محرم) is a word used for religious reasons to describe a man who can never get married to a woman, examples being her father, brother, or son; and it is used also to describe her husband. This word with its different cultural contexts and usage in the SL (حرمة دائمة أو مؤقتة cannot get married permanently like her step-father, or temporarily like her brother-in-law) does not exist in the TL culture, i.e. English.

Turner (1997, x) argues that untranslatability appears in two levels of language use; 'the aesthetico-linguistic and the religio-philosophical'. Barnstone (1993, p.43) agrees with Turner by adding the 'philosophical and religio-political' reasons for 'rejecting the possibility of translation'. He discriminates between two levels of meaning: firstly, the aesthetic meaning used in art and secondly, the expressive meaning used for other semiotic purposes. For him, a full transmission of both kinds is impossible. Barnstone puts it as follows:

> An interesting and logical corollary to the idea of perfect translatability is that one should justly bring perfect "readability" to a perfect translation.
> […] Pragmatically, while absolute translatability is impossible in the same way that a perfect act of reading is unthinkable, some degree of translatability, whatever the languages and problems, is always possible (ibid, p.47-49).

It is clear that Barnstone's argument about translatability and untranslatability depends not only on the text itself but also on its readership. Nevertheless, there is always an invariability of meaning in translation.

In fact, reproducing the ST writer's style is a tremendous task for the translator and sometimes is impossible (Carl and Buch-Kromann, 2010; Moreton, 2010; Zhi-min, 2010; Steiner, 1998; Chesterman, 1997). Steiner (1998) disagrees with those who negotiate translation validity, i.e. advocates of untranslatability. He asserts that, although translation can never be perfect, it has always been a means of understanding. He mediates the two extremes of translatability and untranslatability by insisting on

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clarifying 'the degree of fidelity to be pursued in each case' (Steiner, 1998, p.264). He, therefore, insists on predetermined criteria by which a TT is considered a representation of a given ST; from a translation that aims at communicating the gist of the ST, to a literal word-for-word translation.

To sum up, translation can never be perfect but, to some extent, is valid. The translator, as Bassnett (2002) maintains, is the one who supposedly decides how to manage the process. Although publishers or editors may alter the final product, the translator's choice of equivalent TT among the alternative expressions offered by the TL will determine the possibility of translation in the first place.

2.5 Translators' ideology and axiology

Translation scholars such as Hatim and Mason (1997; 1990), Baker (2006), Munday (2007a; 2007b), and House (2008) have shown how translators are not passive mediators in the translation process. Translators' intervention varies from a slight deviation in the interpersonal meaning to a determining alteration of the ideational meaning of the ST (Hatim and Mason, 1997; House, 1997).

Broadly speaking, there are two points with which we ought to be concerned in studying the translators' intervention into the TT: ideology and axiology. Since being first coined by Antoine Destutt de Tracy (1754-1836) to refer to 'the science of ideas', the term ideology has acquired different meanings that are in most cases contingent on political frames (Al-Mohannadi, 2008, p.529). Ideology has certainly not been absent from linguistics. Hodge and Kress (1993; 1979), Fairclough (2003; 1992) and Simpson (1993) all scrutinize the relationship between ideology and language. Simpson puts it thus:

> From a critical linguistic perspective, the term normally describes the way in which what we say and think interacts with society. An ideology therefore derives from the taken-for-granted assumptions, beliefs and value-systems which are shared collectively by social groups. And when an ideology is the ideology of a particularly powerful social group, it is said to be *dominant*. (Simpson, 1993, p.5, italics in original)

For Simpson, a group of people shares the same ideology when certain beliefs and values determine how they view the world and are reflected in their choices of linguistic forms from the available language system. In other words, ideology is a 'systematic body of ideas, organized from a particular point of view' and manifested in language use (Hodge and Kress, 1993, p.6). Ideology thus affects language as a social practice. Equally important, language has an effect on ideology, as stressed by Hodge and Kress:

> Language is an instrument of control as well as of communication. Linguistic forms allow significance to be conveyed and to be distorted. In this way hearers can be both manipulated and informed, preferably manipulated while they suppose they are being informed. (ibid)

Axiology, on the other hand, refers to the individual use of language to evaluate and negotiate a matter within the social/ideological context (Grant, 2007). Grant (ibid, p.54) states that '[s]ocial communications are a complex tension between dominant cultures and ideologies and the uniqueness of selves'. This means that a speaker may confirm, reject, interpret or question the long-held beliefs and values in the society. Hence, axiology is the 'subjective aspects of beliefs and values' that are visible in one's own discourse (Beaton, 2007, p.274).

Ideology and axiology play a role in the translator's choice of a linguistic form amongst other alternatives while translating from one language into another (Munday, 2012a; 2008b; 2007a; 2007b; Al-Mohannadi 2008; Beaton 2007; Bassnett 2005; Carbonell 2004; Hatim and Mason 1997). Studies show that such manipulations are not confined to religious, political, or literary discourse (e.g. Faiq, 2004; Calzada Perez, 2003), but also found in what is believed to be a more objective discourse such as

academic, journalistic, scientific and legal texts (see Cunico and Munday, 2007). As an example, Baker (2006, p.105) shows how 'translators and interpreters can and do resort to various strategies to strengthen or undermine particular aspects of the narratives they mediate, explicitly or implicitly'. She stresses that such strategies (e.g. labeling, see Section 5.1.1) indicate the translator's own narrative position as either with or against the existing ST ideology, which is an ethical issue that needs to be considered (cf. Séguinot, 1988).

The discourse model which Hatim and Mason (1997; 1990) present is mainly an eclectic approach to translation and text analysis. However, their model employs SFL (i.e. discourse variables: field, mode and tenor; see Introduction) and is successful in revealing translators' ideological shifts (cf. Munday, 2012a, p.17). It proposes procedural starting points to help the translator analyze the ST and compose its equivalent TT by determining the best choices among various options within the elements of discourse. To illustrate how this works, they analyze an extract from a historical text on Mexico, which is translated from Spanish into English and published in the UNESCO *Courier* (Hatim and Mason, 1997, pp.15-17):

Sample 2.1
1 The greatest and most tragic clash of cultures in pre-Columbian civilization was recorded by some of those who took part in the conquest of Mexico.
2 Hernán Cortés himself sent five remarkable letters (*Cartas de Relación*) back to Spain between 1519 and 1526;
3 and the soldier-chronicler Bernal Díaz del Castillo (c. 1492-1580), who served under Cortés, fifty years after the event wrote his *Historia verdadera de la conquista de la Nueva España* ('True History of the Conquest of New Spain').
4 The vanquished peoples also left written records.
5 A manuscript dated 1528, now in the Bibliothèque Nationale in Paris, recounts in Nahuatl, the language of the Aztecs, the traumatic fate of the Indians.

Hatim and Mason demonstrate how this text establishes its texture and structure via cohesion (additive conjunctions: *and, also*) and coherence (sentence 1 sets the scene for the following sentences 2-5). In addition they scrutinize the relationship between the text

and its context, and suggest that all language users rely on three dimensions: the communicative, the pragmatic and the semiotic (Hatim and Mason, 1997, pp.17-21). The three dimensions work as follows:

First: The communicative domain is important in determining the register membership or what they termed situationality. Situationality means 'the way text users interact with register variables' (ibid, p.20), i.e., the field (words such as *civilization*, *recorded* and *conquest* indicate that the text is historical writing), tenor (formal) and mode (written to be read).

Second: The pragmatic domain helps users to derive the underlying message which they call intentionality. For example, Hatim and Mason show how writers of Sample 2.1 above used cohesion and coherence (*X himself sent …; and Y wrote… Z also left*) to achieve their goal: to assert/substantiate the given information.

Third: The semiotic domain aids text users in relating the text or its elements (semiotic signs) to other previously encountered texts in the cultural context (intertextuality) and hence comprehending its function properly. The intertextual reference, they maintain, could be to the socio-cultural objects and/or socio-textual practices. Hatim and Mason define socio-cultural objects as things that 'are conventionally recognized as being salient in the life of a given linguistic community, often reflecting commonly held assumptions' (ibid: 18). They cite, for instance, the use of 'pre-Columbian' vs. 'pre-Montezuma' as revealing an assumption that 'the arrival of a European is seen as the main historical milestone' (ibid). Intertextuality, for them, also refers to the socio-textual practices, i.e. the 'entire sets of rhetorical conventions' by which language users recognize different text-types (e.g. exposition, narration, and argumentation), genres (e.g. reports, articles, letters, etc.) and discourses (e.g. racism, sexism, bureaucratism, etc.) (ibid).

Most importantly, according to Hatim and Mason's model, the relationship between cultural and textual contexts is clearly stated:

> Cumulatively, all of the values yielded by the various domains of context referred to above contribute to and are shaped by the culture of a community. The trend of historical writing to which the producer of Sample 2.1 subscribes, for example, may be seen as a cultural manifestation in its own right, with its own ideology, aims and assumptions. (Hatim and Mason, 1997, p.22)

They go on to suggest:

> The professional expert as a member of such an institution tends predominantly to use particular genres (e.g. the review of events), particular texts (e.g. the narrative) and particular discourses (e.g. the authoritative) as vehicles through which to promote the ideas and ideals of the institution in question. (ibid)

In this way they link texts to people's cultural and ideological background and to their communicative purpose. Furthermore, Hatim and Mason highlight the significance of 'the actual words finally chosen in the composition of the text' (ibid, p.23). For example, within field, people generate ideational meaning via the choice of transitivity structure; that is, the way they arrange processes, participants and circumstances in the clause reflects their view of reality (ideology). In sample 2.1 above the passive structure in the first sentence 'has the effect of making more salient the notion of the clash of cultures and in the process deflecting attention from the true agency of some of those who took part in the conquest' (ibid). Similarly, tenor is realized through predominant declarative statements, i.e. choices of mood, associated with 'modality of conviction' as in 'X sent… and Y wrote', which create social distance between the text's producers and receivers. Finally, the realization of mode through the thematic progression in sentences 2-4 *Hernán Cortés >> Díaz del Castillo >> the vanquished people,* preceded by the passive sentence 'supports the format of setting a scene and providing details' (ibid).

One more criterion is added to the text by Hatim and Mason's (1997, p.26) model that links texts to their readership, and this is called stylistic informativity. Informativity 'concerns the extent to which a communicative occurrence [a text or an utterance] might be expected or unexpected, known or unknown, certain or uncertain and so on' (ibid). According to this criterion, they label two types of texts: static and dynamic. The former is considered as 'expectation-fulfilling' and 'norm-confirming', whereas the latter is described as 'expectation-defying' and 'norm-flouting' (ibid, p.28). Moreover, they stress the importance of static and dynamic language use as 'key notions' in analyzing 'the translation process and the role of the translator as communicator' (ibid).

In terms of applying this model to translated texts, Hatim and Mason (ibid, p.145) assert that choosing between the two translation methods *(domesticating* or *foreignizing*) is ideologically supported (see also the translation from Arabic below). They have analyzed six translated texts of different genres and found that 'translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text' (ibid: 147). According to their model, this 'intervention', or 'mediation' as they call it, could be minimal, maximal, or partial mediation, they state (ibid: 146-63). For instance, Hatim and Mason interestingly use the same sample above (sample 2.1), highlighting the fact that it was a translation of a Spanish ST written by the historian Miguel Leon Portilla. They demonstrate how lexical choices of certain terms in translation indicate maximal intervention by the translator and 'presuppose diametrically opposed world views', as in *diviners* instead of *wise men*, *clashes >< encounters*, and *pre-Columbian civilization >< indigenous man* (ibid, p156). They also find that the ST uses the word 'memoria' five times, whereas the translation uses memory (2 instantiations), history, and knowledge of the past, and deletes it in one occurrence. Thus, 'memoria' as a cohesive device and a key concept in the ST lingua-cultural context loses its value in the TT (ibid). Moreover, Hatim and Mason (1997) stress that the TT

substitutes the inanimate themes of the ST (effort, memory, destiny) with human agents (Mexicans, they, the people) while depicting them as doomed passive actors. This shows that the ST and TT carry two different ideologies: 'destiny as personal commitment' vs. 'history as passive observation', respectively (ibid, p.157).

Researchers such as Al-Mohannadi 2008, Bassnett 2005, Faiq 2004 among others have investigated translations from Arabic into English and indicate ideological distortion and bias. The fact that these two languages are geographically and culturally remote from each other, in addition to the political conflicts of our own era, may contribute towards widening the gap between these two lingua-cultural contexts and ideological backgrounds. In their book *Language as Ideology*, Hodge and Kress (1993, p.195) explain how an Arabic phrase (ام المعارك) coined by Saddam Hussein in the Gulf War was literally translated in the English-language press as 'the mother of all battles'. Here, the choice of foreignizing entails an ideology of otherness: 'an aberrant version of patriarchal authority' (ibid, p.197). They maintain that the rendering is ideologically and linguistically acceptable in English. Similar informal phrases, such as 'The father and mother of a hiding' are used by English language speakers to indicate a relationship between 'size and importance' (ibid). However, this translation is an appealing parody of Iraqi ideology as a mother 'should not be a signifier of power, presiding over such masculine things as battles' (ibid). Hodge and Kress, furthermore, explore the potential of intertextuality of this translation into other TL texts:

1 'Hands up for the mother of all surrenders'
(*Sunday Times* Perth, 3 March, 1991: caption to front page photo of a large column of Iraqi prisoners with arms above their heads.)
2 'Abdul's white flag emporium – celebrate the mother of all surrenders.'
(*Playboy* July 1991, placard in a cartoon showing an Arab trader in front of a small booth in the desert.) (ibid, p.196, italics in original)

Unlike the implicit irony in *the mother of all battles*, the substitution of the term *battles* in the two entextualizations with *surrenders* shows an explicit sarcasm and the 'pro-war stance' of both authors (Hodge and Kress, 1993).

In the same vein, Bassnett (2005) examines Reuters' translation of a statement posted on an Islamist website and claimed to be a declaration from al-Qaida. The text was published in *The Guardian* and entitled 'Al-Qaida statement: the cars of death will not stop' (ibid, p.393). Bassnett argues that the choice of an old-fashioned phrase 'cars of death' instead of the everyday term 'car bombs' is significant. She adds that this text is 'a blend of different genres', i.e. political, religious, legal discourse, and was literally rendered 'introducing a discourse of other-worldliness' (ibid, pp.394-5). Arabic rhetorical conventions such as (a) vocation: '*O, Bush…O Islamic nation…*', (b) figurative language: '*As for tails of America…*', and (c) religious expressions: '*By the grace of God, he was killed*'… '*By God, Bush, you've fallen into a trap…*', were all faithfully kept in the TT, in addition to the use of within-the-text notes to explain unfamiliar words and expressions (ibid). Interestingly, Bassnett states the following:

> The translator's objective is to render the Arabic source into a form that is accessible to English language readers, and the criterion of accessibility leads to the occasional glossing of words that might be unfamiliar. But it does not lead to discursive shifts that might transform the rhetoric into something more immediate or more explicitly familiar, and because of this the text reinforces the stereotype of the fundamentalists as in direct conflict not just with a particular political enemy, but with modernity itself. (Bassnett, 2005, p.395)

For her, such language of translation reinforces a distorted ideology about Central Asia in the West. On reviewing a vast amount of cultural and literary writings, Bassnett concludes that this worldview is developed '*by centuries of textual anxiety about Central Asia, a region perceived as a cradle of savagery and anti-modernity since the Middle Ages*' (ibid, p.393, italics in original). More importantly, she asserts that such social/ideological background affects the translator's perception of the TT readers'

expectations and hence the choice for the strategy of translating (see also Munday, 2008b, p.49). Bassnett finally suggests '*that there are historical, extra-textual reasons that determine the choices available to translators in this context'* (Bassnett, 2005, italics in original). Other researchers agree with her that factors such as editors, skopos, translation norms and marketing policies may exert their forces on the translator (Nord, 1988/2005; House, 1997; Hatim and Mason, 1997; Toury, 1995), though this is not the case in this study (see Section 1.6).

Al-Mohannadi (2008), in her article 'Translation and ideology', investigates the translator's ideological mediation in translating Bin Laden's first speech following the events of September 11. Underpinning the differences between Arab-Islamic ideology and that of the West with their relation to translation, Al-Mohannadi comments:

> [T]he nature of discourse within Western countries and the Arab/Islamic world and between the two has changed owing to the increasing secularization of social practices in the West. Consequently, translation as an overt form of direct mediation has become visibly and often suspiciously implicated in shaping this discourse, whether in terms of the choice of what gets translated by either side or of the choice of translation strategies to embed the discourse within specific ideological contexts. (ibid, p.352)

Thus she asserts that each discourse reflects the ideology of its speakers. She (ibid) further illustrates the point with examples from Arabic and Western media regarding the Arab/Israeli conflict (e.g. *Intifada* vs. *disturbances of the peace*) in which each group refers to the same event from a different point of view (see Fairclough, 1992; see also Section 5.1.1). Al-Mohannadi (2008), using Hatim and Mason's discourse analysis model, compares the translations of Bin Laden's transcribed speech[4] on the BBC[5] and CNN[6] websites, and finds the following:

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[4] http://www.aljazeera.net/news/asia/2001/10/10-7-15.htm.
[5] http://news.bbc.co.uk/hi/english/world/south_asia/newsid_1585000/1585636.stm.
[6] http://www.cnn.com/2001/WORLD/asiapcf/central/10/07/ret.binladen.transcript/.

1. Although Bin Laden's speech was first and foremost directed to America, the CNN's translation is noticeably shorter than the BBC's. This indicates the probability of 'an ideologically-motivated attempt to change or obscure the message' (Al-Mohannadi, 2008, p.535).

2. The typical Islamic introduction of Bin Laden's statement, which is first used by the Prophet Muhammad and then continuously by Muslim preachers, is clearly manipulated in CNN's rendering:

> **BBC**: Praise be to God and we beseech Him for help and forgiveness. We seek refuge with the Lord of our bad and evildoing. He whom God guides is rightly guided but whom God leaves to stray, for him wilt thou find no protector to lead him to the right way.
> I witness that there is no God but God and Mohammed is His slave and Prophet.
> **CNN**: Thanks to God, he who God guides will never lose. And I believe that there's only one God. And I declare I believe there's no prophet but Mohammed.

The BBC translation uses the style of the English King James Bible translation (*Praise be to God, wilt, thou*), which thus attempts to solve the problem of intertextuality (see Dickins et al, 2002, p.141). In addition to shrinking the text, the CNN version, on the contrary, flattens the discourse by rendering it into standard English (*Thanks to God, he who God guides will never lose*). A pivotal example is the translation of the testimony of Islam in the CNN text that alters the meaning of the whole sentence (*And I declare I believe there's no prophet but Mohammed*). This translation contradicts one of the basic principles of Islam that Muhammad is the last prophet and his religion is the final, but not the only one (see Section 3.2 on religious discourse). Such a translation, produced either intentionally or unintentionally, 'has implications, whether religious, political or cultural, and would result in more hatred between religions' (Al-Mohannadi, 2008, p.536).

3. The BBC's version reflects Bin Laden's positive attitude, whereas CNN's translation employs neutral and/or negative terms (e.g. *When Almighty God rendered successful* vs. *when God has guided, a convoy of Muslims* vs. *a bunch of Muslims*). The choice of expressions in each translation evidently shows different authorial stances (see Section 5.1.2).

4. Omission is a strategy that is used by the CNN translator, which tones down the emotional effect of the ST discourse. For example, Bin Laden's metaphorical expression in which he justified his attack is literally translated in the BBC's version, describing aggression against the Islamic nation (*Its sons are being killed, its blood is being shed, its holy places are being attacked, and it is not being ruled according to what God has decreed. Despite this, nobody cares*), yet is summarized into one sentence in CNN's (*Sons are killed, and nobody answers the call*). More interesting is the 'harmless picture' of Israeli military actions in the CNN text in comparison with the accurate translation of the BBC (*Israeli tanks going to Jeanine, Ramallah…* vs. *Israeli tanks and tracked vehicles enter to wreak havoc in Palestine, in Jenin, Ramallah…*). The deletion of the word *Palestine* (which is present in the ST) from the CNN version while keeping names of villages and towns also raises a question, as not all hearers/readers are familiar with these names (Al-Mohannadi, 2008, p.538).

5. Just as omission indicates the translator's intervention so too does addition, though it may not be easily explained. The CNN translator inserts some words in the TT such as *my* in *when they were attacked in my Nairobi*. In this case, it is not clear whether the translator has mistakenly recognized the final "i" in Nairobi as the possessive suffix " ي " in Arabic grammar, or it is a 'deliberate attempt to connect bin Laden to these attacks' (ibid, p.539).

6. Wrong equivalents of ST items are chosen, such as *humility* instead of *humiliation*, *Islamic countries* become *Lebanon*, and *Sudan* substitutes *Iraq*. The reason behind such mistranslations could be ignorance, time pressure, or an overall aim of shifting the focus of the ST to distract hearers/readers' attention.

Finally, Al-Mohannadi (2008) suggests that the BBC translation is more successful than CNN's in that it conveys both style and content of the message as accurately as possible. She also stresses the importance of taking into consideration the time pressure and translators' competence. Furthermore, Al-Mohannadi wonders whether CNN's version represents the norms of translation in America which 'would be open to the challenge of being more politicized, reflecting perhaps a degree of overconfidence that results in a rather immature sense of superiority when dealing with other languages and cultures' (ibid, p.540). Applying Hatim and Mason's (see above) model of discourse analysis, Al-Mohannadi was able to pinpoint ideological shifts in both ideational and interpersonal meanings of the ST. According to her, scholars as well as researchers should unearth the 'political, ideological and socio-cultural framework' before assessing any translation (ibid, p.541).

2.6 Summary of the key issues in translation studies

This chapter introduces the interdisciplinary approach of translation studies, locating this thesis within the pure, descriptive, product-oriented studies and translation criticism. The cultural turn in translation studies highlights the interrelationship among culture, language and ideology, and emphasizes the role of translators as mediators between two different realities. Cultural or linguistic gaps may pose difficulties and produce untranslatable texts. Translators, therefore, resort to various translation shifts to cope with such difficulties. However, shifts are not always obligatory or there to bridge a lingua-

cultural gap. Researchers, using key concepts of SFL as we saw in Hatim and Mason's model and Al-Mohannadi's study, have been able to identify ideological shifts that translators consciously or unconsciously opted for.

Chapter Three

Discourse, Genre and Translation

3.0 Introduction

The previous chapter discusses cultural approaches and key issues in translation that may affect the translation process, such as translatability, shifts and the translator's ideology. This chapter will particularly shed light on the process of translating Jewish, Christian, Islamic and Buddhist Scriptures, the challenges within this process, and the procedures implemented by translators to overcome these challenges. As the three monotheistic religions (Judaism, Christianity, Islam) are relevant to the scope of this study, it seems important to include a different religious structure such as Buddhism, which has a long history of translation, in order to investigate whether the translation problems encountered are the same or different. In parallel, the discussion will cover translations of Islamic discourse and biographies to unearth the nature and questions associated with such writing. Being a biography of a Prophet, the book under investigation in this study features religious discourse with instances of direct quotations and intertextuality that make it a hybrid of these various genres and discourses.

3.1 Translating Religious Texts

Scriptures and religious texts function as the backbone of a religion. They provide structure, clarity and a means of perpetuating the religion, and also enable the rapid proliferation and establishment of the religious beliefs. Keeping the scripture in a safe, accurate and comprehensible format has always been an essential aspect of ensuring the survival and the spread of a religion. Many sacred scriptures written in ancient languages

would remain incomprehensible to most readers without translation, thereby creating the need to translate them and thus make them accessible and suitable to the needs of various populations from various cultural contexts.

3.1.1 Torah translation

The Torah is the most basic and foundational religious book for Jewish people, and is also known as the Five Books of Moses or the Pentateuch (Greenspoon, 2005). It composes a part of the Old Testament of Christianity (see 3.1.2), and is known and acknowledged by Muslims too. The book is written in the Hebrew language, which many Jews across the world cannot understand. The Jews believe that translation is important for making human beings understand the Torah, which they believe contains divine truth. Thus the primary purpose behind the translation of the Torah was to propagate its teachings for people who did not speak or understand Hebrew, including the Jewish diaspora (Alpert, 1998/2001).

As observed by Alpert (ibid), one of the first references to Torah translation is found in the Bible itself. The word Bible is derived from *biblia*, a Greek term which means *book*. The Bible states that Jews who returned from Babylon, after their exile, could no longer comprehend Hebrew and thus they made the word of God plain and simple for instructing and guiding their own fellow Jews (ibid). Zogbo (2009) states that the first written translation of the Torah from Hebrew into Greek was done in Egypt, during the third century B.C. and was known as the Septuagint, or LXX for short. The aim was to help the Jewish diaspora around the Mediterranean to understand their book. Translators were believed to be inspired by God and the translation was considered as holy as its original (Schwarz, 1974, p.117). On account of several additions, omissions and copyists' errors, the translation was deemed unsatisfactory by the Jews; thus scholars such as Aquila and Theodotion produced revised versions in the second century C.E. (The

Anchor Bible Dictionary, 1992). For example, the Song of Moses in the Septuagint (Deuteronomy 32:43) was found to be 'longer by six verses than the Hebrew' (The Anchor Bible dictionary, p.1101). However, since then it has been used as a source of reference for both the Old Testament (OT) and New Testament (NT) (Schwarz, 1974; Zogbo, 2009). Hence, several other translations from Greek into Arabic, Armenian, Coptic, Ethiopic, Georgian, Old Latin and Syro-Hexaplar were made (The Anchor Bible Dictionary, 1992, p.1095).

Two other translations of the Torah into Aramaic before the advent of Christianity were also important, the first of which was known as 'Targum', pl. 'Targumim' (Alpert, 1998/2001, p.269). Targumim, thus, refer to the Aramaic version of the Torah which was read in the synagogue and its interpretation given orally by the 'meturgeman', or the interpreter/translator. They include the entire Hebrew bible, with the exception of Ezra, Daniel and Nehemiah (The Anchor Bible Dictionary, 1992, p.321). It is pointed out (ibid) that it is difficult to distinguish translations from exegesis in the case of Torah translation without comparing it to the Hebrew text. The interpretations, being a word or series of sentences, were attached to the main text following its overall structure. For instance, The Anchor Bible Dictionary (ibid) demonstrates that in Genesis the Hebrew text shows the following:

"The sons of Japhet were: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras."

Its corresponding text in the Targum (Psalms/Job) reads:

"The sons of Japhet were: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, *and the name of their provinces were: Phrygia, Germania, Media, Macedonia, Bithynia, Asia, and Thrace*." (ibid, p.329, italics in original)

This fact is also applicable to the translation of the Torah into Arabic, as done by Saadia (882-942). Saadia, being a Hebrew scholar, explained the syntax and grammar of Hebrew by drawing parallels with the Arabic language. The translation by Saadia is still used and referred to by the Yemenite Jews (Alpert, 1998/2001, pp.269-70).

The Targumim were done with the primary purpose of being guide books for postexilic Palestinian Jews, whose vernacular was Aramaic, for better understanding of the original text, as is mentioned in the Bible itself (see Nehemiah 8:8). According to Alpert (1998/2001), despite its translation the original Hebrew text was considered to be sacrosanct and was not open to any sort of emendations. The Targum, thus, provides a clear access to the meanings of the Torah, and was kept in Aramaic even when Arabic as a vernacular replaced Aramaic in the Middle East. Rabbis therefore imposed their own tradition on how the Targum should be used and which parts should be exposed to the public. They insisted on studying it side by side with its Hebrew source. The fact that it is not a 'freestanding translation' was also of great concern. According to Rabbinic principles the Targum, being an oral Torah, should be recited by a translator 'orally in public, while the reader had to read (and be manifestly seen to read) the Hebrew from the scroll' (The Anchor Bible Dictionary, 1992, p.330).

The second translation into Aramaic is known as the Masoretic Text (MT). A standard MT is composed of the letters (i.e. the Hebrew texts), the vowel signs, the accents, and the marginal notes (ibid, pp.597-8). It was primarily meant too for clarifying the recitation to the public and fixing the readings. It went through the process of editing; therefore, its standardization happened in the sixth or the seventh century (Alpert, 1998/2001, p.270). A complete edition of the Masoretic Texts was printed according to the best manuscripts to hand at Venice in 1524-25, and entitled 'the Second Rabbinic Bible' or the 'Bomberg'. It 'was the first edition resulting from a major effort of scholarship, and has been the basis of the traditional Jewish text ever since' (The Anchor

Bible Dictionary, 1992, p.599). This means, then, that the original text, had it been kept intact, is singular and divine, while the interpretations and exegeses are multiple and human. In fact, the Torah depended upon the understanding and interpretations of scholarly people in the Middle Ages, notably Ibn Ezra, Rashi, Nachmanides and others. Such commentaries were part of translations which were published in many vernacular languages such as Luther's translation into German and the Authorized Version in English. The commentaries could range from scholarly studies of the basic text to clarifications or analysis of the basic text. These commentaries were in-depth and offered alternative interpretations of the sacred text to the common reader (Alpert, 1998/2001). In fact, it is difficult to separate the translation history of the Torah (OT) from that of the Christian Bible as the latter contains the former, and any developments in either one will inevitably have an effect on the other (see also Section 3.1.2).

The examination of early translation theories and procedures applied to these texts shows that the main binary division of free and literal translation mainly prevailed in favour of the latter up to the early days of the twentieth century. Importantly, authorized versions are those which stick closely to Greek and Hebrew archaic language and structure (Zogbo, 2009). Though the Torah and the Hebrew Bible gain a huge benefit from translations of the Christian Bible (3.1.2), there remain some contradictions between Jews and Christians in translating sensitive theological terms and concepts, with Jews committing themselves to their own exegesis and Hebrew language (Greenspoon, 2005).

For instance, while translating these sacred religious texts, the biggest issue that came up was that of equivalence. The scholars began to debate amongst each other regarding which word meant what. There is a high degree of dissatisfaction among people regarding the words and their appropriate meaning. As an example, St. Jerome, who translated the first authorized version of the Bible into Latin, did not use the Septuagint or any Latin version of the OT as ST for his translation. Instead, he went directly to the

Hebrew text and translated directly from it (Schwarz, 1974, p.125). Jerome rendered the word *almah* as the word *virgin*: 'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel' (Isaiah 7:14). But, in the modern world, scholars and translators know and understand the word *almah* as meaning a young woman who has the potential to be a mother. Thus, it is obvious that the meaning of the above verse completely changes if the word is translated as *virgin*. Many people and scholars in modern times claim this Bible version to be mistranslated, even though it seemed to have gained finality amongst the followers of the faith (Alpert, 1998/2001, p.271).

Another major controversy which surrounds the translation of the Hebrew Bible is over the name of God. As an example, the name of God as mentioned in the Old Testament is a matter of debate and contest amongst the people. In the Pentateuch, the name of God is referred to as *Yod*, *Heh*, *Vav*, *Heh* or the *Tetragrammaton*. These words are not pronounced as they are written, and their actual pronunciation is '*Adonai*'. The word is translated in the Septuagint as *Kyrios*, in English as *Lord* and in Latin as *Dominus*. And much later in time, when a translation of this Hebrew text came into existence, nobody knew the real pronunciation and it was mistakenly pronounced as '*Yehovah*' and came to be written as *Jehovah* in English. Thus, in the Old Testament, the name of God was finalized as Jehovah. The scholars and assessors of the text argue that this is not correct as it is misunderstood from the original text. This muddling occurred because of the mistranslation of text during years of interpretation by various scholars (ibid).

In addition to the aforementioned conflicts, opaque expressions of ancient texts, root repetitions of certain lexis that maintain cohesion and the rhythmical effect of Hebrew sounds add more difficulties to the translator's endeavor. Thanks to the theory of translation proposed by Nida and Taber (1969) in Biblical translation projects (see Bible translation below), modern translations of the Hebrew Bible, from the middle of the

twentieth century onwards, adopt functional equivalence in terms of Nida's approach, which results in more comprehensible texts. The major stylistic features of coordination or the omnipresent conjunction '*and*' (Hebrew: אֶת; Greek: kai; Arabic: و) in Semitic texts and old translations where formal equivalence was sought are now converted into subordination and thus a more natural English text format (Greenspoon, 2005, pp.56-63).

3.1.2 Bible translation

With the advent of Christianity, its documentation was recorded in Greek and soon translation got started. Soon after Christ, Christianity also faced the need for translation of the Bible into various languages for the purpose of disseminating the religion. The Bible is thus the sacred text of Christianity and is composed of the Old Testament (the Hebrew Bible), the New Testament (twenty-seven books written in Greek 50 years after the death of Jesus) and the Apocrypha (twelve books which are found in the Greek Septuagint but not in the Hebrew Bible) (Nida, 1998/2001, pp.22-3). Amongst all the religious texts that have been translated, the Bible is by far the most extensively translated book, having been rendered into 2009 different dialects and languages (ibid). Furthermore, Bible translation gains added importance when viewed in the light of its role in the standardization and evolution of the various languages followed across the globe (Zogbo, 2009).

Naudé (2010, pp.88-9) abridges the history of Bible translation into four periods, calling them 'Great Ages'. According to him, the First Great Age lasted from the second century BCE to the fourth century CE. The target languages of translation were Greek (the Septuagint/ LXX) and Aramaic (the Targum and the Masoretic text), which were intended to serve Jews. The period of time starting from the fourth century CE to 1500 is labeled as the Second Great Age. Translations were carried out by Christians in Palestine and the Roman Empire. The target language was Latin and the significant contribution of

this era is 'the Christianising of the Hebrew source text', i.e. new interpretations were elicited from the OT (Section 3.1.1). St. Jerome's translation, the Vulgate, is the most important product of this second phase. The Latin Christian community of that time found many discrepancies in the manuscripts of their Latin Bible, *the Vetus Latina*. Therefore, Pope Damasus, in an attempt to establish an authorized translation, asked St. Jerome to carry out this project (Schwarz, 1974, p.119). St. Jerome declared not only disagreement, but also some covered truths in the translations of the OT. He, for instance, observed that the good news of 'the coming of the Christ' was not translated in the Septuagint, which was used as the source text for the Latin versions (ibid, p.124). Hence Jerome, as commissioned by the Pope, produced a new Latin translation directly from the Hebrew text, which led to objections from other scholars such as St. Augustine. Nevertheless, the Vulgate soon 'became the authentic text of the Church' (ibid, p.137).

Protestants led the translation movement of the Third Great Age between 1500 and 1960 CE into vernacular languages (English, German, Spanish… etc.). The translations were done literally. The concern was to make these texts available in the vernacular languages so that the common people could easily understand them. Products of this era include the King James Version (also known as the Authorized Version) in English and the Luther version in German, among others (Naudé, 2010). This era witnesses the great confrontation between the Humanist movement and the Protestant Reformation on one side, and the Catholic churches on the other. Corruption and the controlling of people's financial, social and political lives by the Church paved the way for the reformers' ideas. Martin Luther, a German monk, humanist and philosopher, in his translation (of Romans 3:28) indicated that salvation could be won only through one's own faith - which openly attacked the long-held tradition of Catholic churches that people should maintain a good relationship with God via obeying the clergy and doing good deeds (Casanova, 1999/2007, pp.48-50). The reformers' work led to a real conflict (the

Thirty Years War) with the Catholic Church, which then started to lose its power. Other factors such as the Scientific Revolution and political endeavors, aided by the invention of the printing press, contributed significantly to the dissemination of reformation ideas and the outbreak of the war. This religious and political war was ended in 1648 by the Treaty of Westphalia, and the Protestant Christian community has fractured into different sects since then (Kreis, 2002/2010).

Finally, the Fourth Great Age, according to Naudé, is designated as running from the end of the third age up to the present moment, and is a turning point in the philosophy and history of Bible translation. He maintains that this age 'shows the unprecedented attempt on the part of the Jewish, Catholic and Protestant communities in the United States and Great Britain to cooperate interconfessionally' (Naudé, 2010, p.289). The goal of the translation has shifted away from focusing on forms towards the communicative functions. The American Bible Society (ABS) with its leading figure Eugene Nida played a central role in developing new trends in translating the Bible. Having gained his PhD in English Syntax in 1943, Nida enrolled in the ABS as a staff member. In 1946, he published his book *Morphology: The Descriptive Analysis of Words*, and then founded *The Bible Translator* journal under his own editorship. Nida also succeeded in arranging collaboration between the United Bible Society and the Vatican, starting from the 1960s onwards (American Bible Society, 2013). His co-authored book with Charles R. Taber, *The Theory and Practice of Translation* (1969), added more weight to the receptor language and dynamic equivalence in order to produce a natural, meaningful translation that functions as its original. This era is also called 'the missionary centuries' (Nida, 1998/2001, p.23).

Concerning religious text translation in general and Bible translation in particular, Nida and Taber's (1969) approach to translation is, to a large extent, linguistic. It incorporates semantics, pragmatics and sociolinguistics. In their theory, Nida and Taber

differentiate between two types of meaning: referential and connotative. Referential meaning is the dictionary meaning that considers 'words as symbols which refer to objects, events, abstracts, [and] relations'. Connotative meaning, on the other hand, is the affective meaning which perceives 'words as prompters of reactions of the participants in communication' (ibid, p.56). Drawing on Chomsky's (1966, 1972) theory of generative grammar, they postulate two systems of translating. The first occurs on the surface structure dealing with universal features of languages (e.g. nouns, verbs, adjectives). The second type, which is the scope of investigation in translation studies, occurs on both deep and surface structures when languages differ in constructing meanings. This second system consists of three phases: analysis, transfer and restructuring (Nida and Taber, 1969, p.33). They demonstrate the whole process in the following diagram:
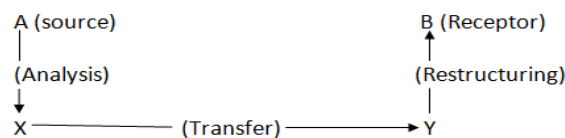
Figure 3. 1 Nida's Translation Model (Nida and Taber, 1969, p.33)

In this approach ambiguity is seen as a natural trait of language which has resulted from differences between languages in building up their 'elaborate surface structures', and which can be resolved by 'back-transformation' which is 'the analytic process of reducing the surface structure to its underlying kernels' (Nida and Taber, 1969, p.39). Through this process, a translator, as they suggested, will be able to construct dynamic equivalence (later termed functional equivalence) in the target language.

According to their approach, for example, an archaic expression '*girding the loins with truth*' which is found in the Revised Standard Version can be communicatively rendered into '*stand ready, with truth as a belt tight around your waist*' as in the Today's English Version. Furthermore, if the image of the belt as a defense tool does not exist in

the target language/culture, a direct translation like '*always be ready to defend yourself with the truth*' is possible. Explicitation is also acceptable with regard to where to keep the 'truth' as it may be expressed differently from one language to the other. Thus, the phrase might be translated as '*always keep the truth of God in your heart/mind/liver, being ready to defend yourself*' (Zogbo, 2009 pp.24-5). Zogbo (ibid, p.25) weighs up this approach and states that its importance lies in giving 'translators the freedom to make difficult theological concepts clear'; nevertheless, this freedom has led to the intervention of 'theological and other ideological biases'.

Bible translation was also developed and reached the far ends of the world through the collaborative work of the Summer Institute of Linguistics (SIL) and its sister body the Wycliffe Bible Translators. William Cameron Townsend, an American missionary to Guatemala who worked with Maya people, founded both organizations. He established the first summer training course of SIL in America in 1934 with the aim of documenting minority languages and translating Scriptures when he found that Cakchiquel Indians could not recognize the Spanish Bible that he provided them with (SIL International, 2015). In 1942, Townsend founded Wycliffe Bible Translators for the same purpose, and they have grown quickly into different branches spreading all over the globe. The two organizations nowadays are cooperatively training linguists and translators in order to make the Scriptures accessible to all mankind. They have translated the New Testament into 745 languages so far, and are working towards covering all languages on earth by 2025 (Wycliffe Bible Translators, 2013).

Researchers interested in Bible translation investigate linguistic problems and find that translators usually face difficulties in rendering idioms, rhetorical expressions, figurative speech, precise texts with multiple readings, and direct and indirect speech, in addition to managing paragraphs and length of sentences (Nida, 1998/2001; Kirk, 2005; Şerban, 2005; Zogbo, 2009). Equally important, cultural features (see Chapter 5, Section

5.1.1) such as ecology, material culture, social culture, religious culture and linguistic culture are found critical when translating the Bible (Nida, 1961; 1975).

Callow, another analyst of Bible translation, identifies factors that affect the discourse type and need to be taken into consideration by translators as follows:

1. Personal orientation: the use of first, second, or third person in narration, exhortation, explanation, etc;

2. Sentence length;

3. Involvement of narrator and of person addressed, and

4. Conversational discourse: the embedded dialogue in narrative or argumentative discourse (Callow, 1974, pp.14-18).

Regarding all these factors, Callow (ibid) suggests that the translation should sound natural, i.e. meet target readers' expectations and convey an accurate meaning of the original message matching its exegesis. Similarly, Nida maintains that the following techniques are applied implicitly or explicitly to overcome translation difficulties:

(a) the use of scholarly Greek and Hebrew texts;

(b) interpretations based on the best scholarly judgement;

(c) renderings that will be aurally intelligible and acceptable for the intended audience and the presumed users of the text;

(d) the incorporation of background information into notes, introductions, and word lists rather than leaving out such information or putting it into the text. (Nida, 1998/2001, pp.27-8)

This list of four techniques nearly reached a consensus among most translators around the globe, he states (ibid). Recent Bible translation projects have taken into consideration not only 'the context and influences' of the renderings, but also 'the sociocultural, organizational, textual and cognitive' frames of reference that play a pivotal role in

understanding the text (Zogbo, 2009, p.26). Audience is also of importance in the business of translation, and thus new discourse orientations challenge the expectations of the 'privileged and powerful' western white males. Thanks to 'our post-colonial, post-modern, and now post-apartheid era', Bibles with post-colonialist, feminist, liberationist and Africanist discourse are produced and distributed (Yorke, 2000, p.116; Gentzler, 2001).

3.1.3 Buddhist scripture translation

Buddhists in the East were also busy translating their texts into different languages. Siu (2008) writes that translations of Buddhist scriptures can be traced back to the first and second century CE, and they include translations from Sanskrit and different Central Asian languages into Chinese. Since its inception, Buddhism has had a 'far-reaching' impact on the Chinese culture, tradition and political life (Zürcher, 2007, xvii).

Buddhist scriptures in Chinese literature are called 'tripitaka', i.e. the three baskets, and are of three types: 1) Sutra includes the law and basic teachings as stated by Buddha, 2) Vinaya refers to the collections of rules prescribed for Buddhist monks, while 3) Sastra means the commentaries written on the Buddhist doctrine and sutras by religious men (Siu, 2008, p.36). Siu (ibid) divides the history of translating Buddhist scriptures into two vast eras, namely, old era and modern era, and describes them as follows:

Firstly, the old era extending from the second to the nineteenth century CE has three phases. The first phase, according to Hung and Pollard (2009), lasted from c. 148 to 265, the following one lasted from c. 265 to 589, and the last period was from c. 589 up to 1100. The era between the twelfth and the eighteenth centuries witnessed no significant progress in Buddhist translation due to 'the decline of Buddhism in India as

well as a change in government policy' (ibid, p.367). In addition, Christian missionaries led translation activities between the sixteenth and the nineteenth centuries.

Translation processes for the Buddhist scriptures, in all the three phases of the old era, were carried out by group work. Each group had a leader, usually a monk, and assistant translators. Chief translators such as Kumārajīva (344-413) and Xuanzang (602-664) were prominent group leaders. They gave public speeches and provided oral explanations for their translations while assistants and/or students were writing them up. The group normally included members of the royal family and government officials in order for them to monitor and support the work. Translated texts served the exact functions of their sources and were used in recitations of Buddhist rituals (Siu, 2008, pp.36-7). These early translations most probably gained their high status because of the fact that monk-translators of that time were highly respected and believed to have 'superhuman abilities', such as speaking to animals and telling fortunes (Cheung, 2006a, p.50).

The problems of translating early Buddhist scriptures can be summarized in three points. First: the earliest monks, being foreigners who knew little or no Chinese, were helped by their students and laymen to produce TTs which were full of mistakes and difficult to be understood. This was a result of applying the literal translation method to the ST, which was believed to be sacred and should be kept intact (Cheung, 2006b, p.91; Hung and Pollard, 2009, pp.366-8). Second: most Buddhist scriptures were transmitted orally with some interpretations which 'often appear to have crept into the text' (Zürcher, 2007, p.31). Finally: researchers state that though translators in the later phases of this era were confident and tended towards free translation approaches while correcting errors, it is not clear which source texts they used for their translations, as most of the early Buddhist tradition was not written but recited by monks (ibid, pp.29-30; Hung, 2005, p.47).

The beginning of the modern era is then marked by the dawn of the nineteenth century when the translation was refreshed again. The European invasion accompanied by the fall of the Chinese empire, the Qing Dynasty of 1644-1912, led to a mutual interest in languages and cultures (Hung and Pollard, 2009, p.369). The translation process in this era is managed by each translator independently, researchers and monks alike. Two translation strategies are applied; revision and then translation (Siu, 2008, p.40). First, translators revise different versions of the same text along with its Buddhist script. The aim is to identify any missing parts and amend the source text before commencing a translation project. Secondly, by referring to other translations in different languages and/or the series of comments, translators get a comprehensive overview of their project and start working on it.

The difficulties of the modern era's translations lie in the fact that, though translators start with an introduction in which they explain their methods and key concepts to bridge the gap between readers and texts, their translations tend to be literal, as stated by Siu (ibid). For example, translators insert some 'marks' (e.g. an asterisk) and different kinds of 'brackets' within their new TT in order to emulate the structure of the ST. Sentences as well as paragraphs are deleted to avoid extensive repetition. Furthermore, instead of looking for semantic equivalents of Buddhist religious terms, translators borrow the transliterations from classical Chinese. Translated texts of this era do not attain the same sanctity as the original and only work as aids to comprehension (Siu, 2008, pp.40-1). This might indicate a shift in the skopos, i.e. purpose, of the TT in the modern era (see Section 4.1.1).

This modern era affected not only the East but also the West. Missionary work started to help the Buddhist diaspora and new converts with understanding the Dharma, i.e. Buddha's teachings; alongside this was the curiosity aroused in Westerners to study Buddhism from the first half of the nineteenth century (Crosby, 2005). Crosby (ibid)

investigates Buddhist studies and finds that certain obstacles hinder the development of such studies in the Western culture. These factors can be summarised as follows:

1. A minimum of four languages (Chinese, Sanskrit, Pali and Tibetan) need to be acquired by the researcher in order to gain access to the source text.

2. A huge number of 'religious technical terms' have 'no equivalents in English'.

3. Being prolonged, repetitive, and highly sophisticated, genres such as 'developed doctrinal or philosophical texts, monastic literature and ritual texts' do not attract translators.

4. Publishers as well as translators have more interest in literary genres such as poetry and narrative prose, which explains why sutras are well represented in the West.

5. Some source texts include expressions that are regarded as taboo by the translators, or labelled by Buddhist scholars as secrets and therefore not suitable for publishing and general distribution. (ibid, pp.45-9)

Crosby (2005) concludes that linguistic gaps increase the cultural gap between languages and cultures which are remote from each other. In consequence, so many religious teachings will remain hidden. In the same vein, Siu (2008, p.41) indicates that Buddhist scripture translation in the West reaches the same impasse as in the East. In addition to the selective process of translation, technical terms are rarely translated but rather are mainly transliterated into Western languages. To overcome such difficulties, Siu (ibid) suggests that researchers should make use of digitalized scriptures and online dictionaries, and proposes a computer system that integrates different types of Computer-assisted translation (CAT) tool which enable the translators to access whatever they need in one step. The system provides the user with a word-for-word translation of the text. It also translates the text intersemiotically through converting Buddhist words into sounds,

images or videos. Furthermore, the system allows the translator to access digital and bilingual scriptures along with electronic dictionaries in one application. Such an integrated system will facilitate the translators' work and ease the uphill struggle faced when translating scriptures (ibid, pp.42-44).

3.1.4 Qur'an translation

The Qur'an is the sacred text of Islam and is generally regarded as being outside the realm of translation by theologians in most of the schools of Islamic law (Hussein, 2006; Al-Qatan, 2000). Compared to the aforementioned religions, in Islam and the translations of the Qur'an we find a different belief, understanding and trend here. In the words of Mustapha (2009, p.225), the 'importance attached to the Qur'an stems from the belief that it contains, verbatim, the Word of God'. Hence Muslims see the Qur'an as a miracle which is inimitable, and consequently set highly strict conditions for translating it.

The word *Qur'an* is a noun derived from the basic form of the verb قرأ (*qaraʾa*) in Arabic, which means "read".[7] This book was disclosed to the Prophet Muhammad progressively over 22 years (610-632) by the Angel Gabriel (Mustapha, 2009). As Muhammad was an illiterate prophet, the Qur'an was intended to be recited 'to a real audience' (Naudé, 2010, p.290). The Qur'an is composed of 114 *sura(s)* or chapters, with each sura containing a number of *aya(s)* or verses, and assigned a title, such as *An-nisa'* (The Women), *An-noor* (The Light), and *Yusuf* (Joseph).

3.1.4.1 Legitimacy and principles of Qur'anic translation

As the Qur'an is the holy book of Muslims which guides their worship as well as their daily conduct and they look at it as a heavenly unique miracle, it is not unexpected that

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[7] See Lisān Alʿarab. 1997. **5**, p.219.

the legitimacy of its translation underwent much controversy. Consequently, since Muslims believed the Qur'an to be the direct Word of God, its value resided in its actual language, Arabic, and this was much more than in any other language. Muslim scholars such as Abu Baker bin Al-Arabi (c.1075-1149) of the Maliki school, Ibn Hajar (c.1372-1448) of the Shaf'i school and Ibn Taymiyyah (c.1264-1328) of the Hanbali school, had a consensus view that a translation can be an interpretation or commentary for helping the reader to understand; however, the actual Qur'an would remain in Arabic, and to read and understand it one must learn and follow Arabic. They all rejected Abu Hanifa's claim that permits those who are unable to read Arabic to read a Qur'an translation in their indigenous languages and recite it in daily prayers (Al-Qatan, 2000, pp.329-31). Even though Abu Hanifa, the Iraqi scholar and the founder of the Hanafi school of Islamic Law (c.699-767), did not accept the idea of calling any such translation the "Qur'an" but saw it rather as a kind of "Dhikr" (remembrance of Allah), he withdrew his opinion later, adding credit to the other viewpoint (ibid; Al-Obaid, 2014, p.10).

Al-Tha'alibi (1933/2011, pp.32-63) explains in his book *Legitmacy of Translating the Noble Qur'an* how these scholars reached such a consensus. He reviews the evidences according to which theologians concluded that it is legitimate to translate the meanings of Qur'anic verses without considering them "holy" – which means, therefore, that they cannot be recited in Islamic rituals. All these evidences, as he stresses, were extensively discussed in Imam Al-Bukhari's (c.809-870) book[8], which is the second resource of Sharia (i.e. legislation) in Islam (see also Saleem, 2013). Al-Tha'alibi (1933/2011) maintains that, as all the aforementioned scholars (the Hanbali, Shaf'i and Maliki scholars) recognized the Qur'an to be the perfect and unerring Word of God, they also considered its translation to be the imperfect and erring words of the translator; therefore

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[8] Imam Al-Bukhari's book is entitled *Sahih Al-Bukhari*. He started writing it in c.831 and finished in c.847. It is composed of 9 volumes and includes only authentic sayings and traditions of the Prophet Muhammad.

no translation can ever acquire the sanctity or the divine nature of the original Arabic Qur'an.

Similarly, Al-Obaid (2014, pp.8-12) compares the opinions of scholars such as Al-Bazdawi, Az-Zaila'i and Az-Zarkashi in addition to those of the previously mentioned theologians. He asserts that according to these scholars' view any translation of the Holy Qur'an, whether word-for-word, literal, or merely interpretive, is neither called a Qur'an nor contains its ordinances. Furthermore, Al-Obaid (2014, pp.33-35) not only sets out the criteria for the translation, but has also listed the principles governing its acceptance as follows:

First, the translator should be a scholar or a person who is well acquainted with scholars' interpretations and their rules of interpreting the Qur'an. Secondly, the translation should be based on sound and comprehensive interpretations. In case of having different viewpoints, the translator should provide other opinions in footnotes. Thirdly, the translator has to indicate in the introduction of his work that, due to its unique nature, the Qur'an is untranslatable and that the translation cannot provide all possible interpretations of its meanings. It is also important to clearly state that it is not a freestanding translation and that those who want to understand the wisdom and hidden meanings of the Qur'an need to refer to the original Arabic text, as the translation can only convey some aspects of its meanings (e.g. polysemy, metaphorical expressions). Fourth, the translator must (a) have the prerequisite skills of mastering both source and target languages, and (b) avoid bias by translating the text according to his/her whim or belief which may contradict and/or distort the meaning of the original. Fifth, the translation ought to be entitled "The Interpretation of the Holy Qur'an in …", "The Translation of the Interpretation of the Holy Qur'an into …" or something similar, and never just "The Holy Qur'an". Finally, a panel of specialized scholars should referee any translation before giving it their approval.

3.1.4.2 Qur'an translations: from verses to the whole book

Although Muslim scholars throughout history have supervised activities pertaining to translation and attempted to ensure that only the persons deemed suitable by them are allowed to proceed with their translation endeavors, many different translations with various orientations have been produced. This fact stems from the importance of the Qur'an in Islam, on the one hand, and from the rapid and vast expansion of the religion on the other, coupled with the recognition and concern of non-Muslims regarding the same issue in the past and present. Saeed (2008, p.121), for example, states that Salman Al-Farisi, one of the Prophet's companions, conducted the first translation of the Qur'an in the seventh century. It was a rendering of the first Chapter (The Opening), which includes seven verses, into Persian. Since then, translations have been introduced to help non-Arabic speaking Muslims understand the scripture, yet have been followed by a vigorous debate (see the different opinions of Muslim scholars in Section 3.1.4.1 above), he stresses (ibid). Al-Blushi (2002/2014, p.12) adds that the translation of At-Tabari's seminal work *Jāmiʿu Albayān* from Arabic into Persian in the 10th century was the first translation of the whole Qur'an along with its exegesis. In the twentieth century, other translations from Arabic resources were introduced for the Shi'i sect and the Sunni as well. The latest offering is a translation of the whole Qur'an with exegesis by Saeed Al-Fadhili of a book entitled *ʾAysru Attafāsīr*, the first volume of which was published in Iran in 2000 (Al-Blushi, 2002/2014, pp.30-5).

In fact, the Qur'an has been translated in a large number of places and into many languages. For example, in the Indian subcontinent, the Qur'an was also translated into Urdu, Bengali, Sindhi, Malayalam and modern Hindi, to name just a few languages. Muhammad (2002/2014, pp.5-14) relates that translation of some chapters of the Qur'an into Urdu started in the second half of the sixteenth century. Similarly, Qur'an translations in Bengal appeared late in the nineteenth century (Zakaria, 2002/2014). Translation

projects reached the far east of Asia very late. In Thailand, for example, the first translation was produced by the reformation institution in Bangkok in 1931. In China, meanwhile, Sheikh Ma Fu Cho rendered the first five parts of the Qur'an into Chinese by the end of the nineteenth century. In the same way, a full translation of the Qur'an into Korean by Chui Keel first appeared in 1988 (2002/2014, pp.11-14). As for Russia, Qur'an translations started there in the eighteenth century (Al-Attawi, 1998).

When looking at translation activities in Western Asia, we will find various languages with different histories. For instance, Qur'an translations into Turkish started anonymously at the end of the tenth century for the purpose of enabling understanding of the meanings of the Arabic texts. Two methods of translation were used, namely, interlinear gloss and interpretation (Cumush 2002/2014, pp.4-13). Unlike with the Turkish language, Qur'an interpretations began to appear in Kurdish in the 1930s, yet nothing was published before the 1970s (Jwamir 2002/2014, pp.3-5).

The first Qur'an translation introduced in the European languages, on the other hand, was done in order to counter Islam (Mustapha, 2009, p.228). Earnest to stop Islamic 'intellectual and political' invasion (Saeed, 2008, p.122), Peter the Venerable, the Abbot of Cluny, sponsored the first translation of the Qur'an into Latin which was done by Robertus Ketenensis in Christian Spain in 1143 (Holes, 2000, p.142). The Latin translation was printed for the first time in the Renaissance with an introduction written by Martin Luther in 1543, 400 years later, and printed again during the English Civil War in 1649 (Bradah, 2002/2014, pp.5-6). It was the base from which translations of the Qur'an into the European vernaculars stemmed:

1. The Latin translation was paraphrased into Italian by André Arrivabene in 1547,

2. The Italian version was re-translated into German by Salomon Schweigger in 1616,

3. The Latin translation was rendered into French by André du Ryer in 1647,

4. The French translation was re-rendered into English by Alexander Ross in 1649,

5. The French version was also re-translated into Dutch by Glazmaker in 1657, and

6. The Dutch translation was rendered again into German by Lange in 1688. (Saeed, 2008, pp.124-5; Al-Biqa'I, 2002/2014, pp.12-13).

In spite of the fact that these translations were spread over Europe, Qur'an translation projects did not stop at this point. In Spain, for instance, a Qur'anic text in three languages, namely, Arabic, Latin and Castilian, was introduced in 1456 (Reilly, 1993). Qur'an translations were also produced in Catalan and in Spanish written in Arabic alphabets in the sixteenth century (Bradah, 2002/2014, pp.9-10). The most popular translation of the Qur'an into German in the nineteenth century was introduced by a Jewish kohen: Lion Allman (Hoffman, 2002/2014, p.5). In Sweden, the first Qur'an translation was introduced in 1843 by Crusentolpe (Brostrom, 2002/2014, pp.2, 9). In the Balkans region, the first translation into Serbian appeared in 1861 for certain political reasons (Jelo, 2002/2014). Qur'an translations into Portuguese, meanwhile, were introduced at the end of the nineteenth century in Portugal and other countries which were occupied as part of the Portuguese Empire (Nasr, 2002/2014, pp.3-5).

English translation literature is rich in Qur'an translations (Saeed, 2008). The first translation conducted directly from Arabic was by George Sale and printed in 1734. Similar to the anti-Islamic translation of Ross (1649/1688), who clearly stated his aim in the title: *The Alcoran of Mahomet… And newly Englished, for the satisfaction of all that desire to look into the Turkish vanities*, Sale's work was 'intended for missionary purposes' (Saeed, 2008, p.122). His work *The Kuran: commonly called Alcoran of Mohammed* was criticized by Muslims for mistranslations and omissions (ibid). Nevertheless, it was reprinted in several editions and used up to the end of the twentieth century (Naudé, 2010, p.289). Other popular English translations by non-Muslims began to appear in the nineteenth century onwards: these are Rodwell's (1911), Palmer's (1880), Bell's (1937), Arberry's (1955), Thomas B. Irving's (1985) and Dawood's (1956). Some

translators, namely, Bell, Rodwell, Dawood and Arberry, did not follow the Uthmanic Codex[9] text but rearranged Qur'anic chapters in their supposed chronological or other order (Mustapha, 2009, pp.228-9).

Unlike Asia and Europe, Africa does not have a long history of Qur'an translations. The first translation into Yoruba was conducted by Cole and sponsored by the Church Missionary Society in Nigeria in 1924 (Alaro, 2002/2014, pp.11-15). The first written translation produced by a group of Muslims was in 1973 and sponsored by the Muslim World League (ibid). Another translation into Amharic was introduced in Ethiopia in 1966 (Al-Ithiopi, 2002/2014, p.2). Later, a third translation into Chichewa was produced in Malawi in 1998 (Bitla, 2002/2014, pp.11-13).

To sum up, the enterprises of Qur'an translation can be divided into two types. On the one hand, partial translations of some chapters/parts of the Qur'an began to appear very early and were mostly carried out by Muslims to help people understand the meanings of those parts which are usually recited in prayers. On the other hand, translations of the full text that started early, in most cases, were conducted by non-Muslims either to refute or to study Islam. Muslims' own contributions in translating the whole Qur'an appeared late for two reasons: (1) early Muslims were eager to learn Arabic, and thus they faced fewer problems than the new generations (Al-Milibary, 2002/2014), and (2) the new generations also felt the need to counter the incorrect translations which were produced by missionaries and orientalists. It is for this last reason and for the dissemination of the religion from its cradle that the Saudi governmental institutions also joined the race. King Fahad Complex, established in Medina in 1984, has distributed over 37 million copies of the Qur'an in different languages (32 Asian, 15 European, and 16 African) as gifts to pilgrims. Some of these translations were based on the aforementioned projects. Furthermore, it provides an online access to the Qur'an in 7

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[9] The standardized *Mushaf* [i.e. Qur'anic written text] produced during the time of the third guided Caliph Uthman ibn Affan (c. 644-656) that all Muslims use up to the present day (Saeed, 2008, p.44).

languages in addition to a list of incorrect translations. New translations into Hebrew, Japanese and 6 more languages are being revised so as to be published by the Complex in the near future (Al-Jabery, 2015). Recently, King Saud University developed an online program which provides an electronic copy of the Qur'an along with its translations into more than 20 languages (www.quran.ksu.edu.sa). Both projects issued free applications for smartphones and tablets that are downloadable from their websites.

To sum up, the cumulative efforts of non-Muslims and Muslims alike have introduced the meanings of the Qur'an to a wider audience. Indeed, the successful cross-cultural communication throughout history is evidence of 'a sufficient shared experience even between users of languages which are culturally remote from each other'; for otherwise translation would be unattainable (Hatim and Mason, 1990, p.105).

3.1.4.3 Challenges of translating the Qur'an

Transferring the Qur'anic discourse from its Arabic lingua-cultural context into another was, is and always will be problematic (Abdul-Raof, 2005; 2004; 2001b; Al-Obaid, 2014). For the purpose of this study, the discussion will highlight only major difficulties that are encountered when translating the Qur'an into English and which help to explain some of the problems encountered in translating *The Sealed Nectar*. Most translators tend to translate the Qur'an literally in an attempt to preserve its sanctity, though this is held to be untenable as a translation could only be a partial interpretation of the Qur'anic text (Abdul-Raof, 2005; 2001b; Al-Humaidan and Mahmood, 2002/2014; and Aziz, 2002/2014). Word-for-word translation and/or archaisation (*hath, thee,* etc), in some cases result in structural and lexical ambiguity, as Al-Humaidan and Mahmood argue (2002/2014, p.12). They (ibid) find domestication and functional approaches[10], such as

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[10] See chapter 7, section 7.1.3

in Dawood's and Irving's translations, better meet the TT readers' expectations. Taking a contrary view, Al-Khateeb (2002/2014, p.57), upon analyzing 11 English translations of the Qur'an, suggests that translators who adopt the 'Foreignizing method' are more successful in keeping the ST intact. He stresses the importance of Schleiermacher's (1813/2004, p.49) notion of leaving 'the writer in peace' and Venuti's (1995/2008, pp.18-19) 'resistancy' strategy of challenging the TT readers in translating a miraculous text such as the Qur'an (see also Hatim and Mason's criterion of informativity in Section 2.5, and Section 5.2 on the proposed model). Like Schleiermacher, Al-Khateeb (2002/2014, pp.35-40) prefers to move readers towards the Qur'anic text. Between these two extremes, some specialists, such as Abdul-Raof (2001b; 2004; 2005) and Gazalah (2002/2014), differentiate between what are considered linguistic voids (e.g. verbal sentence structure, flexible word order) and cultural gaps (e.g. flora and fauna). They, furthermore, introduce strategies that can be deliberately applied to bridge such gaps (ibid). Hence, major translation problems, which will be discussed here, are divided into two types: linguistic differences and cultural features.

Linguistic differences, on the one hand, are manifest in all levels of discourse between the two incongruous languages Arabic and English (see Dickins, 2011/2012; Dickins et al., 2002; Abdul-Raof, 2001a; 2001b; and Hatim, 1996/2000). To highlight the point some variations may be classified as follows:

Firstly, on the lexical and semantic level, the Qur'an is full of religious terms such as words referring to supernatural beings, religious activities, moral criteria and ritual expressions (Abdul-Raof, 2005, pp.166-9). Besides, these items may include *hapax legomena* where something, whether a word, a form, or an expression, 'appears only once' in the Qur'anic text, such as "الموقوذة - *almawqūḏa*"[11], and "أبابيل - *'abābīl*"[12]

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[11] This term refers to any animal killed by a violent blow and thus forbidden to be eaten according to the Islamic law (cf. Abdul-Raof, 2004, p.93).
[12] An archaic Arabic word that refers to flocks of birds.

(Toorawa, 2011, p.193). For example, Abdul-Raof (2004, pp.94-5) indicates the difficulty of rendering the moral concept of "تقوى - *taqū*" (piousness, righteousness) which encompasses 'many spiritual aspects including fear and love of God'. He (2005, pp.167-8) examines different translations of the plural noun derived from it المتقون "*almuttaqūn*" (pious, righteous people) and finds that they were under-translated. He proposes that in order to enable English to 'penetrate' the Qur'anic lexical system, such sensitive terms 'can only be tackled through componential analysis' and 'a periphrastic translation approach' (Abdul-Raof, 2004, p.93).

Secondly, on the syntactic/structural level, the syndetic coordination, inflectional endings, ellipsis, flexible word order, repetition, preposing and postposing play a crucial role in Arabic stylistics that other languages cannot emulate (Al-Jurjani, 2007/2011, p.257). Translators, therefore, need to adjust such features while rendering the Qur'anic text (Al-Humaidan and Mahmood, 2002/2014, p.14).

Thirdly, on the rhetorical level, figures of speech and tropes are culture-specific aspects of the language. Speakers employ the rhetorical features for certain pragmatic functions in their own cultural context. Translating rhetorical expressions in the Qur'an, hence, 'imposes some limitations on the translator' and thus tones down the TT discourse if not appropriately compensated for (Abdul-Raof, 2004, pp.102-5). Alliteration, assonance, antithesis, euphemism, metaphor, simile, and synecdoche are some rhetorical devices that are implemented in the Qur'anic text and usually lost when transferred into a different lingua-cultural context.[13] An example of translating metaphoric Qur'anic expressions is:

ST: {وفي عاد إذ أرسلنا عليهم الريح العقيم} (Qur'an 51:41)

Gloss: And in 'Ad when We sent on them the **sterile** wind

[Metaphoric use of the word "العقيم - sterile" in describing the disastrous wind]

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[13] For full explanations and examples see Abdul-Raof, 2001a, pp.138-150; and 2001b, pp.95-6.

TT (Ali 1983): And in the 'Ad (people) (was another Sign): behold, We sent against them the devastating Wind.

Abdul-Raof (2001b, pp.115-6) states that the translator has opted for reducing the metaphor to sense, rather than for creating a new metaphor.

On the other hand, terms referring to cultural features[14], such as ecology (e.g. geographical factors), material culture (e.g. food, clothes), social culture (e.g. habits), religious culture (e.g. names of prophets) and linguistic culture (e.g. intertextuality) are also cited as major obstacles for translators of the Qur'an (Abdul-Raof, 2005; Akmadhan, 2002/2014; and Gazalah, 2002/2014). Early translators, who were unfamiliar with the Arabs and their culture, were in doubt about the names of religious groups that are mentioned in the Qur'an and rendered them inaccurately. For instance, *Sabeans* "الصابئين" (Qur'an 2:62) was translated by Robert of Chester as *those who worship angels instead of God,* or *those who change their religion*, and *Magians* "المجوس" (Qur'an 22:17) was translated as *pagans* or *gentiles* (Masson, 1967, xxii, 17 in Delisle and Woodsworth, 2012, p.195).

Material culture seems to be less problematic for translators. Except for Asad (1980) who translated the word "خمار" (i.e. hijab) as *head-coverings*, others, such as Ali (1983) Pickthall (1969), and Al-Hilali and Khan (1984) preferred domestication and rendered it as *veil* (Abdul-Raof, 2005, pp.169-170). Ecology in the Qur'anic text is also translatable into English. The term "العشار" (She-camels which are due to give birth) was translated by Ali (1983, p.1693) as *the she-camels, ten months with young* (ibid). However, the problems of these translations, according to Abdul-Raof (2005) were less in finding words than in the cultural values associated with these terms in ST vs. TT lingua-cultural contexts. He maintains that what could be [+ value] in culture A is not necessarily the same in culture B because of the different ideological backgrounds of

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[14] See Chapter 5, Section 5.1.1.

people in each culture. There will be definitely distinct 'mental images' that are triggered in the ST and TT readers' minds when encountering terms such as (a) God associated with the notion of the Trinity in Christianity, and God/Allah referring to the only one worshipped God in Islam, (b) veil as a headdress resting on a nun's shoulders or a covering on a bride's face vs. veil/hijab covering ladies' hair and bosoms as an Islamic rule, and (c) pilgrimage as a journey to any of the Holy places around the world in contrast to pilgrimage/Hajj as a journey to the Holy Mosque in Makkah for Muslims (Abdul-Raof, 2005, p.172). More difficult yet is the translation of the fauna term "العشار" (the pregnant she-camels) which occurs in the description of the Day of Judgment, when people are so shocked that they forget about everything including their most valuable property, i.e. the pregnant she-camels in Arab culture.[15] The Qur'an employs this cultural feature with a 'luxuriant imagery' to achieve a certain 'impact' on its intended readers which is totally lost in the English lingua-cultural context (ibid, p.170). According to Abdul-Raof (ibid, p.172), Nida's (1964) functional equivalence is not enough unless accompanied by 'illuminating notes'. Even though it may distort readers' expectations, Abdul-Raof claims that paraphrasing via domestication and transposition remains the best way to fill linguistic and cultural voids.

In the same vein, Gazalah (2002/2014) indicates the drawbacks in translating the socio-cultural feature of having more than one wife as bigamy or polygamy. These two terms, according to the English monolingual dictionary, describe '*the crime* of marrying while one has a spouse still living' (Dictionary.com, 2015, my italics), a concept that contradicts the Arab-Islamic culture. Gazalah (2002/2014, pp.18-19), therefore, suggests that when the word *legal* precedes *polygyny* in the TT, it will pave the way for the TT readers' expectation. Gazalah adds that difficulties such as false equivalence and cultural

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[15] This is true even today. An annual bazaar is held in Saudi Arabia where Arabs gather to buy camels and pay high prices for only one camel.
See: www.Okaz.com.sa/new/Issues/20130103/Con20130103561287.htm

and linguistic gaps in translating Qur'anic terms can be overcome using the following procedures:

1. Literal translation: الكتاب = the Book, Scripture

2. Direct equivalent+ one explanatory word/phrase: صوم رمضان = fasting *in the month* of Ramadan

3. Direct equivalent: صيام = fasting, صلاة = prayer

4. Literal translation with explanation: الطواف = circumambulation around the Ka'bah

5. Explanation: زكاة الفطر = a compulsory charity to be delivered by every Muslim towards the end of Ramadan, the month of fasting, and

6. Transliteration with explanation: الكعبة = Ka'bah: the House of Allah and the direction of prayers. (ibid, pp.21-22)

Although these methods are arranged according to preference, the last two are highly recommended to fill a linguistic and/or cultural gap, as Gazalah stresses. Translators, furthermore, are urged to bear in mind that these procedures will vary in importance and appropriateness according to different texts and contexts (ibid). It is precisely this constraint of context that will be examined systematically in this study (see Sections 5.1 and 5.1.1; see also the detailed analysis in Chapters 6 and 7).

3.2 Translating Islamic Religious Discourse

The term "discourse" is defined by Hatim and Mason (1997, p.216) as 'modes of speaking and writing which involve social groups in adopting a particular attitude towards areas of sociocultural activities (e.g. racist discourse, bureaucratese, etc.)'. The various types of

discourse, such as educational discourse, legal discourse, political discourse, etc., are each concerned with a particular social activity and reflect the ideology of the parties involved.

A similar typology exists in the Arabic language, unless these matters are discussed from a religious, and particularly an Islamic point of view. Islamists being political parties, social reformers or religious leaders 'share something in common'; in other words, Islam is their frame of reference and 'there are features common to most Islamist discourse' (Holt, 2004, p.64). Hence, Islamic religious discourse, or Islamic discourse for short, is hybrid by nature (Bassnett, 2005, p.394). It is pregnant with social, political, economic and cultural values. Thus, to understand the ideological tenets of Islamic discourse, one needs to explore its meaning, absolutes, and functions from the theologians' point of view. Its main features, consequently, can be highlighted in order to examine which ones pose serious problems in the translation from Arabic into English and how to deal with them.

The word "خطاب" (discourse) in Arabic[16] is defined as speaking to another party, whether that party being addressed is an individual or a group. Imam Az-Zarkashi (c.1344-1392) defines it as 'speech that is intended to pass on knowledge to whoever is capable of understanding' (Az-Zarkashi, 1992, p.126). Bin Bayyah[17] concludes that Islamic discourse is 'comprehensive' and covers all aspects of the human life. He elaborates this idea by writing:

> The broad scope of the concept of religion [in the Islamic culture] and its universality that penetrates all aspects of life is not meant in the narrow ecclesiastical sense of religion juxtaposed to reason, but rather in the broad encompassing sense that regards as part of religion all human activity. This activity may be emotional, rational or behavioral, in its diverse fruitful expressions judged on the scale of values and human interest. (Bayyah, 2009, p.12)

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[16] See Lisān Alʿarab. 1997. **2**, p.275.
[17] Shaykh bin Bayyah was born in 1935 in Mauritania. He studied legal judgments in Tunisia and held several positions in his country. Recently, he joined King Abdul-Aziz University in Saudi Arabia to teach Islamic Law. He founded the Global Center for Renewal and Guidance, and ranked among the most 50 influential Muslims worldwide in 2009 (www.binbayyah.net/english).

Thus, Islamic discourse often includes elements of the Qur'an and Sunnah[18] in order to present 'the content of divine discourse directed to humanity' (ibid). Hence, the content of Islamic discourse is essentially, in accordance with its origin, built on absolutes and variables. Absolutes are the principles of the religion itself that were supported by clearly stated evidence, such as the oneness of Allah, the Prophethood and its imperatives, and the standards that guide and guard humanity. When dealing with these constants, Islamic discourse is known whenever possible for employing scientific evidence and rational proofs.[19] It functions as a means (a) to explain the fundamentals of Islam, (b) to gather the community around them, and (c) to introduce these principles to humanity. Variables, on the other hand, are any subject matter that is not based on clearly stated evidence in the Qur'an and/or Sunnah. It is because of these variables that the secondary resources of Islamic law, namely, consensus and juristic analogy, were developed. Characteristics of Islamic discourse dealing with variables are (1) tolerance of different opinions, (2) conciliation with opponents, and (3) easing of hardship (ibid, pp.29-41). The function of this discourse is to facilitate people's affairs and help them in coping with life-altering changes.

Islamic discourse, in general, 'is firm and solid in its essence' as it relies mainly on the four sources of Islamic law (the Qur'an, Sunnah, consensus and juristic analogy), while at the same time 'flexible in the manner' by which it approaches the audience (ibid, pp.42-3. cf. An-Nabulsi, 2003). However, what seems to be important here is how to translate Islamic discourse. As highlighted by Al-Mohannadi (2008) in section 2.5, translators inevitably will face the problem of shifting between two discourse worlds with different ideologies when dealing with Islamic vs. Western discourses (see Holt's (2004) study below). In other words, they need to be conscious of what is considered constant,

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[18] In Islamic law, Sunnah, i.e. the Prophet's sayings and tradition, is another kind of revelation (See Qur'an 53: 3-4).
[19] See: www.scienceislam.com

logical and/or incontestable in Islamic discourse, yet may not necessarily be so in the Western discourse and, hence, needs mediation (Katan, 2004).

From linguists', or more precisely translation researchers' point of view, features of Islamic discourse are far more intricate. The transmission of Islamic discourse from its Arab-Islamic lingua-cultural context into another, particularly English lingua-cultural context and for a new audience, sheds light on other important features in this kind of discourse. Zabadi (2007) examines the translation of 17 Friday Sermons and concludes that translating religious texts is a demanding task. He stresses that, though these sermons were primarily intended to explain Islamic fundamentals to Muslims in Arabic-speaking countries, the need to communicate the divine message to non-Arabs inevitably calls for them to be translated. According to this study, Zabadi finds that Islamic discourse is loaded with the following:

- Emotively charged expressions used when referring to battles, social or political systems, Muslim leaders or the like.

- Culture-specific religious features of Islam. Islam adds new concepts to existing Arabic terms, such as "صلاة - ṣalā" (which becomes: *prayer, supplication* or *praise*) and invents new terms especially for Islamic law like "جهاد - *jihād*", "هدي - *hadī*", and "طواف الإفاضة - *ṭawāf al'ifāḍa*". Furthermore, religious terms may have different interpretations according to the context, or refer to supernatural events 'that lack finite or solid bases'.

- Structural and semantic repetition, such as parallelism and lexical repetition (e.g. O people, *avoid the Hellfire. Avoid the Hellfire even by giving away as little as a date. Avoid the Hellfire by saying a good word*), root repetition (e.g. cognate accusative: It *shakes* the earth *a shaking*), lexical couplets (e.g. *mercy and forgiveness*).

- Aesthetic aspects such as figures of speech, metaphor, diction, etc.

-   Linguistic and semantic voids due to differences between the two languages in phonetics, morphology and syntax, in addition to the referential gaps. (Zabadi, 2007, pp.1-6)

As he is concerned with lexical errors occurring as a 'result of the translator's departures from the SL text', Zabadi locates 192 errata which he divides into 7 categories (ibid, p.14):

1. There are 47 repetitive expressions (24.47%) that are mistranslated. In Arabic, structural and semantic repetitions are used as cohesive devices and for rhetorical purposes, such as persuasion, emotive involvement, emphasis and sound effects (see also Johnstone 1987; 1991). Although repetition is traditionally a figure of speech in English stylistics, translators opted neither for translating nor for compensating for it. This resulted in toning down the discourse of the TTs.

2. Omission occurred 44 times (22.91%), thereby introducing a loss in the information conveyed to TT readers.

3. Thirty-eight (38) words were substituted with non-equivalent lexical items (حكمة /purpose > *wisdom,* لتكبروا /to glorify > *to magnify*) which shows the difficulty the translators faced in analyzing religious STs in the first place, as indicated by Larson (1984, p.180).

4. Islamic-specific concepts, in most cases, form lexical voids. Translators need to combine more than one strategy to bridge the referential gap, such as transliteration plus paraphrasing. However, the study shows that translators aimed at approximation only in 24 instances, or 12.5%. *Zakat*, for example, was translated as *poll tax* or *alms-giving*, which might cause confusion and/or misunderstanding.

5. Some religious terms were transliterated 17 times (8.85%) in the TT without any explanation. This strategy certainly hinders the readers' comprehension. To illuminate the fog, an interpretation should be provided at least when the term is first introduced, within the text or in a footnote.

6. Shared concepts were directly translated in 13 instantiations (6.77%) with no further explanations to highlight differences (Allah> *God*, Hajj> *pilgrimage*); this practice was always likely to produce misunderstanding.

7. Literal translations of metaphors were found to be 9 in the TTs (4.68%). In these cases, it is either the fact that the analogy was not very clear, or the availability of multiple meanings that made translators opt for word-for-word translation (تمسكوا بحبل الله i.e. comply with Allah's orders/ His bond/ His message> *hold fast unto the rope of Allah*, صبغة الله i.e. Allah's religion> *Allah's own dye*).

Zabadi suggests that translators dealing with religious discourse should pay more attention to the aesthetic, emotional and rhetorical aspects of meanings in addition to the referential. He also recommends that translators should acquaint themselves with religious terms and concepts in the TT culture in order to avoid confusion, and provide the TT readers with the necessary background information to facilitate comprehension (Zabadi, 2007, pp.15-39).

In the same vein, Halahla (2010) investigates the problems encountered while translating religious discourse from Arabic into English. She finds that certain characteristics in religious texts usually cause translation loss. Arabic stylistics, to begin with, is an obstacle if one aims at producing a similar stylistic effect. For example, a sentence such as "لا إله إلا الله" has been rendered as '*There is no God except Allah*', where the two elements are semantically, but not stylistically equivalent. The 'emphatic negation' produced by what is called in Arabic restricted expression (the exceptional

particle "إلا" preceded with a negative particle ("لم،لا") is lost here (ibid, p.21). Another difficulty is posed by rhetorical features like proverbs, metaphors, and alliteration. In most cases, these features are derived from the Qur'an and the sayings of the Prophet, as in the following proverb:

ST: الساكت عن الحق شيطان أخرس

Literally: 'He who keeps his mouth shut concerning what is right is a dumb Satan'

or 'To refrain from saying the truth is satanic' (ibid, p.24)

It is difficult for TT readers to infer that this proverb is a saying of the Prophet if this has not been clearly indicated. Moreover, the TT readers may not understand or agree upon the similarity between the two situations. Thus, a loss in the connotative meaning and/or the image is inevitable in this case. Halahla (ibid) also stresses that religious texts are bound up with archaic Arabic words (e.g. الوسواس الخناس, i.e. the evil of the retreating whisperer), *hapax legomena* (e.g. الموقوذة, see Section 3.1.4.3), religious terms with different shades of meanings (names of the deity such as "الصمد", which indicates 'total perfection of might, power, wisdom, knowledge and honor in Arabic', usually translated as '*Eternal or Almighty*') or that form lexical gaps (e.g. سحور, a meal to be eaten before the dawn as a preparation for fasting), polysemy (e.g. كفر, which means unbelief, cover, or unthankfulness), collocation (the word 'honorable' is collocated in the religious text with the Prophet's 'sayings', 'head', 'hand', etc. to indicate the writer's/speaker's attitude, e.g. 'His honorable face') and connotation (there are, for example, three words in Arabic for "sword", each of which has a different connotation: سيف is neutral, مهند means the sword in its sheath, while حسام refers to a very sharp one). She adds that other features that are not necessarily religious but culture-specific are of great importance for the optimum conveyance of the message, such as verses of poetry, legendary figures, historical events and names of places, plants or animals. Untranslatability (see Section 2.4), as the study shows, occurs when a situation or a concept belongs to the ST cultural

context, yet is absent from the TT's (Halahla, 2010, pp.14-26). Halahla alerts translators to the need to take into consideration the attitudinal language (we shall refer to this when we discuss it in Chapter 5 below) in religious texts where emotive terms are used to 'express or arouse emotional responses' (ibid, p.30). She urges translators to use a wide range of resources, which should consist of:

1. Reliable sources on Qur'an interpretations and Sunnah,

2. Encyclopedia of Islam, and Encyclopedia of World Religions,

3. Arabic/English dictionaries of Islamic terms,

4. Arabic/English dictionaries of Rare Words, and

5. Arabic/English CAT tools. (ibid, p.31)

Halahla, much like Siu (see Buddhist scripture translation, section 3.1.3), emphasizes the usefulness of computer systems in facilitating translators' work. Finally, she proposes that translators should render the ST as closely as possible, and at the same time produce a TT that sounds natural. Untranslatable items are better explained in footnotes, as she suggests.

Similarly, some translation specialists in the West are aware of the complex nature of this genre. Holt, in his article 'Translating Islamist Discourse', brings to the fore two important points:

> Firstly, it is a discourse that attempts to speak from outside the orbit of the West and to challenge notions of universality based on European models, yet few in the West are aware of the basic tenets of this ideology. (Holt, 2004, p.63)

According to Holt, Islamists, via their discourse, draw lines between themselves and others. This means that translating Islamic discourse first and foremost entails a shift in the discourse world from a worldview that sees the religion as a frame to analyze all kinds

of human activities, whether political, social, moral or whatever, into a more secular western world of discourse (see also Krämer, 2015; and Al-Mohannadi, 2008, p.531; see also Section 2.5 on ideology). Holt adds:

> Secondly, these texts bring with them specific problems for the translator, especially concerning intertextuality, rhetorical devices unfamiliar to most English speaking readers and, above all, the connotative and affective aspects of Islamic terminology so consistently used by Islamist writers to persuade their Arabic readership of the truth, moral justifications and even inevitability of their arguments. (Holt, 2004, p.63)

For Holt, religious discourse has certain features that are employed to enhance the interpersonal function of language (i.e. tenor of discourse, see Introduction and Table 4.1), yet at the same time are alien to the English-speaking readers, a point that adds a burden on the translator's shoulders. In an attempt to assess the translator's success in solving such problems, he compares the translation of the widely read book among Islamists known in English as *Milestones* to its Arabic source text, "معالم في الطريق". He finds that the translation is overwhelmed with what he has called '*Arabicness*', i.e. using Arabic words and expressions (ibid, p.68). This shows that foreignizing is the dominant translation strategy applied for this text. He arranges Arabicness into 4 sets ranging from the least to the most unfamiliar ones to the TT audience:

1. Borrowed words of Arabic found nowadays in most English dictionaries, such as *Allah, Hijab*, etc. These words 'retain phonetic features of the original', so they sound foreign to the TT readers.

2. Qur'anic and Hadith quotations translated into the TT. Some of these quotations were not included between inverted commas, which makes for some confusion.

3. Arabic quotations transliterated using italic font. Although within-the-text notes were provided the first time the quotations appeared in the TT, it is difficult for the non-specialist reader to remember them afterwards.

4. Arabic concepts and words transliterated sometimes without explanation, such as *jahiliyyah* = ignorance, *din* = religion. Worse still, some of these terms are not in the ST but added by the translator. (Holt, 2004, pp.68-9)

Holt concludes that code-switching in the translation may result in excluding TT readers who are 'familiar with only one of the codes'. He suggests a domesticating approach where even some allusions to the Qur'an in the ST can be illuminated by using similar biblical expressions (e.g. الصراط المستقيم /'the straight path', should be rendered intertextually as 'the straight path' instead of transliterating it), (ibid, pp.71-2). He stresses:

> I am not suggesting that all references to the Arabicness of the source text are to be avoided. This would result in an extreme form of cultural translation where key Islamic concepts were, for example, translated into Christian terms and where the geographical setting of early Islam would be transposed, say to Britain. (ibid, p.70)

What Holt proposes here is a balanced approach that would not deprive the ST of its salient features, yet at the same time would reach 'a wider audience' (ibid, p.74). This is true especially when these religious texts are of great significance, i.e. key cultural texts, and at the same time not regarded as sacred or untranslatable. Such texts necessitate an overt translation that keeps the ST intact while, in House's words, enabling TT readers to 'eavesdrop' what is going on 'albeit at a distance' (House, 1997, p.112). This will be the focus of this study, to be discussed further in Chapters 4 and 5 below, which will seek to counter-act the fact that little work has been done so far on translating as well as assessing the translation of Islamic discourse.

3.3 Biography translation

Classifying biographies and other types of life writing within a particular genre is difficult due to the 'close proximities, in terms of both style and content, between 'fiction' and

'non-fiction', plus the multiplicity of forms life narratives can take' (McNeill, 2005, vii). The hybrid nature of personal narratives and scholars' shift to the use of umbrella terms such as 'auto/biography' and 'life writing' push the limits of classification, a point that 'further complicates generic discussions' (ibid, ix, see also Feigel and Saunders, 2012; Lejeune, 1994). Drawing on SFL, Martin and Rose (2008, p.99), in their book *Genre Relations: Mapping Culture,* classify 'biographical recounts' as a sub-genre of history writing, one family of 'event-oriented genres'. They believe such genre families 'have evolved within the institutional contexts of recording, explaining and debating the past' (ibid). In their analysis of a spoken autobiographical recount from a senior Aboriginal child care employee in Australia and a written biography of an educator and cultural ambassador woman who is one of the Pitjantjatjara people (indigenous Australian), Martin and Rose (ibid) focus on 'how time is manipulated to order past events, how cause is used to explain them, and how appraisal is used to value one or another interpretation'. Comparing biography with storytelling as another family of event-oriented genres on the one hand, and with autobiography as a member of the same sub-genre on the other, Martin and Rose find the following:

1. Biographies rely on 'circumstances of exact location in time', which are often placed initially in theme position to scaffold the narration of events, e.g. She was born **in 1930** … and **until the age of nine** she had … **At that time** her family moved… **In the early 1960s** … **During the 1980s**…etc.

2. Cause and effect are implicitly signaled in biographies or introduced within the clause such as: … they were forced to abandon their Western Desert lands during the drought of the 1940s. [i.e. **because of** the drought]… Ngnayintja was awarded the Order of Australia Medal **for** her services to the community.

3. The biography text represents 'an ongoing prosody of evaluation' that focuses on the protagonist's achievements, or on what 'made them respected elders in their communities'.

4. Both autobiography and biography introduce lifetime experiences 'packaged into phases'.

5. Biography narrators use third person pronouns in recording the episodes. (Martin and Rose, 2008, pp.101-4)

Moreover, Martin and Rose not only scrutinize biographical recounts, but also include in their analysis (a) historical recounts, (b) historical accounts and explanation, and (c) exposition, challenge and discussion of historical facts. Historical recounts refer to 'recording public history' in which time is foregrounded, historical accounts refer to explanations of the past in which cause is foregrounded over time, whereas exposition, challenge and discussion include history texts which argue against or for some historical facts (ibid, pp.105-18). They examine, as an instance of historical recounts, an excerpt from Brennan's book *Tampering with Asylum* that aims to 'contrast earlier Australian governments' humanitarian responses to waves of Vietnamese refugees, with the draconian approach of Howard and his chief ministers' (Martin and Rose, 2008, p.105). As for historical account, a text written by Tickner to describe 'the beginning of the land rights movement in Australia' is analyzed (ibid, p.114). Finally, they discuss one reply as part of liberal historians' argument against Windschuttle's attack in *The Fabrication of Aboriginal History* which is published in Manne's *Whitewash: on Keith Windschuttle's fabrication of Aboriginal History* in 2003. Through analyzing these historical texts, Martin and Rose reach the conclusion that history is not solely about describing events, and state:

Alongside explaining, history involves interpretation- giving value to the past. It's not just about what happened and why, but in addition what it means. So to understand how history genres are organized, we need to look more carefully at how they evaluate what's gone on. (ibid, p.124)

Here Martin and Rose highlight the importance of evaluative language in history discourse. They employ appraisal theory to map evaluation concentrating on attitude and graduation as salient points in such texts, a theory that will be discussed in the proposed model in Chapter 6 below. Their analysis reveals that certain features are shared by all history sub-genres:

Discussion to this point puts us in position to note some important correlations in history discourse, recurring across genres. On the one hand we have an association of previews and reviews with explicit evaluation and nominalization; and on the other we have an association of the body of text with more factual, less nominalized textures. Rhetorically speaking, this constructs the factual, concrete bodies of texts as evidence for their more value laden, more abstract, prospective and retrospective conclusions. (ibid, p.129)

This means that historical facts are embedded in evaluation as they are introduced to the readers in texts. Figure 3.2 demonstrates how recounts within history texts are constructed:
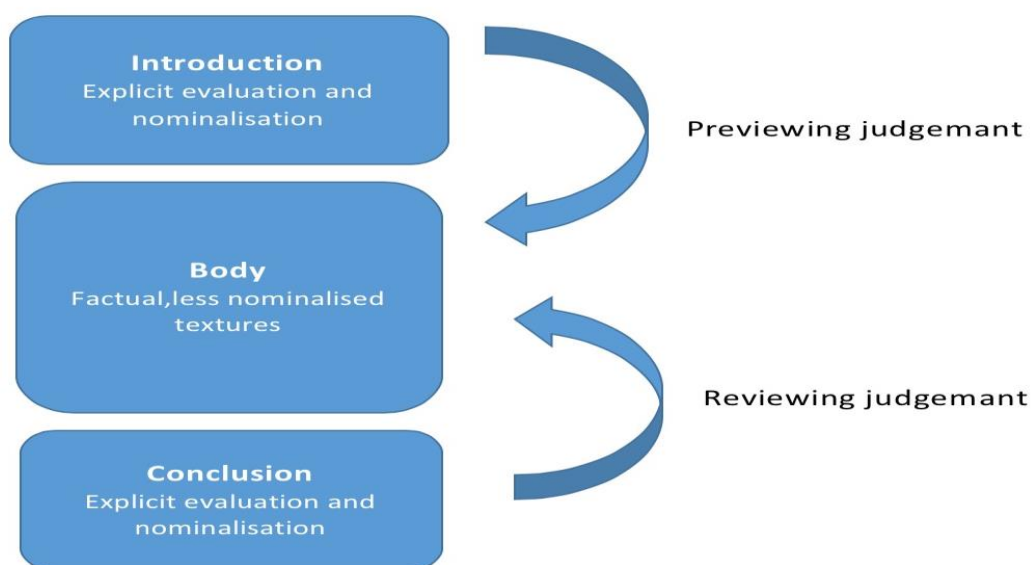
Figure 3. 2 Mapping evaluation in history discourse (adapted from Martin and Rose, 2008, p.129)

The pattern of biographical recounts indicated in Figure 3.2 shows how we read 'historical waves - of interpretation, grounded in memories, interpreted again, and grounded, and so on - the past breaking upon the present, time upon time' (Martin and Rose, 2008, p.192).

As is the case with biography in English, Arabic literature shows a similar difficulty of classifying biographies. Hasan defines biography as:

> That kind of literary texts which introduce a prolonged or precise life story of a man or group of men with detailed or superficial analysis according to the era as well as the educational background of the author and his ability to describe a clear picture of his subject from the information he has got. (Hasan, 1980, p.9, my translation)

He thus considers biography as one kind of literary genre. Hasan indicates that this genre was introduced to the Arabs by the Greeks and Romans in the seventh century, and the first time Arabs used the term "biography" was to refer to the records of the Prophet Muhammad's actions (ibid, p.11; Barakah 2012/2013; An-Najar 1964; see also Chapter 1). Biographical texts, as he argues, have developed through centuries from historical narrations to an art of life writing. In the early stages of biography writing, the aim was to list all events and information an author could gather on his subject, no matter how fuzzy the picture was readers would draw in their minds. Life writing scholars nowadays adopt a more analytical approach, since they not only study the whole environment within which leading figures are raised up, but also analyze and criticize the way these figures interact with political, religious and social factors of the era, Hasan stresses (1980, pp.6-15).

In the same vein At-Turaytir (2004, pp.302-12) reviews the literature of auto/biography and finds that researchers suggest different criteria that can be summarized as follows:

1. It is an interpretation of an individual's life in certain phases of time.

2. Events are chronologically narrated.

3. Episodes are not only recorded, but also analyzed, criticized and evaluated.

4. Coherence and cohesion are achieved via connecting all events to one individual's life.

Barakah (2012/2013, p.44) also asserts that biographical recounts pay more attention to people's accomplishments and other factors that play an important role in shaping their history rather than their personal lives. Even so, the interrelation between history and biography is highly significant, and that makes scholars such as An-Najar (1964, p.36) stress that biography is a sub-genre of history. For him, biographical recounts are nothing but non-fictional history texts (ibid, p.56). Distinctive features of non-fictional history discourse are labeled by Abdul-Raof as:

1. Indication of 'factual historical names, places, years and information', e.g. **The Arab struggle** between **1948 and 1961** passed through three stages: the first was from **1948-1954**, which witnessed successive coups in **Syria** – from **Husni al-Za'im's** coup till the end of **al-Shishakly's** dictatorship…

2. Reiteration of certain terms such as in: **revolution** in the Lebanon, **revolution** in Iraq, the deviation of Iraq's **revolution**, and …

3. Evaluative language, e.g. It was the stage of **concern** and **vengeance** which followed the **disaster**.

4. The use of figures of speech as in: to dismantle the **bonds of the union**.

5. The use of third person pronouns, e.g. **He** managed…**His** brother… enabled **him**…. (Abdul-Raof, 2001a, pp.105-7)

On the whole, there are similarities between biographical texts in Arabic and English in terms of scope (telling life histories), chronological structure of events,

evaluation and using third person pronouns in narration. However, as stated by Hasan (1980, p.13), western scholars far exceed Arabs in their objective and systemic way of approaching this genre. For this, and as the study assesses the translation of the Prophet Muhammad's biography that was initiated and developed in the realm of Islamic history (see Introduction), we will adopt Abdul-Raof's (2001a), and Martin and Rose's (2008) approaches in analyzing both ST and TT. On the one hand, Abdul-Raof's criteria will enable us to analyze the historical text in Arabic. On the other hand, Martin and Rose's approach includes the same elements as House's TQAM (i.e. it is based on SFL) which will be applied to the data of this study, in addition to appraisal theory that will be included in the proposed model in Chapter 5.

Investigating biography translation is no less painful than categorizing it. As confirmed by Lejeune (2009, pp.11-12), there is a volume of literature on translated biographies, yet little on actually translating them. Methods and approaches need to be further investigated. The direction of translations (from X to Y language or vice versa) and the motivations behind them (e.g. ideological behind religious texts, or historical for others) are critical points that need to be examined, or in other words, to answer the question: 'which ones and why?' (Lejeune, 2009). Feigel and Saunders (2012, p.242) stress the importance of life writing in shaping one's perception of the past as 'it represents cultures of family, nation, race, class, gender and sexuality, of leisure, art and performance'. It is due to this cultural load that translating biographies becomes a challenging endeavor. Schweiger (2012) insists on having high linguistic competence and the ability to mediate between two cultural identities as prerequisites for handling such texts. He (ibid, p.252) compares different translations of Alexander von Humboldt's life and indicates the significance of inspecting the role of biographies 'in disseminating the stereotypes a particular nation or culture has of itself and its others'.

Similarly, Fang (2009, p.329) examines Anna Safford's (1836-1890) translation of Chinese women's biographies, which was published one year after her death, and finds that the book suffered from a biased selection of STs and manipulation of discourse to serve 'the translator's own religious, cultural and political purposes'. She indicates that in addition to altering the ST's title *Biographies of Women* into *Typical Women of China*, Safford freely composed her TT by deleting some stories and adding others from different source texts without informing her readers. Fang (ibid, p.336) adds that the translator stripped stories of 'historical and cultural contexts' within which they were recorded, a point that is misleading, and prevents the reader from understanding the ideology of a Confucian society. Fang identifies five strategies implemented by the American missionary translator to shape certain images of the Chinese women:

1. Re-classifying stories into four chapters where each chapter highlights one *Virtue*, such as 'the virtue of absolute obedience to husband'. The translator, moreover, deleted the titles of each story, which usually refer to names of protagonists or their heroic acts. This blurs differences and gives an impression that 'Chinese women had no individuality and were merely followers of ancient customs and beliefs' (ibid, pp.338-9).

2. Changing the ST preface by including quotations from other sources on the *Four Virtues* around which Safford organized her book to highlight the rules a Chinese woman had to abide by. At the same time, the translator excluded the *Five Reasons Not to Marry a Man* which 'lists standards for choosing a good husband' (ibid, f.25). This introduction 'presents a picture of Chinese women as ignorant, submissive victims, reinforcing the dominant impression of Chinese women held by the American church audience at the time' (Fang, 2009, p.340).

3. Deleting ST comments which emphasize egalitarianism, and alternatively Safford added her own in addition to comments from interrelated materials that stress her

point of view. For instance, after narrating the tale of *Poh Ki* (Bo Ji), the widow who perished by fire as she refused to leave her husband's house, Safford wrote: 'the Historical Classic relates her virtues that all women under heaven may be stimulated to observe the laws of propriety'. In contrast to this, the ST comment blamed Bo Ji for her unreasonable thinking: 'we feel sorry that she could not interpret 'Li' [propriety] in the light of specific circumstances!' (ibid, p.340).

4. Omission of some stories and downplaying others that represent positive female personalities. As an example, Safford did not mention *Hua Mulan*, the popular legend of a brave girl who disguised herself and led the army instead of her sick father (ibid, p.342).

5. Resorting to supplementary materials that create an image of Chinese women who are prone to superstition. In her chapter 'Women's Virtue', the translator included biographies that are found in Sima Qian's book *The Records of a Grand Historian* and not part of the ST. Safford's version highlights biographies of evil witches and 'naïve village women who worship (un-Christian) river gods' by placing them initially, something which 'gives the impression of widespread superstition among Chinese women' (Fang, 2009, p.343).

Lu's assessment shows how, by claiming clarity, the translator manipulated the text in a way that 'resulted in stereotyping these women' (ibid). She also draws the attention to the role of ideology and axiology in Safford's work for using Christian American criteria in her evaluation based on her own 'missionary experiences' (ibid, pp.344-5). Thus Fang stresses the function of such intervention in enabling 'the cross-cultural transfer of misperceptions of Chinese women and negative beliefs about the morality of Chinese society as a whole'. According to her, Safford 'succeeded in creating distorted and unflattering images of Chinese women' that maintain her motivations, and are ready 'for

consumption' by English language readers (ibid, p.346). Perhaps Safford was successful in meeting her readers' expectations.

Another study that looks at the cross-cultural transmission of biographies is John Gatt-Rutter's (2007) 'Translating Lives: Italian-Australian Biography and Translation'. Using Toury's (1995) norms and House's (1997) cultural filter, Gatt-Rutter (2007, p.41) assesses Walter Musolino's English translation of the biography of the Italian-Australian immigrant Piero Genovesi. The biography is now used as a textbook on emigration in Sicily. The assessment shows:

1. The ST author, in a self-effacement strategy, uses the first person plural pronoun '*Noi*' (we/us) whenever he refers to himself. His voice or set of voices is 'perceptible as manager of the narrative'. The narrator's voice(s) in the TT is less obvious, and the translator shifts to the first person pronoun '*I*' when referring to the biographer himself. Gatt-Rutter states that such consistent shifts in narration shrink the distance between author and readers in the English version, and creates 'a slightly greater degree of intimacy' (ibid, pp.42-3).

2. The translator applies what the researcher calls 'an 'integrative' translation norm' and cultural filter, in House's term (Section 4.2.4), in changing the ideational meaning of some expressions as in: *loyalty to one's origins and to one's adopted country > belief in a certain past, belief in the present … the flavour of the words > it's more an expression of our heritage than anything else … as necessary to him as the air he breathes > things that are so precious to his understanding of himself*. These shifts are explained as follows:

> The elsewhere of origin becomes 'past' to the 'present' of Australia, a 'heritage' rather than an immediately experienced 'flavour', something precious to the immigrant's self-understanding rather than as necessary to him as the air he breathes. The immigrant's formative experience is thus conceptualized as being absorbed and integrated into - perhaps superseded by - the new Australian reality. (Gatt-Rutter, 2007, p.45)

Here the analyst considers ideational shifts as discursive manifestations of an ideology of immersing immigrants into Australian culture and blurring differences.

3. Syntax was also naturalized in the TT. The long and complex Italian sentences are translated into short English sentences and paratactic structures, which indicates the application of a cultural filter and an adaptation of TL linguistic norms.

4. The consistent shifts in idioms and proverbs into neutral or 'familiar but slightly different' expressions lower 'the tenor of the Italian from a relatively abstract, high-sounding, and intellectual level to a display of down-to-earth, no-nonsense Australian practicality' (ibid, p.49). This can be seen in '*I'm getting on*' instead of *comincio ad avere i miei anni* (I'm beginning to have my years - i.e. getting old), and in '*with his mates out in the countryside*' for *con i coetanei … a contatto con la natura* (with his age-mates in touch with nature), to name just a few instances (Gatt-Rutter, 2007, pp.48-9).

5. Although there is a general tendency towards integrating the two cultures, there are some instances where Italian cultural values are occluded or understated. For instance, there is an explanation of the relationship between the prize for the annual bicycle race (which is a Silver Bee-Sting) and bee-keeping in this part of Italy that is omitted in the TT. This forbids the TT readers from understanding the connection and appreciating the prize.

6. Instances of emotive lexis lost 'their value-laden affective associations' in the English version. The dictionary equivalent is not necessarily a word with the same emotive force. That is, the Italian word *paese* is central in this recount and refers

to the biographer's own country town. It evokes intimacy and a special way of rural life that differs from what the term *town* evokes in Australian English - 'sprawling low-slung rural townships' vs. 'the densely clustered and more intimate stone-built southern Italian towns, which are often perched on hilltops' (ibid, p.53).

7. Repetition of certain lexis is rhetorically motivated in the ST. In particular, the high frequency of terms such as *cuore* (heart), *avventura* (adventure), *vivere* (live) in the ST is not accommodated in the TT. Being less repetitive, the Australian discourse 'de-emphasises the "lived" nature of Italian experience, from work to company, to literary representation itself, as it de-emphasises the role of the heart, [and] the spirit of adventure' (ibid, p.56).

Accordingly, Gatt-Rutter concludes that the translation leans towards 'Australianness', and the Italian experience is 'somewhat muted' (ibid).

In current trends of translation studies, House's (1997) revisited model of quality assessment seems to answer Lejeune's (2009) question on methods and approaches of assessing biography translations (see above). Similar to other binary divisions in translation theories - free vs. literal, dynamic vs. formal and communicative vs. semantic - two types of translation, namely overt and covert, are distinguished in her model. Covert translation, through the application of a cultural filter (i.e. taking into consideration differences in the socio-cultural norms and presuppositions), aims at producing a new 'original source text in the target culture' (House, 1997, p.69). This type of translation, according to House's model, is used when the ST does not rely heavily on the source culture and traditions. Covert translation would be applicable to the case of texts such as 'advertising, journalistic writing, technical material and, interestingly, a great deal of Bible translation' (Hatim, 2009, p.43), especially for advocates of Nida's theory (see Section 3.1.2). Overt translation, on the other hand, is a methodology approved for texts

that are culturally bound. In this case the translated text will be clearly a translation and not a recreation (ibid). This strategy is highly recommended in translating the Holy Qur'an (see Section 3.1.4) and other political and historical books, as religious, political and historical discourses, with their socio-cultural references, limit the translator's choice of equivalence to be introduced with minimal distortion. House's model, which is based on SFL (see Introduction), consists of three stages: (1) analyzing the register of the original text in terms of field, tenor and mode, and stating its function, (2) analyzing that of the target text and then comparing the original with the translation to discover mismatches, and finally (3) providing a statement of translation quality (House, 1997, pp.121-132). Most importantly, she (ibid, p.136) applies her model to an excerpt from Richard Feynman's autobiography and its translation (English into German) in order to assess the quality of the work. As the elements and procedures of the model are thoroughly discussed in Chapter 4 below, here is the result of her analysis:

1. On comparing ST/TT field, tenor and mode, House finds that the translation successfully reaches what she calls "second level function", and writes:

> In other words, this is clearly an overt translation- an autobiography is a classic candidate for an overt translation in that the author's original voice, the whole point of an autobiography, is to be respected as much as possible, and the readers should be given the opportunity to have unimpeded access to this voice. (House, 1997, p.137)

For her, the translator appropriately kept the ideational and interpersonal components of the ST intact to a large extent. Nevertheless, there are some deviations in the interpersonal meaning in all register variables.

2. As for field, the choice of an abstract noun *Unterricht* for class 'reduced interpersonal force'. This is because class 'suggests a group of human beings, whereas "Unterricht" refers to the abstract process of instruction' (ibid, p.136, emphasis in original).

3. On tenor, the German version is 'less humorous and more formal'. For example, *poor bastards* become *arme Kerle*, and *the experimental guys* are translated as *die Experimente machen*. Furthermore, the personal pronouns in the ST are replaced by impersonal pronouns in the TT, as in *you > man, einem* (ibid).

4. As regards mode, the TT is 'less involved and less situation-dependent' (ibid, p.137). This is because the ST directly addresses the reader, which indicates an involvement and a dialogic nature of discourse (*If you can't think of a new thought, no harm done > Wenn einem nichts Neues dazu einfällt, so schadet das nichts*).

Finally, House states that although in some cases the translator has no other choices (e.g. *Unterricht* vs. *class*), there are a few optional shifts in the interpersonal meaning, which indicates the application of a cultural filter, a strategy that should be avoided in overt translation (ibid).

3.4 Conclusion

This chapter investigates the process of translating different genres, namely holy scriptures, Islamic discourse and biography. These three present similar difficulties that cause a translation loss or a distortion in the ideational and/or interpersonal meanings. They are loaded with *sensitive terms* that are culture-specific (*almah><virgin, Hajj><pilgrimage, Unterricht >< class*). Semantic gaps and figures of speech are also an obstacle in these texts as their renderings into the nearest dictionary meaning (*paese> town*), borrowing (سحور *> sahur*), or explanation (*sterile wind> devastating wind, in touch with nature> out in the countryside*) will extinguish their attitudinal meanings (see Chapter 5, Section 5.1.2). Stylistic features in all three are important and rhetorically purposeful. The complex structure and the use of *we* instead of *I* in the Italian biography

to elevate the style are shifted into simple English sentences, and the deletion of the pronoun in most cases with a few instances of using *I* shrink the distance with readers and introduce an informal style. In contrast to this, however, the involved and informal English biography becomes more formal and less involved when translated into German. Other features such as repetition of certain words as in *cuore* (heart), *avventura* (adventure), *vivere* (live) or expressions like *avoid the Hellfire… avoid the Hellfire*, and intertextuality have interpersonal forces that are lost in translation, especially if not compensated for in any way. Most importantly, shifts in the ideational meanings as in rendering *loyalty to one's origins and to one's adopted country* into *belief in a certain past, belief in the present*, or in omitting parts of the content in the Chinese biography indicate a different ideological/axiological orientation and affect the interpersonal meaning. Finally, all these studies indicate translator intervention and application of a cultural filter, even in translating so-called sacred texts, though to different extents. It is, thus, important to assess the translation of *The Sealed Nectar* (the biography of the Prophet Muhammad), a key cultural text for understanding Islam, in order to investigate how far a cultural filter has been applied as well as any shifts that may cumulatively have distorted its ideational and/or interpersonal meanings.

The following chapter will therefore proceed to review some classic translation quality assessment models before applying one of them (House's) to the text in question.

Chapter Four

Translation Quality Assessment Models

4.0 Introduction

Discussion in Chapter 3 revealed that, through assessing translation as a product, it is possible to identify shifts in both ideational as well as interpersonal meanings which affect the text and its perception. This chapter will consider what this means for the quality of translation and different models of translation quality assessment will be investigated. Discussion here will, firstly, demonstrate some of what Drugan (2013) calls 'academic approaches' to translation quality assessment in addition to Delizée's model (2011) that combines both professional and academic approaches. The exploration will be then devoted to a critical analysis of House's model as it is based on SFL and register analysis which give importance to the author/translator choices in relation to context of situation and context of culture. The main focus will thus be on House's (1997) revised model.

4.1 Quality assessment models

In her book *Quality in Professional Translation*, Drugan (2013) identifies two types of approach to translation quality assessment (TQA): academic and professional. By academic approaches, Drugan means those assessment models that are developed by translation scholars who adopt certain theories to assess the quality of the final 'post-translation' product, i.e. the TT. Professional approaches, on the other hand, refer to the constant evaluation of translation as a profession in real life where the aim is to 'assure clients, both before and during the process, that a mutually acceptable level of quality

will be provided', and where the TT is still 'important, but as only one element in a broader overall approach' (Drugan, 2013, p.76).

According to Drugan (ibid, p.80) professional approaches, as found in commercial translation, can be generally categorized into two streams, namely, *top-down* and *bottom-up* models. Such models implement a plan of project management in three phases: pre-, during and post-translation. Each phase includes a range of procedures to ensure translation quality. As this study focuses on assessing a professional translation, i.e. translation done for professional use, and in order to have a broader view of the quality assessment in all the processes of translating a text, it is worth mentioning the three processes as highlighted by Drugan:

a) *Pre-translation stage*:

Any translation project has initial procedures to ensure quality, such as setting prices, making plans for different processes including quality control (QC), determining human resources needs, preparing source file and QC, identifying terminology resources, utilizing translation resources (e.g., software, hardware, memories, style guide), implementing project management resources, and providing different kinds of training for translators and employees (ibid, pp.77-78).

b) *Translation stage*:

This phase of producing the first draft of translation includes certain procedures to ensure quality such as searching resources to comprehend ST content, preparing tools, translating and editing the draft, keeping a check on the budget and deadlines, reconsidering resources, self-revision and proofreading, and keeping circulation of feedback with client (ibid, pp.78-79).

c) *Post-translation stage*:

This starts when the translator's draft is submitted to the reviser/agency/client. TQA here includes not only assessing the quality of TTs, but also 'feeding [assessment rates] into an ongoing quality cycle' (Drugan, 2013, p.79). Procedures in this stage involve ensuring quality before finalizing the project, during the project, and after carrying it out. They also include management procedures and review processes.

As professional models are beyond the scope of this study, they will not be addressed here.

Like that of professional approaches, Drugan's (ibid) classification of academic approaches differentiates between theorists who apply their models to a range of different text types, such as House, Williams, Larose and Al-Qinai, and those who introduce either broad approaches or models that are tested on specific type of texts such as Nord, Reiss and Vermeer, i.e. 'functionalist approaches' (p.66). In addition, Drugan (ibid) outlines the concept of norms discussed by Toury (1995) and developed by Chesterman and Wagner (2002) to assess professional translation. For the purpose of this study, and as we are concerned with discourse analysis based on SFL, five relevant TQA models will be considered: 1) Reiss and Vermeer's text-based model, 2) Nord's functional model, 3) Williams' model to assess rhetorical shifts, 4) Delizée's global rating scale, and 5) House's register analysis model. Special attention will be paid to House's TQA model as it is established on SFL and applied in the post-translation stage, and thus fulfills the purpose of this study. House's model will, therefore, be discussed separately in section 4.2.

4.1.1 Reiss and Vermeer's model

Reiss (1971/2000) is a pioneer scholar in addressing quality assessment in the field of translation. Drawing on the work of Karl Bühler on functions of language (informative, expressive, and appellative), Reiss categorizes three main text types that fulfill these functions, namely: informative, expressive, and operative texts. She also adds a fourth type; the 'audiomedial' text which involves audio or visual aids in addition to the previous functions (ibid, p.27). In her first model she defines adequate translation as a procedure by which a TT reproduces the primary function of its ST. The model is criticized as being 'too rigid' and practically 'not applicable' (Koller, 1979 in Mehrach, 2003, p.25). Later, Reiss collaborated with her former student Vermeer who introduced skopos theory (*skopos* is a Greek term which means 'purpose'). In this theory adequacy is a matter of fulfilling the skopos, i.e. purpose of the translation act. The aim of their work is to introduce a general theory of translation. Reiss and Vermeer (1984/2013) summarize the main principles of their theory as:

- The translational action 'is a function of its *skopos'*, i.e. the purpose of translation,

- The translational action introduces 'an offer of information' in the target lingua-cultural context about 'an offer of information' displayed in a source lingua-cultural context, and

- The TT does not introduce the information of a ST in an exact 'reversible' way, yet produces via imitation a 'culture-specific version' (p. 94).

This means that an ST may have different TTs according to the purpose of each translation act. It is not clear here how certain text types, such as sensitive religious or political texts, will be assessed according to skopos theory where the main criterion is the fulfillment of skopos via the production of a coherent TT that imitates an ST, a point that

is questionable in my opinion with regard to some text types. Furthermore, most texts are hybrid, as in the case of biographies (expressive + informative functions). Munday (2012b, p.125) astutely observes that the overuse of jargon and less determination of 'micro-level features' are drawbacks of this model. Moreover, a crucial criticism of Reiss and Vermeer's approach is that Reiss's text-type theory and Vermeer's skopos theory pull the translation act in two different directions (ST type/function vs. TT skopos). In other words, in this approach it is not clear what kind of relationship exists between a ST and its TT (a translation, summary, simplified version, etc.), and which criteria will be applied to assess the product (TT skopos or ST function).

4.1.2 Nord's model

Drawing on Reiss and Vermeer's work, Nord (1988/2005) introduces her detailed text analysis model. Her main objective is to provide translation teachers and students with 'a model of source-text analysis which is applicable to all text types and text specimens, and which can be used in any translation task that may arise' (ibid, p.1). She primarily differentiates between two translation "types": documentary and instrumental translation' (ibid, p.80). The former is used to 'document' the communication between the ST author and ST receivers (e.g. historical texts), whereas the latter is 'conveying a message directly from ST author to the TT receiver' (e.g. user manuals) (ibid). Her model is proposed to help students/translators to determine the ST function in order to carry out a translation task according to a particular skopos recommended by a teacher/client. In order to do so, Nord introduces 76 questions to precisely analyze what she calls extratextual and intratextual factors (ibid, pp.41-142). Extratextual factors include sender, sender's intention, audience, medium/channel, place of communication, time of communication, motive for communication, and text function. Intratextual factors, on the other hand, involve subject matter, content, presuppositions, text composition, non-verbal elements

(e.g. photos), lexis, sentence structure, and suprasegmental features (i.e. phonological gestalt of the text such as rhyme and rhythm). A remarkable contribution by Nord (1997) is her *Translation as a Purposeful Activity* where she suggests two things. The first is a simplified version of the model which sums up the analysis process in three steps: 1) the significance of the 'translation brief', 2) the function of the ST analysis, and 3) the categorization and prioritization of translation problems (ibid, p.59). The second is the implementation of culture-specific features, i.e. culturemes (ibid, pp.33-34), into her model which will be discussed in the proposed model for this study in Chapter 5 below.

Although Nord shows loyalty to the ST and its author by analyzing the ST and its function, she emphasizes the importance of the translation brief determined by the initiator of the translation task. As with Reiss's approach, Nord's model is criticized in terms of how to compromise between a ST function and the translation skopos in case of possible contradiction or abuse (Pym, 1993, p.189).

4.1.3 Williams' model

As Williams was running the Canadian government's Translation Bureau, he is well acquainted with problems of TQA in the workplace. His work is intended to assess non-literary text produced by professional translators for real-world clients. He builds his model on 'argumentation theory' aiming at 'an assessment framework to complement existing microtextual schemes', i.e. models that assess lexico-grammatical realizations of discourse such as House's (Williams, 2004, xvii). For him, a text's arguments and messages are constituents of rhetoric, and could be analyzed according to features of argument schema: Claim, Grounds, Warrant, Backing, Qualifier and Rebuttal, CGWBQR (ibid, pp.23-26). A major error is the one that violates any of these six elements of argumentation, i.e. assessment criteria. His approach could be summarized as:

1. The ST is analyzed with regard to CGWBQR features

2. With no reference to the ST, the TT is analyzed to ensure its readability, coherence and general consistency

3. ST and TT are then compared in relation to what Williams calls the ARTRAQ grid: argument schema, arrangement/organizational relations, propositional functions/conjunctives/other inference indicators, arguments [as an overall structure of a text], figures of speech, narrative strategy

4. A statement of quality is produced by comparing the results of stage 3 with the results of one of the existing 'quantitative-microtextual' models, e.g. House's model, that has been applied to the same ST/TT pair. (Williams, 2004, pp.73-125)

Unlike Nord, Williams does not consider the context of situation in his analysis. He (ibid, p.127), furthermore, incorporates a 'rating scale' for the ARTRAQ grid and suggests translation quality standards accordingly. Williams applies his model to two polemical and two statistical texts and finds that all four samples are inadequate. An error in microtextual models of TQA may not be counted as an error in Williams' argumentation model, and vice versa. For instance, translating 'blue car' into 'brown car' is not erroneous if such an alteration did not affect the argument schema, yet at the same time it is an error in other TQA models (see Mossop, 2004, p.188). This means 'that few, if any, translations are likely to meet the requisite standard across all features in the ARTRAQ model, which would raise professional concerns as to excessive rigour' (Drugan, 2013, p.64).

In the words of Drugan (2013, p.62), 'Williams addresses the translation profession more consistently and directly than other theorists' of academic approaches; however, he does not clarify how to 'attain the higher quality levels in his model' (ibid,

p.64). In addition, his model is criticized for being extremely time-consuming, especially for long texts (Mossop, 2004, p.190).

4.1.4 Delizée's model

In an attempt to bridge the gap between academic and professional models of TQA, Delizée (2011, p.9) introduces her 'global rating scale' for assessing translation. It is a summative assessment designed to evaluate students' performance in 9,000-word translation projects at the end of a Masters program in Multilingual Translation at the University of Lille 3 in France. The model, thus, is skills-based, and its main objective is to assess the outputs of the training course. Both *negative value* (errors according to certain criteria as shown below) and *positive value* (creative solutions for translation problems) are accounted for in this rating scale. The scope of translation was limited to pragmatic texts: 'technical, scientific, legal, economic, financial or commercial texts, the primary function of which is communication', with aesthetic features not being emphasized (ibid, p.10). Seven criteria are implemented to assess translation skills in this the rating scale: 1) linguistic skills in the source language, 2) translation skills, 3) discipline, 4) linguistic skills in the target language, 5) professional skills, 6) methodological skills, and 7) technical skills (ibid, pp.16-19).

Each of the aforementioned categories is evaluated differently. Linguistic skills in the TL are given the highest percentage, 30% of the final grade. Linguistic skills in the SL, and professional skills are allotted 20% each. Ten percent (10%) is equally designated for translation skills and for discipline. The lowest porportion (5%) is given to methodological skills as well as technical skills. The evaluator, based on his/her experience, will judge the translation by adding a negative value (-1 to -3) according to the seriousness of the error:

> [T]he seriousness of an error depends not on the nature of the error but, rather, on the negative impact the error has on functionality, comprehension, overall level of acceptability (the translation must respect the linguistic norms of the TL and the editorial norms of the text type translated) and ultimate usefulness (the translation must be readily publishable and should not necessitate major revisions) of the TT. (Delizée, 2011, p.13)

This means it is the instructor's opinion that will count. Only when the student-translator shows 'true mastery, reflection and creativity' that can be applied to the TT (ibid), is s/he assigned an added value (+1 to +2). Delizée (ibid, p.20), finally, suggests that her innovative evaluation scheme, which assesses the process and the product, bridges the gap between translation academia and industry, and prepares future translators to succeed in both academic and professional life. The limitation of Delizée's global rating scale is that it relies heavily on the instructor's subjective evaluation and is applicable to only a particular type of text (see above).

So far, all the previously mentioned TQA models differ in terms of their objectives, form of text analysis or choice of text type, and assessment criteria. Firstly, Reiss and Vermeer aim at proposing a general theory of translation, Nord and Delizée work for translators' training and Williams intends to complement existing TQA models for professional use. Secondly, Reiss and Vermeer's work includes few examples of text analysis, Nord analyses literary texts, Williams examines polemical and statistical texts, while Delizée has limited her scope to inspect only what she calls 'pragmatic' texts. Finally, the main criterion of assessment for Reiss and Vermeer as well as Nord is the fulfillment of the TT skopos. For both of the functionalists' models, the question of how to compromise between the ST function and the TT skopos in case of contradiction remains unanswered. Williams' model, on top of being time-consuming, implements criteria of both microtextual and macrotextual schemata which make it difficult to find translations that meet all these criteria. Delizée's criteria incorporate different kinds of skill with (-/+) value that depend solely on the evaluator's subjective judgment. In other words, Delizée's model, just like Nord's, presents several questions that need to be

answered by the analyst (e.g. Is the style appropriate to this genre?) with no reference to results of corpus or comparative linguistic studies between the languages in question. However, all these TQA models are also extendable in principle and could be developed.

In fact, Nord adds extratextual and intratextual factors to her analysis, nonetheless the relationship between the translator's linguistic choice and the context of culture needs more analysis; e.g., when the choice reflects a different ideological background than that of the ST (see Munday, 2012b, p.133). In House's (1997) model this relationship is made more explicit by using SFL. It links the translator's lexico-grammatical choices to register (context of situation), and to the high level of discourse (context of culture). The model is intended to examine the post-translation stage, i.e. a TT is compared to its ST, where mismatches in elements of register (field, tenor, and mode) are the criteria for assessment. Moreover, the model is applied by House to a range of different text types, among which is an autobiography (see Section 3.3). As this study aims at assessing the translation of a key cultural text, namely the biography of the Prophet Muhammad, which needless to say represents a different lingua-cultural context (Arab-Islamic) than that of its TT (Western), the SFL approach best links contextual features to lexicogrammatical choices. Thus, the focus now will be on House's discourse analysis model that will be analyzed and tested to determine its applicability to the data.

4.2 House's TQA model

This section discusses the basic principles, the composition, the application, and the theoretical implications of House's model as well as some critical points. In addition, a sample analysis of House's model on an extract from the biography of the Prophet Muhammad and its translation will be provided in order to begin to test the appropriateness of the model for this text type.

4.2.1 Basic principles of House's model

a) Halliday's functions of language

As explained in the introduction (Chapter 1), a basic principle of Halliday's SFL is that language has three interlinked metafunctions, namely ideational, interpersonal and textual, that express the discourse semantics of communication and are realized in the lexico-grammatical choices within the register elements, i.e. field, tenor and mode of discourse respectively. Munday (2012b, p.138) visualizes the relationship among the linguistic categories in Halliday's SFL as shown in Figure 4.1:
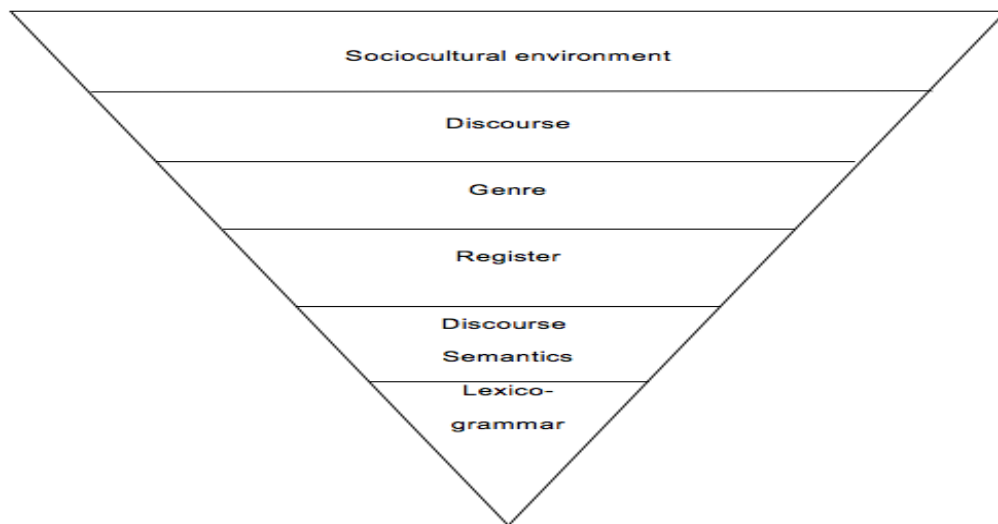
Figure 4. 1 Halliday's model of language (Munday, 2012b, p.138)

This figure demonstrates the top-bottom process of the verbal utterances. The sociocultural environment, where texts are generated, is at the top (e.g. a company director wants to remind a customer of the overdue bill). It is this environment that conventionally controls the discourse[20] (e.g. written vs. spoken) and the genre, i.e., the choice of a text type according to the purpose it serves in the communicative act (e.g. a letter). Genre, on its part, predicts the choices of register, i.e., field, tenor, mode (e.g. field: a reminder of the overdue bill; tenor: the director to the customer; mode: written to

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[20] Discourse in the Hallidayan sense refers to the written or spoken speech event, which is different from the technical term introduced by Hatim and Mason (1997). See Section 3.2.

be read, formal). Each factor in the register relates to one strand of meaning (represented in the figure as the 'discourse semantics') and to one of the three 'metafunctions' (ideational, interpersonal, and textual), which is then represented in the choices of certain lexico-grammar from the system of language (i.e., lexical items, and grammatical and syntactic structures). Realizations of these metafunctions can better be illustrated in Table 4.1 (see also Eggins, 2004; Munday, 2012b, p.139).

Register variable	Strand of meaning	Lexico-grammatical realization
Field: how the experience about the world is represented	**Ideational**	**Topical lexis:** choices of content words (bill, overdue, payment, PayPoint location, etc) **Transitivity:** choices of verb types (Attributive process = *is* overdue, material process = have not *received*/*pay*/*call*) etc.
Tenor: how the relation-ship between participants is expressed	**Interpersonal**	**Nouns** (*names* of addresser and addressee) **Pronouns** (exclusive = *we*/ the company authority, formal = *you*) **Modality** (e.g., may, can) **Evaluative lexis** (e.g., it is *important*) **Obligation** (polite request+imperative structure+adverb = *please pay now*) etc.
Mode: how the message is structured	**Textual**	**Theme/rheme structure:** unmarked vs. marked (grammatical subject as unmarked theme = *your bill* is overdue/ *we* have not received payment, adjunct as marked theme = *To avoid this*, you can pay online) **Cohesive devices:** conjunctions (implicit = Your bill is overdue. Please pay now, explicit = we may register a Credit Default against you. *This* will impact your credit rating), references (*you*, *we*, *this*), and repetition (*you*/to *you*/*you* are, *bill*/your *bill*, please *pay*/if you do not *pay*/you can *pay*) etc.

Table 4. 1 Lexico-grammatical realizations of Halliday's metafunctions

In the same vein, Martin (1993, see also Chapter 1) attempts to provide a contextual theory of language. Drawing on both Halliday's theory and Malinowski's work, Martin represents context graphically (Figure 4.2):
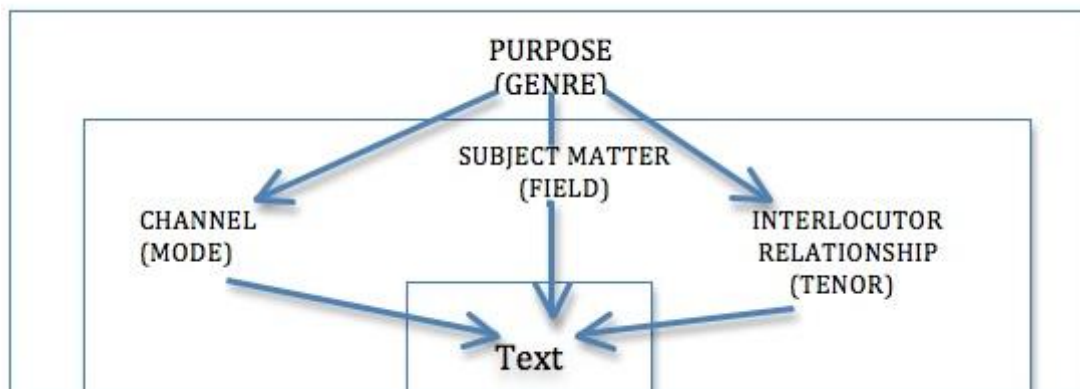
Figure 4. 2 Martin's model of text in context (Martin, 1993, p.120).

Martin places the text in the center of his model. Locating the text in its 'context of situation' allows a determination of its register, which is captured in the field, tenor, and mode of the text. Location of the text in its 'context of culture' means that we can identify its genre (ibid, p.119). For Martin, analyzing genre means studying how texts achieve 'their social purpose' as a semiotic act (ibid, p.121). Or in other words, a text can never be aimless. It is important therefore for the analyst to unearth the function a text has in its culture, a crucial notion that also underlies skopos theory (see Section 4.1.1 above).

b) Crystal and Davy's situational dimensions

Whereas Halliday suggests three factors to analyze the context of situation in any linguistic utterances, Crystal and Davy (1969), in a famous work on analyzing style, aim at a deeper analysis. They utilize the word "style" to refer to what Halliday, Martin and others call "register" (Biber, 1994, p.51). The most important variables of a situation, in their opinion, can be investigated when 'the notion of *situation* is broken down into *dimensions of situational constraint*' (Crystal and Davy, 1969, p.64, italics in original). They propose eight dimensions as follows:

1- Individuality: refers to both physical and psychological characteristics that identify the person from other users of the same language, such as his/her handwriting or certain spontaneous words and expressions.

2- Dialect: includes both regional and class dialects. Regional dialect refers to linguistic features that correlate to the person's geographical origin, whereas class dialect refers to linguistic features that correlate to his/her social class.

3- Time: refers to features that indicate 'the temporal provenance' of the text.

4- Discourse:[21]

   a. (Simple/Complex) Medium (Speech, Writing): refers to the language event whether it is spoken or written. It could be 'simple' if it operates in the same category, e.g. spoken to be heard, or written to be read. A 'complex' medium is found when one category is used as a means to another, e.g. written to be spoken, or spoken to be written.

   b. (Simple/Complex) Participation (Monologue, Dialogue): A monologue is language produced by one person. In contrast, a dialogue is produced by more than one person as conversations. Both can be simple or complex; simple, when carrying only features of its category, and complex, when features of the other category are included, such as question tags in a monologue.

5- Province: refers to the nature of professional or occupational activity the speakers are engaged in, such as 'the 'language of' public worship, advertising, science or law'.

6- Status: refers to factors that indicate the social role of the participants in the communicative act in addition to their social relations, such as politeness, formality, informality, and the like.

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[21] The term 'discourse' for Crystal and Davy corresponds to Halliday's 'mode'.

7- Modality: is identical to what is traditionally known as genre. It refers to the correlating features between the form and the purpose of the utterance, such as the difference between writing a report or an essay.

8- Singularity: includes the temporary linguistic features that a person uses to achieve an intended effect, such as puns. (Crystal and Davy, 1969, pp.66-77)

The first three dimensions are relatively stable features of language users, whereas the rest are variant features of language use. Though their book concerns only the English language, Crystal and Davy claim that 'the same techniques and procedures could be used for the stylistic analysis of other languages' (ibid, vii).

c) Biber's oral-literate dimensions

Under the dimension of "discourse", Crystal and Davy classify two types, which are simple and complex, of both spoken and written discourse. From a different point of view, Biber (1988) studies the linguistic differences between spoken and written discourse in English. He analyzes, in a corpus-based study, 'six dimensions of linguistic variation', three of which are highly distinguishing (ibid, p.160). These dimensions are the following:

1- Informational versus Involved Production: this dimension presents, at one end of the continuum, discourse of 'highly informational purpose, which is carefully crafted and highly edited'. At the other end, it represents discourse that is of 'interactional, affective, involved purpose, associated with strict real-time production and comprehension constraints' (ibid, p.115). Examples would be an academic piece of writing versus spontaneous speech.

2- Explicit versus Situational-dependent Reference: this dimension distinguishes two types of discourse. There is, on the one hand, discourse that 'identifies referents fully and explicitly through relativization'. On the other hand, there is

discourse which 'relies on nonspecific deictics and reference to an external situation for identification purposes' (Biber, 1988): for instance, a professional letter versus a broadcast.

3- Abstract versus Non-abstract Information: this dimension draws a distinction between 'texts with a highly abstract and technical informational focus and those with non-abstract focuses', e.g. a written expository genre vs. a spoken genre (ibid).

Even though the aforementioned dimensions distinguish between orality and literacy, there is 'considerable overlap'. For example, personal letters are highly involved, whereas broadcasts are less involved if anything, Biber claims (ibid, p.161).

d) Joos' five styles of English

In contrast to the aforementioned studies (a, b, and c above), Martin Joos (1962, p.11) investigates the 'scales of English usage'. He defines four scales, namely: age, style, breadth, and responsibility. Each scale, for him, has 'five clocks' to classify the usage of 'native central English'. Joos works solely on style from the perspective of the social relationship between addresser and addressee. He identifies its five levels as frozen, formal, consultative, casual, and intimate (ibid, p.13). He explains as follows:

1- Frozen: is the style of literature where no participation or intonation is needed. It is just for education, enlightenment, and entertainment through the process of reading and re-reading, and feeling and re-feeling.

2- Formal: refers to an informative style where participation of the addressee is absent. It lacks personal involvement and ellipsis. In addition, it is semantically and grammatically complex. This style is well planned and logically linked. Hence, it is detached and cohesive.

3- Consultative: refers to the style that we use with strangers. In this style the addresser supplies background information, and the addressee, in contrast, is always taking part in the event. Ellipsis, thus, is likely excluded.

4- Casual: is a style for 'friends, acquaintances, [and] insiders'. No background information is provided, but inferred. Ellipsis and slang are considered as its prominent features. (Joos, 1962, p.19)

5- Intimate: is used with people who presumably know our internal and outer worlds. Therefore, neither background information nor slang is needed. It is just extracts and jargons that are utilized.

In each level there are certain 'conventional formulas' that have two functions: a) conveying the message, and b) determining the style. Joos gives examples such as 'come on' for casual discourse and 'I see' for the consultative, and calls these formulas the 'code-labels' (ibid, p.21).

4.2.2 Composing the model

House's original model (1977) and the revisited versions (House, 2015; 1997) differentiate between language function and text function. Drawing on Halliday's SFL, House (1997, p.32) uses the ideational and interpersonal functions of language to refer to 'referential and non-referential functional components' of the text. She argues that Halliday's textual function does not refer to functions of 'language in use', but to the 'internal organization of linguistic items' that fulfills the other two functions (House, 2015, Chapter 3, Section 2, para. 8). Her claim is that each text is 'a self-contained instance of language' and should perform its functions, i.e., ideational and interpersonal, with one being the dominant (House, 1997, p.35). House defines an 'adequate

translation'[22] as one by which both ST and TT are 'pragmatically and semantically equivalent'. This entails 'that a translation text has a function equivalent to that of its source text' (House, 2015, Chapter 3, Section 1, para. 8).

In an attempt to relate text to its context, House (1997, p.105) employs the notion of 'genre' and 'register'. She reviews the work done by scholars such as Ventola (1984), Martin (1989; 1993), Halliday and Martin (1993), and Biber (1994), then defines genre as 'a socially established category characterized in terms of occurrence of use, source and a communicative purpose or any combination of these' (House, 1997, p.107). House recognizes genre as a typological classification of the text that can be analyzed through its register, i.e., the linguistic choices in field, tenor, and mode. Her first claim is to establish a scheme for register analysis in order to identify textual functions of both ST and TT, and then compare them for quality assessment. She integrates Hallidayan SFL, Crystal and Davy's situational dimensions, Joos' five styles, Biber's oral-literate dimensions, and Martin's scheme of context with some modifications (see a, b, and c below). All of these works inform the dimensions of pragmatic cross-cultural differences between English and German that are suggested by House (1997, p.84). As a result, the following model (see Figure 4.3) is produced:

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[22] House's use of adequate translation should not be confused with Toury's (1995) technical terms: adequate vs. acceptable translation, nor with other scholars' uses indicated in Sections 4.1.1-4.1.4. Henceforth, the study will use this term in House's sense.
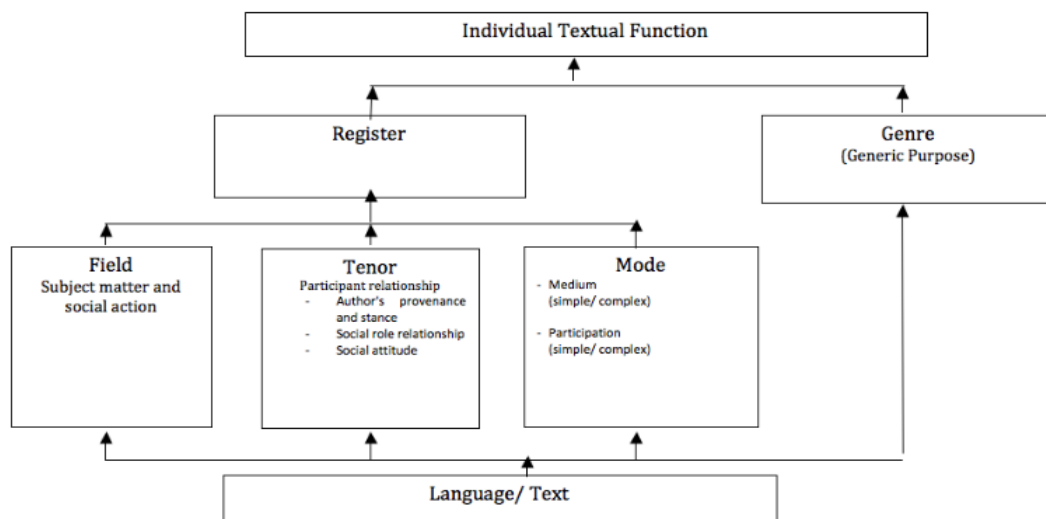
Figure 4. 3 House's text analysis and translation quality assessment model (House, 1997, p.108)

She spells out her model as shown below:

a) **Field:** is a category that indicates the 'nature of the social action' in the text, its subject matter, content, and field of activity. Three levels of generality in lexis are identified: specialized, general, or popular, as they appear in the topic.

b) **Tenor:** shows 'the nature of the participants' from three angles. First, the author's temporal, social, and geographical provenance, in addition to his affective stance (Crystal and Davy's dimensions of Time, Dialect, Individuality). Second, the participants' social role relationship in terms of solidarity and/or equality, and in terms of permanent or transient role. Third, the social attitude between participants in terms of the degree of formality (House split up Crystal and Davy's dimension of status). Three levels are utilized here to describe social distance: formal, consultative, and informal (modified from Joos' five styles).

c) **Mode:** refers to both the channel of communication and the interaction between participants. This category includes exactly what Crystal and Davy define as Discourse (see 2.3.1 above). Another point that is also considered in distinguishing between spoken and written discourse is that of oral-literate dimensions (see 2.3.1 above) as proposed by Biber, i.e., Informational vs.

Involved, Explicit vs. Situational- Dependent, and Abstract vs. Non-Abstract Information. (House, 1997, pp.108-109)

In addition to this scheme of analysis, House made use of other linguistic, pragmatic, stylistic and rhetorical concepts in discourse analysis and meaning configuration as follows:

Firstly, the notions of theme and rheme were introduced by Mathesius in 1939 in his paper 'On so-called Functional Sentence Perspective' (FSP) where he compares his functional approach to the traditional view of sentences. For him, each sentence consists of two parts: theme and rheme. Theme carries given information (in the context or background knowledge) whereas rheme introduces new information (Mehrach, 2003, p.36). Mathesius, additionally, points out two types of theme-rheme organization: objective vs. subjective position. The unmarked, objective position, is produced when the theme precedes the rheme and the marked utterance is produced 'in emotive speech', when the rheme precedes the theme and is known as the subjective position (House, 1997, p.44). As for House, she adopts Mathesius' approach in her analysis which corresponds to Halliday's thematic structure and seems to fit both English and German languages (Baker, 1992/2006, p.146).

Secondly, clausal linkage is the system that describes logical relations between sentences and clauses, such as causal (because, for), adversative (but, however), and additive (and, or), etc. Halliday and Hasan (1976, p.226) identify clausal linkage as a type of cohesive device in English grammar and label it as conjunction. Conjunctions are 'words (*and, but, because, when*) used to make connections and indicate relationships between events' (Yule, 2010, p.83). Halliday and Hasan define them as follows:

> Conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primarily devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presence of other components in the discourse. (Halliday and Hasan, 1976, p.226)

It is the meaning of conjunctions that indicates the kind of relation between elements of discourse (e.g., however, but or yet = a contradiction of thesis will follow) and, hence, forms logical linkage of clauses. They (ibid) suggested four categories of conjunctions, namely: additive, adversative, causal and temporal (for detailed examples see Halliday and Hasan, 1976, pp.237-238).

Thirdly, iconic linkage refers to parallel structure of coherent isomorphic sentences. Crystal defines isomorphism as '[a] property of two or more STRUCTURES whose CONSTITUENT parts are in a one-to-one correspondence with each other, at a given level of abstraction (Crystal, 2008: 256-57, capitals in original). We can illustrate iconic linkage in the following example:

A. In 1961, the king opened five hospitals.

   (Syntactically: adverbial clause+ subject+ verb+ object)

B. In 1965, the king established seven universities.

   (Syntactically: adverbial clause+ subject+ verb+ object)

This means that the surface structure of sentence A is isomorphic to that of sentence B as each syntactic unit in sentence A corresponds to a syntactic unit in sentence B.

Finally, emic texts are recognized 'by text-immanent criteria', i.e. coherence and cohesion. That is to say, emic texts are 'self-sufficient and any relevant situational factors are derivable from the language itself' (Halliday and Hasan, 1976, p.24), whereas etic texts are those of 'text-transcending means, i.e., temporal, personal, or local deictics pointing to various features of the situation enveloping the text, the addresser, and the addressee(s)' (House, 1997, p.45, see also Pike, 1967). For instance, deixis such as *this, that, here, there, you* and *I* are features of etic texts, but not emic ones.

Importantly, spatio-temporal deixis also functions as ' "orientational" features of language' which authors use to position themselves and their readership along with the text (Simpson, 1993, p.12). From a stylistic perspective, Simpson (ibid) identifies four

narrative viewpoints. The first two are "spatial" and "temporal" points of view that could be either *proximal* in that they make things close to the author/reader (this, here, or now), or *distal* when they 'suggest directionality away' from them (that, there, or then). The third is the "psychological" viewpoint which is an indicator of the writer's 'mind style' (Fowler, 1977, p.76). It shows 'the means by which narrators construct, in linguistic terms, their own view of the story they tell' (Simpson, 1993, p.10), a point that will be highlighted in Chapter 7, section 7.2.5. The last point of view is the "ideological" that introduces the author's view of the world (see Section 2.5). It appears in the attitudinal language, part of appraisal (Munday, 2008b, p.24), and will be discussed thoroughly in Chapter 5, section 5.1.2.

4.2.3 Applying the model

The assessment process in House's model consists of three phases:

a) The first stage is to thoroughly analyze the ST in terms of the situational dimensions outlined above in her model. This aims at highlighting the linguistic features that correlate to each dimension (field, tenor, and mode). A dimension is examined on three levels: lexical, syntactical, and textual levels whenever possible. As a result, a statement of function of the ST can be determined, and a text profile is finally compiled. To see how this can be implemented, let us examine an extract about one dimension from her book. House analyzes the situational dimensions of a children's book entitled *Five Minutes' Peace* which is written in English and translated into German (see Appendix F for ST, TT and back translation), and writes the following:

FIELD
This is a simple little picture book story about an elephant family: Mrs Large and the children Lester, Laura and the baby. Mrs Large wants "five minutes peace" and retreats

to the bathroom but is soon disturbed by all the three children. This is however not taken as a disquietening occurrence but rather seen as part of ordinary family life with young children. The story designed to be read to young children is told with warmth, good-natured common-sense, a dry sort of humour and realism. (House, 1997, p.122)

House goes on to distinguish the means of linguistic realizations as:

Lexical means:
Preponderance of lexical items that are likely to be part of the competence of young children from their interactions in the immediate home and neighbourhood environment.

Syntactic means:
Short clauses with simple structures throughout the text.

Textual means:
Strong textual cohesion to make the text easily comprehensible and digestible for young children. Textual cohesion is achieved through iconic linkage as well as theme dynamics.

Iconic linkage between a number of clauses highlighting (for the children's benefit) a similarity of actions and behaviours, and heightening the dramatic effects, which is also often further intensified through foregrounded, rhematic structures:

[…] VII; VIII: *In came Laura. In came the little one*. (ibid, p.122, italics in original)

House uses Roman numerals to indicate the beginning of each paragraph, and Arabic numerals to indicate the beginning of each sentence. We can see here how she correlates the linguistic choices to the situational dimension. The lexis is simple, the clauses are short, and the text is cohesive, so all are illuminating the ideational function of the children's book. For the statement of ST function House offers this:

Statement of Function
The function of this text consisting of an ideational and an interpersonal functional component may be summed up as follows: although the ideational functional component is not marked on any of the dimensions, it is nevertheless implicitly present in the text, in that the text informs its readers about a certain event involving the protagonists depicted in the text. In other words: it tells a story! But the ideational component is clearly less important than the interpersonal one, which is marked on all the dimensions used for the analysis of the text. (ibid, p.125)

House thus identifies the two functions of the text, showing that the interpersonal overweighs the ideational one. She also discusses the text genre and three dimensions of register. Let us quote what she says on field as an example:

On the dimension of FIELD, too, the interpersonal component is strongly marked: the description of a typical piece of family life where a mother struggles with her three children is presented in a light-hearted, good-natured and humourous way, at the same time making the story easily digestible and comprehensible. (House, 1997, p.125)

House summarizes what she has already said in her analysis. The statement of function, hence, is a summary of findings of the whole analysis.

b) The second phase is to follow the same analysis on the TT, and construct a TT profile. This stage, though claimed, does not appear in House's work as she confines herself to only 'listing the mismatches along the various dimensions' (ibid, p.45). So, the analysis process is not visible.

c) The third task is to compare the two textual profiles in order to find out any mismatches, then to give a statement of quality. Mismatches along the situational dimensions are considered as 'covertly erroneous errors', whereas mismatches in denotative meaning or resulting from breaches of the TL system are labeled as 'overtly erroneous errors'. Errors in denotative meaning are of three types: deletion, addition, and substitution (wrong selected terms or elements). A breach of the target language system might result from 'ungrammaticality' or 'dubious acceptability' (ibid, p.45). Here are some examples from House's work on the same extract (see above):

FIELD
Lexical mismatches:
Greater explicitness through the addition of more finely granulated, descriptive verbs and through greater detail and explanation, as well as the introduction of generic terms:
II: *Mutter Elefant holte ein Tablett und stellte ihr **Frühstück** drauf: Teekanne, Milchkrug* [back translation: Mother elephant fetched a tray and put her **breakfast** on it: teapot, milk jug] vs *Mrs Large took a tray from the cupboard. She set it with a large teapot, a milk jug*. The German text introduces an explicitly explanatory generic term *Frühstück* [Breakfast]...
V: ***gemütliches heißes Bad*** [back translation: **comfortable** hot bath] vs. *deep, hot bath…*
X: … *Baby E. war **so aufgeregt, daß*** [back translation: Baby Elephant was **so excited that**] vs. … *The little one **in such a hurry** that…*

Syntactic mismatches:
Loss of structural simplicity in the translation: paragraph I

Textual mismatches:
… Loss of iconic linkage resulting in both loss of cohesion and aesthetic pleasure: VII/VIII: *Darf ich dir eine Geschichte vorlesen* [back translation: Am I allowed to read a story out to you]*...- Baby Elefant schleppte* [back translation: Baby elephant brought] vs *In came Laura- In came the little one*. The dramatic effect achieved through iconic linkage and rhematic fronting is lost in the translation. (House, 1997, pp.126-127, italics in original)

House examines each dimension on all the three levels: lexical, syntactic, and textual. Then, for more clarification, she highlights the mismatches with various examples from both ST and TT. These mismatches along the situational dimensions, or covertly erroneous errors, are followed by a list of overtly erroneous errors. Here are some of them:

Overt Errors
…
II: *stellte ihr* **Frühstuck** *drauf* vs *0*
III: *0* vs *with that tray*
V: *gemütlich* vs *deep*
IX: omission of *asked Laura, asked Lester, asked the little one*
X: *war so aufgeregt, daß* vs *was in such a hurry that.* (ibid, p.130, italics in original)

House puts zero to refer to deletion where no equivalent is found. The final step in this phase is to give a statement of quality to describe the TT:

Statement of Quality
The analysis of original and translation has revealed a number of mismatches along the dimensions of FIELD and TENOR, and a consequent change of the interpersonal functional component, but also various *Overt Errors* which detract from the ideational component and change the transmission of information. (House, 1997, pp.130-131, italics in original)

Like statement of function, statement of quality is a summary of findings. The dimensions are also stated one by one in terms of their translation adequacy. For instance, House maintains the following:

> On FIELD a greater explicitness in the translation was established in a number of cases and a loss of cohesion through the omission of referential identity, repetitions and iconic linkage. The interpersonal functional component is changed in that explicitness of content guides and directs a reader's/listener's imagination and interpretation much more closely. The loss of cohesion reduced the aesthetic pleasure a well-made story will elicit. (ibid, p.131)

House relates the linguistic choices to the text function in order to assess the quality of the translation. This translation, according to House's criteria, is not adequate, as the TT does not maintain the same function as its ST. Nevertheless, she argues that this is due to the culturally different 'realization of GENRE between English and German children's books'. House adds that this translation 'can then be described as a covert one with a cultural filter having been applied' (ibid). These two concepts, covert translation and cultural filter, will be elaborated in the next point below.

4.2.4 Concomitant results

When she first composed her model, House (1977) listed some theoretical implications as a result of her case study. She claimed that according to different text types there are two kinds of translation, namely: overt and covert. For her, overt translation results from the translator's manipulation of texts that are culturally loaded and/or historically linked. On the other hand, covert translation is a recreation of a second original whereby the translator applies what she calls 'a cultural filter' (House, 1977, p.196). Each of these three concepts, i.e., overt translation, covert translation and the cultural filter will be illustrated below.

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After twenty years, House (1997) supported these theoretical implications with results of further studies on contrastive pragmatic and discourse analysis between German and English. She also makes use of some psychological and anthropological studies done by researchers such as Bateson (1972/1987), Goffman (1974/1986), and Edmondson (1981) as follows:

House argues that the nature of an ST suggests the type of translation properly applicable to it. She describes what she meant by an **overt translation** as follows:

> An overt translation is one in which the addressees of the translation text are quite "overtly" not being directly addressed: thus an overt translation is one which must overtly be a translation not, as it were, a "second original". In an overt translation the source text is tied in a specific manner to the source language community and its culture. (House, 1997, p.66)

In other words, House maintains that in this type of translation: (1) the ST needs to be intact, (2) the translator is visible, and (3) the audiences are 'enabled to appreciate the original textual function, albeit at a distance' (ibid, p.112). She suggests two types of source text that recommend overt translation: 'overt historically-linked' like 'a political speech', and 'overt timeless' texts such as 'works of art' (ibid, p.66). As these two text types are of established status in their community and of interest to others, they only need to be recorded in other languages. This means that the translator cannot opt for equivalent text at the level of the text function (ideational, interpersonal, etc.), yet he/she can achieve what House called a 'second-level functional equivalence' at the level of text and register (ibid, p.112). She explains this second/secondary level function as follows:

> Functional equivalence between the two texts is in principle possible, but this equivalence is different in nature: it can be described as merely giving the new readers access to the function of the original. But as this access is to be realized in a different language and takes place in the target linguistic and cultural community, a switch in the discourse world becomes necessary … (House, 2009b, p.36)

In this case, House argues, there will be 'two discourse worlds'[23] existing in the TT at the same time, and the readers/addressees have to shift between them. The TT audience 'will know that the text was not meant for them, but for other addressees' and that they are 'in a position to observe and/or judge this text "from the outside" ' (ibid, pp.36-37). House here adopts Edmondson's idea of discourse worlds to explain what she meant by the second/secondary level function. Edmondson (1981) gives an example of his notion as follows:

> [7.7] TEACHER: John, ask me what time it is
> JOHN: What time is it?
> TEACHER: It's half-past three. Good, another one…
> John's utterance counts as two different discourse worlds. On the one hand John is executing the content of the teacher's request; on the other hand in doing so, John is making a request of the teacher… The teacher's initial utterance in [7.7] signals a world-shift, analogous in status to a verb like DREAM in semantics. (ibid, p.202, capitals in original)

It is clear that John's response in this example has two functions: responding to the teacher, and asking about time, each of which acts in a separate discourse world. The notion of discourse world may be defined as what Ballmer (1981, p.54) states that '[d]uring speaking, linguistically active people construct by introducing individuals, objects, propositions situations of all kinds; and by relating them they build up a complex epistemic structure, which we call a discourse world'. In other words, Ballmer defines psychologically what is conventionally recognized as context. He, additionally, states that a discourse world 'may have a value in its own' as a general framework we use to interpret utterances, or it might guide us to 'further *conclusions* (thought) and to realize certain *wishes, wants, and plans* (actions)' (Ballmer, 1981, italics in original).

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[23] The term first coined by Paul Werth (1999).

According to Edmondson (1981), interlocutors may simultaneously switch between discourse worlds using linguistic or paralinguistic signals. Linguistic world-shift signals are like the teacher's request in the above example, where she shifted from a real class discourse world to a pedagogically constructed discourse world with John. Paralinguistic signals such as intonation can be used when the same utterance is 'addressed to more than one hearer' (ibid, p.202). The most important point made by Edmondson, in regard to this study, is the following:

> The notion of world-shift allows us to interpret one utterance as functioning as more than one communicative act. (ibid)

This means that one utterance could co-activate different discourse worlds. Similarly, in an overt translation both the ST and TT will be concurrently operating in two different discourse worlds. The translation is reporting what is in a ST. It is thereupon activating the ST discourse world. Likewise, by recording the content of the ST in a TT, the translation will activate this TT discourse world. Both worlds will be co-activated in the reader's mind, House stresses (1997) (see Figure 6.4).

House, furthermore, argues that an overt translation is 'a case of "language mention"' where the ST is embedded in 'a new speech event, which gives it also a new frame' (ibid, p.112). She adopts Bateson's (1972/1987) psychological concept of frame as a mental process people use to define/analyze a context. Bateson asserts that we relate a message to its context by drawing imaginary lines to include 'members of a class by virtue of their sharing common premises or mutual relevance' and exclude other irrelevant members (ibid, p.144). This frame, according to him, is 'metacommunicative' and could be explicitly or implicitly stated via what he calls frame-setting messages (Bateson, 1972/1987, p.145). To clarify its function Bateson adds:

> The frame itself thus becomes a part of the premise system. Either, as in the case of play frame, the frame is involved in the evaluation of the messages which it contains, or the frame merely assists the mind in understanding the contained messages by reminding the thinker that these messages are mutually relevant and the messages outside the frame may be ignored. (ibid, pp.144-145)

As Bateson affirms, the frame, similar to the discourse world, might have a value in itself by direct involvement in understanding an utterance or it may help us to draw on its existence further conclusions about what is going on in any communicative event. Goffman, extending Bateson's work, explains how people shift frames while interacting as follows:

> Incapacity to perfectly contrive expression is not an inheritance of our animal or divine nature but the obligatory limits definitionally associated with a particular frame- in this case, the frame of everyday behavior. When the frame is shifted, say, to bluff games, and this frame gives the player the assurance that his dissembling will be seen as "not serious" and not improper, then magnificently convincing displays occur… we all have the capacity to be utterly unblushing, provided only a frame can be arranged in which lying will be seen as part of a game and proper to it. (Goffman, 1974/1986, p.573)

It is clearly stated by Goffman that people change their behavior according to a frame-shift, i.e., their understanding of what is going on. In the same vein, Tannen (1993, p.7), drawing on both works of Bateson and Goffman, asserts that any 'conflict in schemas often triggers a shift in frames'. Tannen and Wallat (1993, p.73) define a frame as the 'participants' sense of what is being done', and describe schema as 'patterns of knowledge such as those discussed in cognitive psychology and artificial intelligence. These are patterns of expectations and assumptions about the world, its inhabitants and objects'. Hence, Tannen uses the term schema to refer to what is elsewhere loosely labeled as background knowledge. The significant contribution of her studies is in throwing light on the interactive relationship between frames and background knowledge by which a contradiction in one's knowledge may signal a frame-shift.

Katan expresses it in similar fashion:

The relationship between the 'context' and 'frame', as understood by Bateson (1972), is that 'frame' is an internal psychological state and makes up part of our map of the world, whereas 'context' is an external representation of reality. A frame is not 'real' in the same way as our map of the world is not the actual territory it represents. (Katan, 2004, p.49)

He goes on to say:

The frame itself is an internal mental representation, which can also contain an idealized example or prototype of what we should expect. Many of these frames together make up our map of the world. (ibid, p.52)

Katan means that frames are not an arbitrary way of thinking that we use to interpret an event, but rather guided understanding led by some sort of expectations. Goffman, Tannen, and Katan all agree that 'frames are culturally determined' (Katan, 2004, p.51). This is because our identities, ideologies, beliefs and values, i.e. our informal culture (existing cognitive frames, see Figure 2.2 in Chapter 2), exert influence on the way we perceive the world.

To sum up, the two notions adopted by House (1997), namely, the discourse world and frame are similar. They both describe psychologically the concept of context, and how we interpret it. A shift in the frame or discourse world may co-activate more than one context at the same time. In fact, this is what House means by the second/secondary level function in overt translation 'which facilitates co-activation of the original's frame and discourse world' as well as the target's (ibid, p.112). She maintains that overt translation, most importantly, 'should be processed with respect to the original context' (ibid, p.113).

For instance, a book written in Arabic on the biography of the Prophet Muhammad (which forms our corpus, see Chapter 1) should be, according to House's classification, overtly translated as it is historically linked to its culture. On examining the cover of the translated book, one can find that the title is first written in Arabic, followed by the English translation in bold font and then the transliteration enclosed between brackets:

الرحيق المختوم
The Sealed Nectar
(Ar-Raheequl-Makhtum)

(Al-Mubarakpuri, 2002)

This title, consisting of the Arabic source with its translation as well as its transliteration, will function as an implicit frame-setting message (Ballmer) that this is a translation from Arabic into English, and as a paralinguistic signal of discourse world-shift (Edmondson) between SL and TL. One might go further to read the publisher's note and find the following:

> I had wished to publish this book in the English language for the wider benefit of humanity. Shaikh Safiur-Rahaman [author of the ST] willingly agreed to the idea and consented to publish the English translation. The stage of translation was traversed with the help of brother Maher Abu Dhahab… (Mujahid, 2002, p.7, my underlining)

It is clearly stated that what is going to be read is a translation. Though it is a short extract, the source context is highly respected which is evident in the introduction of the Arabic title 'Shaikh' before the author's name as it is conventionally used in Arabic discourse.

Contrary to overt translation, **covert translation** does not need to co-activate the ST discourse world as it supposedly creates a new communicative event in the TT discourse world. Covert translations are recommended for texts that are 'not particularly tied to the source language and culture'; thus the translator can opt for an equivalent text at the level of genre and individual text's function, i.e., a primary level function (House, 1997, p.69) (see Figure 5.3). House stresses:

> In order to insure that original and translation are functionally equivalent, the function of a text, consisting, as mentioned above, of an interpersonal and an ideational functional component, must be kept equivalent. For this, the text is to be analyzed at various levels: **Language** (Linguistic forms), **Register** and **Genre**. (House, 2009a, p.12, bold in original)

As suggested by her, House insists that in covert translation, both ST and TT have the same function and genre. The translator's job, therefore, is to manipulate the two levels of language/text and register according to the target lingua-cultural norms. He/she is invisible and hiding behind the work by 'his or her 're-creation' of the original' (House, 2009b, p.37). For the translator to achieve this goal he/she needs to apply a **cultural filter**, described by House as:

> [A] means of capturing differences in culturally shared conventions of behavior and communication, preferred rhetorical styles, and expectation norms in the source and target speech communities. (ibid, p.38, bold in original)

House means that via the cultural filter, for example, a polite request might be translated to a direct one according to the different language norms. She finds five dimensions of cultural preference between German and English, and states that such researches need to be always up-to-date to cope with the dynamic nature of these norms for any couple of languages (House, 1997, p.84). In a more recent work, House (2009a, p.34) shows how the function of English as 'a global lingua franca' resulted in 'a drift towards Anglo-American norms'. Her study indicates that German communicative preferences have been lately influenced by subjectivity and addressee orientation.

House (1997) compares the two types of translation in accordance to the levels of her model and presents the following:

Level	Is strict equivalence the translational goal?	
	Overt Translation	Covert translation
Primary level function	No	Yes
Secondary level function	Yes	(does not apply)
Genre	Yes	Yes
Register	Yes	No
Language/ Text	Yes	No

Table 4. 2 The dimension *overt-covert* translation (House, 1997, p.115)

According to Table 4.2, it is only genre that should be kept equivalent between ST and TT in both overt and covert translations. The primary individual text's function could be achieved via covert translation, yet only a secondary level in overt translation due to the fact that register and language need to be intact. In covert translation the application of a cultural filter finely tunes register and language/text to TT pragmatic conventions, and thus produces a second original. In addition, House (1997) differentiates between overt and covert versions. She maintains that when a special function is added to the translation text, e.g., translating the Bible for children, or when a special purpose is added, such as producing summaries or adaptations, the result will be an overt version. A covert version, in contrast, results from the random application of the cultural filter on the original.

4.2.5 Critical viewpoints

Many researchers and linguists have asserted the significance of House's TQA model to translation studies in general, and translation criticism in particular (Mehrach, 2003; Hatim, 2009; Halliday and Hasan, 2011, personal communication; Munday, 2012a). After a thorough discussion of translation quality assessment models, Mehrach states the following:

> Generally speaking we believe that the functional model suggested by House for translation quality assessment is more convincing than other similar models as far as the analysis and comparison of both ST and TT are concerned. Unlike Reiss', Koller's, and Wilss' models, hers is a workable model for translation quality assessment since it is a systematic approach to both ST and TT analysis, based on linguistic as well as extra-linguistic criteria, both of which are decisive for translation. (Mehrach, 2003, p.29)

In contrast to the aforementioned models, House's systemic approach to analyzing both linguistic and non-linguistic variables in a text offers researchers a tool for text and discourse analysis. She adopts Halliday's categories of register analysis and integrates them with the deeper classifications of Crystal and Davy's to compare both ST and TT

profiles. Her comprehensive analysis encompasses lexical, syntactic and textual means that compose a text register. House's seminal work motivates other researchers to apply it to other languages and for different purposes, such as Martin Harfmann's (2004) contrastive linguistic study on German/Arabic, and Chakib Bnini's (2007) PhD project for training translators, among others. Mehrach continues:

> A disadvantage of her model is, however, that within the situational dimensions textual features figure only superficially as linguistic correlates to the general dimensions. House fails to include those textual features and textual structures that mark text as belonging to a specific text type. (Mehrach, 2003, p.29)

This point is definitely true for House's first model in 1977. As for her revisited model, House (1997, pp.44-45) includes three textual aspects (theme-dynamics, clausal and iconic linkage, and emic/etic texts). Furthermore, she presents genre as one level of text analysis in her revised model (ibid, pp.105-110). Subsequently, House (2015; 2016, p.81) has updated her covert model with new modifications, as shown in Figure 4.4:
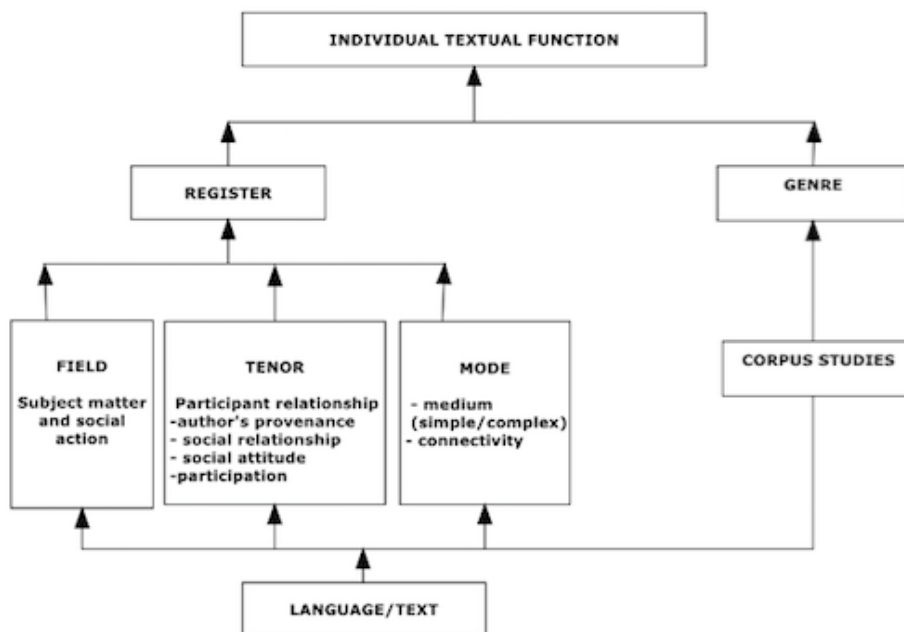
Figure 4. 4 House's TQA model (2015, Chapter 12, para. 9)

Firstly, within the internal procedures of field, House analyzes lexical fields (e.g. beliefs, knowledge, etc.) and Hallidayan processes (mental, material, and relational). Secondly, she includes 'participation' in tenor rather than mode. Thirdly, House adds 'connectivity' as a new category under mode, where she examines cohesion and coherence in addition to theme-rheme progression. Within the internal processes House (2015, Chapter 12, Section 6, para. 4) restricts 'textual means' to mode 'in order to minimize overlap'. Finally, she highlights the importance of findings from 'Corpus Studies' for the identification of genre conventions and she introduces it specifically in the model (see Figure 4.4 above). In her words, House asserts that such modifications 'are the result of extensive work with the model in the Hamburg project 'Covert Translation' (ibid, Chapter 12, para. 7). However, unlike the previous versions of her model, House's updated model is applied on just a very small extract from the *Unilever Annual Report* in 2000 (ST 158 words) and its translation into German (TT 164 words) to assess its applicability.

House's model was criticized by Gutt (2000) from a relevance theory perspective in his book *Translation and Relevance*. Gutt (ibid, p.48) argues that covert translation is the only type of translation that can achieve the functional equivalence which seems to be the main goal of the theory (ibid, p.47). To some extent I agree with Gutt in that, even in the updated model (see above), House devotes most of her effort to developing the notion of covert translation. Had House worked equally on both notions, i.e. overt and covert translations, she could have produced a more comprehensive theory of translation.

Gutt goes further to argue that keeping the ST function in a translation does not guarantee a TT that is 'functionally equivalent', i.e., that has a similar effect on the TT readers. He criticizes House's analysis and evaluation of a tourist booklet, which was translated from German into English. House (1977), in her analysis, claims that the ST has left some information implicit in order to flatter the ST addressees. She also argues that the ST was full of exaggeration and pretension so that it would attract the readers'

attention. In her evaluation, House justifies the translator's addition of explicit information in the translated text as it is required for the different background knowledge between German and English speaking readers. In addition, she adds that the absence of linguistic devices that show a similar degree of exaggeration has weakened the interpersonal functional component of the TT. Gutt (2000), from his own point of view, finds it more flattering to deal with the TT readers as knowledgeable enough to know the history of German. Similarly, he feels that it is 'possible that the author of the English version might want to tone down the exaggeration and flattery of the original' as it is not acceptable for the TT addressees (ibid, p.50). Therefore, Gutt suggests that 'maintaining the function of flattery can make the translation non-equivalent with regard to other functions' (ibid, p.51). His argument is valid with regard to House's initial work. As for her revised model, House (1997, pp.84-99) extended research on cross-pragmatic differences between German and English so as to fill this gap. Gutt's (2000, p.47) last argument was House's classification of overt and covert translations on the basis of what is tied to its original and what is immediately relevant to the target audience, respectively. It is found that House's classification corresponds to Gutt's own taxonomy of direct and indirect translations, a point that is taken up against him by other researchers, such as Fawcett (1997/2003, p.139).

A close investigation of the model shows that House (1997) only presents blueprints of what she labels as an "overt" translation. She, firstly, argues that in overt translation the translator should aim for a "second-level functional equivalence", and maintains that this 'functional equivalence is achieved through the required equivalence at the LANGUAGE/TEXT and REGISTER levels, which facilitates the co-activation of the original's frame and discourse world' (ibid, p.112, my underlining). House leaves the required equivalence to the translator and/or assessor's intuition to verify. In contrast to

her treatment of the five cross-cultural dimensions in covert translation, she does not empirically study the criteria for this second-level functional equivalence.

House secondly affirms that a translator will apply the cultural filter to compensate for 'differences in conventions of text production and communicative preferences' in the process of covert translation (House, 2009a, p.17); whereas she describes the process of overt translation as follows:

> In the case of overt translation, we can speak with some justifications of genuine cultural transfer. Transfer is here understood in Weinreich's (1953) sense as a result of a contact situation which leads to deviations from the norm of the target language/culture through the influence of another language and culture. This means that in overt translation, cultural transfer is often noticeable as a (deliberately) jarring difference (in Benjamin's sense) and deviation of the translation from target cultural norms. (ibid, p.16)

It is clearly stated by House that, in overt translation, there is the fact of incongruent cultures pulling the translation text in two different directions. Nevertheless, she does not show how the translator is going to compensate, as she does in the case of covert translation, for these "jarring differences" and the deviations from the target lingua-cultural norms. In other words, House does not move to a micro-level of analysis in the case of overt translation.

Thirdly, she applies her model to both types of translation in Chapter Five of her book (1997), although she declares that it needs to be modified whenever it is applied to texts that call for an overt translation because of the impossibility of a direct matching of the function of the ST. She stresses that 'the requirement for this type of translation led to an important modification of the model of translation quality assessment' (ibid, p.67, my underlining). However, this important modification is left quite vague. House does not indicate the type of modification needed; whether it belongs to ideational or interpersonal functions of the text, and where it fits in her model.

Finally, House (2011, personal communication) states clearly that assessing overt translation was not within the scope of her study. This is evident in the extended work on

covert translation that underpins her latest update of the model (House, 2015; see above). Thus, before commencing with this project we need to try out House's (1997) model on an extract of *The Sealed Nectar* in order to pinpoint any requirements for modifications in the tools for evaluating overt translation.

4.2.6 Sample analysis of an overt translation

This sample analysis will apply House's (1997) model on a historical non-fictional text. The extract is the first chapter of Al-Mubarakpuri's book *Arraḥīq Almaḳtūm* (n.d, pp.17-25) consisting of 2457 words along with its translation (2419 words), which is the focus of this study (see Section 1.6). Arabic numerals are used to label each paragraph, whereas Roman numerals refer to sentence sequences. The mathematical symbol Ø is used when omission or no equivalence is found. The analysis will introduce examples on each dimension (field, tenor, mode) that are sufficient to highlight the point. The stylistic preferences of Arabic in contrast to English, a subject which is discussed in section 5.1.3 below, will inevitably be taken into consideration since these two languages are in contact. Accordingly, there might be a linguistic mismatch but not a functional mismatch. In this case, it would not be counted as an error.

4.2.6.1 Analysis and Comparison of the Source and Target Texts

Chapter One of Part One: موقع العرب واقوامها (TT: Location and Nature of Arab tribes - see Appendix C).

Analysis of the Original

FIELD

This text is a historical narration of the location and origin of Arab tribes in the Pre-Islamic Arabian Peninsula. The author introduces the environment that precedes the

prophethood of Muhammad. He includes linguistic, geographical, and historical facts in a precise and attractive way. The oral style of Arab writers is manifest in the anecdotal account of events about people's lives.

Lexical means:

The text is full of technical lexical items, such as proper nouns referring to persons, tribes and places along with a range of culture-specific terms that are fundamental in expressing the ideational meaning. Such items cannot be only classified in terms of their "granularity" (House, 1997, p.108), but are to be also categorized into different types:

3: و جزيرة العرب يحدها غربا البحر الاحمر و شبة جزيرة سيناء، و شرقا الخليج العربي و جزء من بلاد العراق الجنوبيه، و جنوبا بحر العرب الذي هو امتداد لبحر الهند، و شمالا بلاد الشام و جزء من بلاد العراق

(gloss: And the Arabian Island bordered by the Red Sea and Sinai Peninsula on the west, and on the east by the Arabian Gulf and the southern part of Iraq, and on the south by the Arabian Sea which is an extension of the Indian Sea, and on the north by the Levant and part of Iraq)

43: ومن إلياس بن مضر: تميم بن مرة، و هذيل بن مدركة، و بنو أسد بن خزيمة وبطون كنانة بن خزيمة، و من كنانة: قريش، و هم أولاد فهر بن مالك بن النضر بن كنانة.

(gloss: And from Elias bin Mudar [came the following]: Tamim bin Murrah, and Hudhail bin Mudrikah, and descendants of Asad bin Khuzaimah, and the septs of Kinanah bin Khuzaimah, and from Kinanah [came]: Quraish, who are sons of Fihr bin Malik bin An-Nadr bin Kinanah.)

15: يقال: كانت هجرة معظمهم قبيل سيل العرم

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(gloss: It was said: emigrations of most of them were before the Al-Arim flood)

52: وأقامت بنو سليم بالقرب من المدينة، من وادي القرى إلى خيبر إلى شرقي المدينة إلى حد الجبلين، إلى ما ينتهي إلى الحرة.

(gloss: And Banu Sulaim resided in the vicinity of Madinah, from Al-Qura valley to Khaibar to the eastern part of Madinah to the borders of the two mountains, till what ends into the round land full of basalt)

III: 29 وغارت ساره حتى ألجأت إبراهيم إلى نفي هاجر مع ولدها الصغير ـ إسماعيل

(gloss: And Sarah became jealous so that she impelled Abraham to banish Hagar with her baby son- Ishmael)

VI, VII: 36 وفي هذه المرة بنيا الكعبة، ورفعا قواعدها

(gloss: And at this time they built Al-Ka'bah, and raised up its bases)

VIII: 36 وأذن إبراهيم في الناس بالحج

(gloss: And Abraham called unto people to perform Hajj)

XIV: 29 بفضل الله

(gloss: by virtue of Allah)

The author uses repetition of the same lexicon,

e.g. جزيرة العرب ، الجزيرة، كان شمال الجزيرة،
وانتشرت في انحاء الجزيرة

(gloss: the Arab Island, the Island, the north of the Island was, and spread throughout the Island, respectively)

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He frequently introduces synonyms and near synonyms, such as

واقوام العرب، وهاجرت <u>بطون</u>، وتفرقت <u>بطون</u>، وسكن بنو ، واستوطنها هو <u>وبنوه</u>،

(gloss: the Arab <u>nations</u>, <u>tribes</u> emigrated, <u>tribes</u> spread, the <u>descendants</u> resided, he and his <u>offspring</u> settled, respectively) to keep directing the reader's attention to the focal points of the text – the location and origin of Arab tribes.

Syntactic means:

Short sentences with coordinating conjunctions (see lexical means 3 and 43 above). A predominance of unmarked intransitive sentence structure, e.g.,

15: وهاجرت بطون كهلان عن اليمن

(gloss: and septs of Kahlan emigrated from Yemen)

29: ورجع إبراهيم إلى فلسطين

(gloss: and Abraham returned to Palestine)

42: ...وتشعبت قبائل مضر إلى

(gloss: and the tribes of Mudar sub-branched into…)

The author also uses derived Arabic sentence structures where the theme is marked by the extraposing device (أما ... ف), or with the verbal particle (قد) in order to add emphasis, to indicate completeness of actions in the past, or simply to link the sentence with what has been said before (see Chapter 5, section 5.1.3):

11: <u>أما</u> العرب العاربة ... <u>ف</u>مهدها بلاد اليمن

(gloss: <u>As for</u> the pure Arabs,…their cradle was the land of Yemen)

40: أما قيدار ... فلم يزل أبناؤه بمكة

(gloss: <u>As for</u> Qidar…, his sons were still in Makkah)

31: وقد كان إبراهيم يرتحل إلى مكة بين آونة وأخرى

(gloss: Abraham <u>used to</u> visit Makkah every now and then)

41: وقد تفرقت بطون معد من ولده نزار

(gloss: <u>And</u> [Ø] the septs of Ma'ad, which came from his son Nizar, split up)

Textual means:

The additive style, the high degree of parallelism and the predominance of co-ordination are all features that correlate with orality. Strong cohesion is maintained through 1) repetition and iconic linkage, 2) theme-rheme objective organization and 3) anaphoric referencing.

1) A. Repetition such as:

- paragraphs 3 and 4 started with: وجزيرة العرب, and والجزيرة

  (gloss: <u>The Arabian Island</u>, <u>The Island</u>) respectively,

- also in 31 ليطالع تركته , and in 34 ان يطالع تركته

  (gloss: to <u>see his heritage</u> = a trope referring to his son and wife).

B. Iconic linkage such as:

11: أما العرب العاربة

(gloss: <u>As for the pure Arabs</u>)

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13: فأما حمير:

(gloss: As for Himyar)

14:وأما كهلان:

(gloss: As for Kahlan)

2) Theme-rheme objective organization:

15: وهاجرت بطون كهلان عن اليمن، وانتشرت في أنحاء الجزيرة، يقال: كانت هجرة معظمهم قبيل سيل العرم حين فشلت تجارتهم؛ لضغط الرومان وسيطرتهم على طريق التجارة البحرية، وإفسادهم طريق البر بعد احتلالهم بلاد مصر والشام.

(gloss: and the septs of Kahlan immigrated from Yemen, and spread all around the peninsula. It is said: the immigration of the majority was before the Al'Arim flood when their trade failed due to the Roman pressure and their control of the sea trade route, and their sabotaging of the overland route following their occupation of Egypt and the Levant)

21: ونزل عمران بن عمرو في عمان، واستوطنها هو وبنوه، وهم أزد عمان، وأقامت قبائل نصر بن الأزد بتهامة، وهم أزد شنؤة.

(gloss: and Imran bin Amr inhabited Oman, and he with his offspring settled there, and they are Azd Oman. And the tribes of Nasr bin Al-Azd lived in Tuhamah, and they are Azd Shanu'ah.)

50: وخرجت بنو حنيفة بن صعب بن علي بن بكر إلى اليمامة فنزلوا بحجر، قصبة اليمامة. وأقامت سائر بكر بن وائل في طول الأرض من اليمامة إلى البحرين، إلى سيف كاظمة، إلى البحر، فأطراف سواد العراق، فالأبلة فهيت.

(gloss: And descendants of Hanifah bin Sa'b bin Ali bin Bakr moved to Hijr, the main village in Yamamah, and they settled there. And the whole tribe of Bakr bin Wa'il

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inhabited the land that extended from Yamamah to Bahrain, through Saif Kazimah, to the seashore, then to the outer borders of Iraq, then to Ubullah and to Heet)

3) Anaphoric referencing:

36: فلقِي إسماعيل وهو يبري نبلا له... وكان لقاؤهما بعد فترة طويلة من الزمن ... بنيا الكعبة، ورفعا قواعدها

(gloss: and [he, implicit] found Ishmael sharpening his arrow…and their meeting was after a very long time… they [two] built Al-Ka'bah, and they raised up its bases)

The cultural context is integrated in the text through intertextuality (Beaugrande and Dressler, 1981): the ample use of a) allusions, and b) quotations from the Qur'an and the Sayings of the Prophet, which are considered authentic sources of facts and narrations in the text. Examples are:

a) allusions:

- 28: ولكن الله رد كيده في نحره

(gloss: but Allah overturned his cozenage back unto his throat- referring to Hadith n. 3358 in Sahih Al-Bukhari (As-Saqqaff, 2014))

- 29: وأسكنهما بواد غير ذي زرع

(gloss: and settled them in an uncultivated valley - referring to verse 37 of Surat Ibrahim (Qur'an 14:37))

b) Quotations:

فقد ذكر الله تعالى في القرآن أنه أرى إبراهيم في المنام أنه يذبح إسماعيل، فقام بامتثال هذا الأمر {فلمآ 32:

أسلما وتله للجبين # وناديناه أن ياإبراهيم # قد صدقت الرؤيآ إنا كذلك نجزي المحسنين # إن هذا لهو البلاء

المبين # وفديناه بذبح عظيم} [الصافات: ١٠٣-١٠٧]

(gloss: The <u>Almighty Allah mentioned in the Qur'an</u> that He sought Abraham to
see himself slaughtering Ishmael in his dream, so he submitted to the
commandment {And when they had both submitted and he put him down upon
his forehead ♯ We called to him, "O Abraham ♯ You have fulfilled the vision.
"Indeed, We thus reward the doers of good ♯ Indeed this was the clear trial ♯ And
We ransomed him with a great sacrifice"} Surat As-Saffat (Qur'an 37: 103-7)[24])

قال صلى الله عليه وسلم: "إن الله اصطفى من ولد إبراهيم إسماعيل، واصطفى من ولد إسماعيل 46:

كنانة، واصطفى من بني كنانة قريشا، واصطفى من قريش بني هاشم، واصطفاني من بني هاشم"

(gloss: <u>Peace be upon him said</u>: "Allah selected Ishmael from the sons of
Abraham, Kinana from sons of Ishmael, Quraish from sons of Kinana, Hashim
from the sons of Quraish and He selected me from the sons of Hashim.")

TENOR

Author's Temporal, Social, and Geographical Provenance:

Unmarked, Modern Standard Arabic (MSA). The author is originally from India and
studied Arabic as a foreign/second language. His reference is standard, and he is not
narrating about himself. There is no linguistic marker that would indicate the origin of
the author due to the nature of the text's genre.

Author's Personal (Emotional and Intellectual) Stance:

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[24] http://quran.ksu.edu.sa

The author, a PhD holder and lecturer in Islamic studies, is strongly emotionally involved in this text. He uses the standard language to maintain the sanctity of the stories. As an expert, he always refers to primary sources. In addition, he employs the shared knowledge combined with an oral touch in addressing his readership.

Lexical means:

28: ومعلوم ان ابراهيم

(gloss: And it is well known that Abraham)

29: والقصة معروفة بطولها

(gloss: And the story is known thoroughly)

36: فصنع كما يصنع الوالد بالولد والولد بالوالد

(gloss: And he did as what the father does to his son and the son to his father)

Textual means:

Intertextuality (see Field, a & b above)

Social Role Relationship

The relation is not asymmetrical but rather there is no social distance as the author was trying to bridge the gap between himself and the recipient (e.g. spatio-temporal deixis, see analysis of MODE below). This is clearly manifested in the register of Islamic religious discourse to emphasize unity of and equality among Muslims (see Sections 3.2 and 5.1.3). The text, as it refers to the best role model in Islam, was addressed to both professionals and public Muslims. Thus, small details were omitted in order to avoid prolixity. The author plays the role of a storyteller who is narrating historical events full

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of facts about Arabs and pre-Islamic Arabia. As an expert in his subject, he includes both proper nouns (see Lexical means in FIELD) and concrete human nouns with some reference to the shared background knowledge in order to draw the reader into the text.

Lexical means:

Concrete human nouns:

العرب، بطون، أفخاذ، بنو، آل

(gloss: Arabs, septs, sub-septs, sons of, family of, respectively)

Shared background knowledge: see author's stance above

Syntactic and textual means:

The use of rhetorical devices to persuade the reader and to heighten emotiveness, such as by employing tropes which are, in most cases, Qur'anic proverbs and expressions (Textual means in FIELD). This causes an authoritative saturation to the text discourse (see Section 3.2 on religious discourse).

Social Attitude

Formal-consultative

Though the text is informative, the author narrates the information in a less formal way. Short coordinated sentences with parenthetical structures turn the style to a conversational mood and shrink the distance between the addresser and addressee.

Lexical means:

Using spatio-temporal deixis:

يتناسلون هناك: 40 ; وهناك تفجرت: 29 ; وأقاموا هناك: 24; ويشير إلى ذلك بقاء حمير: 16

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(gloss: 16: and an indication of <u>that</u> is the settlement of Himyar, 24: and they lived <u>there</u>, 29: and <u>then</u> [the well] erupted, 40: they bred <u>there</u>)

Relying on shared background knowledge معلوم (gloss: <u>it is well known</u> that)

Repetition of verbs of narration:

وقد ذكر :33 ; فقد ذكر الله :32 ; يقال :30 ; يقال ... وقيل :15

(gloss: 15: it is said…it was said, 30: it is said, 32: Allah mentioned, 33: it was mentioned)

Syntactic means

Presence of pro-forms for sentences such as:

و من أجل <u>هذا</u> الوضع صارت الجزيرة حصنا منيعا لا يسمح للأجانب أن يحتلوها ويبسطوا عليها   :6 سيطرتهم ونفوذهم

(gloss: and for <u>this</u> position the Island became a fortified castle which does not allow foreigners to conquer and extend their dominance and power over it)

ولا غرو إن كانت هناك مع <u>ما تقدم</u> منافسة بين بطون كهلان وبطون حمير أدت إلى جلاء كهلان :16

(gloss: and no doubt that there was, in addition to <u>what is said</u>, a competition between tribes of Kahlan and tribes of Himyar led to the evacuation of Kahlan)

A considerable amount of parenthetical structure, for example:

وانتقل منهم حارثة بن عمرو <u>- وهو خزاعة -</u> وبنوه ... :20

(gloss: and of whom Harithah bin Amr<u> - who is Khuza'ah-</u> moved with his family…)

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وقد إزدهرت حضارة الأنباط ــ <u>أبناء نابت</u> ــ في شمال الحجاز :38

(gloss: And the civilization of Nabataeans- <u>sons of Nabet</u>- flourished in the north of Hijaz)

وقد تفرقت بطون معد من ولده نزار ــ <u>قيل: لم يكن لمعد ولد غيره</u> ــ فكان لنزار... :41

(gloss: The septs of Ma'ad, which came from his son Nizar- <u>it was said: Ma'ad had no son but him</u>- split up , Nezar then…)

MODE

Medium

Complex: written to be read as if spoken. On Biber's dimensions, this medium is described as involved, situational-dependent and non-abstract.

Lexical means:

Use of situational-dependent references and loose formulations frequently found in oral style:

و<u>هاك</u> تفاصيل , و<u>هناك</u> قبيلة , و<u>هذه</u> القصة

(gloss: and <u>this</u> story, and <u>there</u> was a tribe, and <u>here</u> are   the details of, respectively)

Syntactic means:

Presence of parenthetical structures. Frequency of coordinated and appositional structures that create an impression of impromptu formulation:

أما لعرب العاربة ــ <u>وهي شعب قحطان</u> ــ فمهدها بلاد اليمن :11

(gloss: As for the pure Arabs - <u>who are the nation of Qahtan</u> - their cradle was the land of Yemen)

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20: وانتقل منهم حارثة بن عمرو ـ <u>وهو خزاعة</u> ـ وبنوه

(gloss: and of whom Harithah bin Amr- <u>who is Khuza'ah</u>- moved with his family…)

30: وجاءت قبيلة يمانية ـ <u>وهي جرهم الثانية</u> ـ فقطنت مكة

(gloss: And another Yemeni tribe - <u>which is Jurhum the second</u> - came and lived in Makkah)

Imperative structure is also used to create a dialogue:

18: <u>هاك</u> تفاصيل

(literally: <u>take you</u> the details of)

Textual means

Ease of comprehension via the use of reiteration and redundancy throughout the text.

The text is etic where temporal, personal, and spatial deictic expressions are referring to features of the situation enveloping the text, the addresser, and the addressee (see lexical means above).

Participation

Complex: monologue with instances of addressing the reader(s).

Lexical means:

Use of second person pronoun هاك (literally: take you), and reference to shared knowledge create an interaction between participants.

Textual means:

Given the etic nature, the text is full of deixis:

وهم , الذين , هناك , هنا , هذه

(gloss: this, here, there, who, they, respectively)

GENRE

This is a historical, non-fictional narrative hybrid text that introduces historical facts and narrates some stories about Arab tribes and prominent figures such as the Prophet Abraham, his two wives, and his son Ishmael.

Statement of Function

The function of this text, consisting of an ideational and an interpersonal functional component, may be summed up as follows: the author's intention is to tell the reader precise historical information in an interesting and appealing way to Arab ears. Given the fact that the text GENRE is historical narration, the ideational function is strongly marked on all dimensions. The interpersonal function co-exists on all dimensions as the addresser aims at involving the addressee. On field, the text is marked for its informativeness and the presence of extensive culture-specific items of different types that are of vital importance for understanding the content of the text. Nevertheless, repetition of key words maintains the reader's attention and short additive sentence structures accommodate the historical facts and events. Intertextuality via Qur'anic and Sayings of the Prophet citations provides the topic with a solid background and colours the text with a religious nature.

On Tenor, the Modern Standard Arabic keeps the sanctity of the historical facts with a friendly tone to address and involve the reader. The use of intertextuality, rhetorical devices, shared knowledge, and parenthetical structures reveals no great social distance between the author and audience.

On mode, the "written to be read as if spoken" medium (involved, situational-dependent and non-abstract), together with the complex monologic framework where the

reader is addressed, support the interpersonal functional component. The text is intricately related to its cultural context and the shared background knowledge of both addresser and addressees; however, the eticness of the text, direct involvement of the reader and the narrative structures all work together to smooth out the text discourse and are marked linguistically on the situational dimensions.

Comparison of Original and Translation and Statement of Quality

Mismatches along the following dimensions were discovered in the analysis of the TT and when comparing it to the ST:

FIELD

Lexical mismatches:

Less precise terms are chosen:

ST. شبه جزيرة سيناء

(gloss: <u>Peninsula of Sinai</u>), Sinai Peninsula would be more adequate;

TT. 2:I: Sinai

ST. بلاد الشام

(gloss: <u>The Levant</u> - would be more adequate);

TT. 2:IV: Old Syria, 18: Syria, 37: geographical Syria

ST. وقد <u>صرحت</u> رواية البخاري

(gloss: the narration of Al-Bukhari has stated), suggested alternative: It is <u>declared/clearly stated</u> in Al-Bukhari's narration.

TT. 27: It is <u>mentioned</u> in Sahih Al-Bukhari

Cultural nuances in the culturally specific terms are omitted, such as the avoidance of translating

ST. (كثرت بطونهما واتسعت أفخاذهما)

(gloss: had more <u>septs</u> and extended <u>sub-septs</u>) which is adequate,

TT. 45: These last two sub-branched into several tribes.

And the transliteration of

ST. (الحرة)

(gloss: <u>the round land full of basalt</u>) would be more adequate,

TT. 54: Harrah.

Inconsistency in translating names of prominent figures by translating them to their Latin origins in some instances and transliterating them in others, which causes confusion to the reader as to whether these are the same or different people. For example إبراهيم is translated as Abraham in 25, 28, 29, while borrowed as Ibrahim in 23, 24, 35, 43, and إسماعيل is translated as Ishmael in 27, 29, 30, while borrowed as Ismael in 9, 33, 35, 40 in this extract.

A great deal of information is omitted which is a crucial mismatch since the text is mainly to inform readers about Arabs' location and tribes: The importance of the Arabian Peninsula's location: 5; sub-tribes of Himyar: 11; location of Lakhm and Judham: 19; sub-branches of Rabi'ah and Mudar: 45; and many other examples in the text that would be better overtly translated.

Syntactic mismatches:

Long subordinated sentences produce more complex structures in comparison to the ST, e.g.:

ST. فوضعهما عند دوحة فوق زمزم في أعلى المسجد، وليس بمكة يومئذ أحد، وليس بها ماء.

(gloss: He put them by a lofty tree above Zamzam to the upper part of the mosque, and there was no one in Makkah at that time, and there was no water)

TT. 26: He chose for them a place under a lofty tree near the upper side of the Mosque in Makkah, where neither people nor water were available.

Textual mismatches:

Loss of cohesion through lack of explicit clausal linkage:

ST. ...فهاجرت عبدالقيس، وبطون من من بكر وائل،... وخرجت بنو حنيفة... وأقامت سائر بكر بن وائل...

(gloss: Then Abdul-Qais… And Banu Hanifah…And All the tribes of Bakr);

TT. 52: 'Abdul-Qais, together with some tribes of Bakr bin Wa'il and Tamim, emigrated to Bahrain. Banu Hanifah bin Sa'b bin Baker went to settle in Hajr, the capital of Yamamah. All the tribes of Bakr bin Wa'il lived in an area of land that included Yamamah…

ST. ...وسكنت بنو تميم ببادية البصرة... وأقامت بنو سليم... وسكنت ثقيف... وسكنت بنو أسد...

(gloss: and Banu Tamim… And Banu Sulaim… And Thaqif… And Banu Asad lived…),

TT. 53: Banu Tamim lived in the desert of Basrah. Banu Sulaim in the vicinity of Madinah on the land stretching from Wadi Al-Qura to Khaibar onward to Harrah. Thaqif dwelt in Ta'if and Hawazen east of Makkah near Awtas on the route from Makkah to Basrah. Banu Asad lived on the land east of Taima'…

And through lack of iconic linkage:

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11: أما العرب العاربة

(gloss: As for the pure Arabs)

TT. 10: The pure Arabs…,

13: فأما حمير

(gloss: As for Himyar)

TT. 11: Himyar…,

14: وأما كهلان

(gloss: As for Kahlan)

TT. 12: Kahlan…

Loss of intertextuality and rhetorical devices:

ST. ولما كبر ولده وقوي ركنه

(literally: and when his son matured and his corner strengthened);

TT. 19: when he gained strength

ST. ثم أدرجت أحوالهم في غياهب الزمن

(literally: then their circumstances went in darkness of the time, i.e. have been

shrouded in mystery)

TT. 38: All of their offspring became untraceable

TENOR

Author's personal stance

More formal academic contemporary American English is used. Neither the author nor

the reader is openly involved in the text.

Lexical and syntactic mismatches:

The reader is not directly or indirectly addressed, as in for example:

ST. وهاكَ تفاصيل الأماكن

(Literally: and take you details of the places)

TT. 15: details of their emigration can be summed up

There is omission of the [emotive] expression *who is our sovereign* in the TT; however, the model did not help to assess whether or not this is one of the 'critical points' (Munday, 2012a, p.40; see Introduction) in such a key cultural text:

ST. ... من ـ السلام عليه إبراهيم سيدنا وهو ـ الأعلى جدهم فأصل

(gloss: The ancestry to their great-grandfather - who is our sovereign Abraham peace be upon him - from…)

TT. 23: The Arabized Arabs go back in ancestry to their great-grandfather Ibrahim from…

Textual means:

The translation tones down the whole text by the absence of intertextuality, and of some rhetorical devices or even [+emotive] lexical items which add an emotive charge to the ST discourse:

ST. ليطالع تركته

(gloss: to see his heritage)

TT. 28: to see his wife and son

ST. نبغَ

(gloss: excelled)

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TT. 55: <u>managed to</u>

ST. <u>فصارت قوتا لهما وبلاغا إلى حين</u>

(literally: it became <u>nurture for them and supply for a while</u> - referring to Hadith

n. 121 in Sifru As-S'adah (As-Saggaff, 2014))

TT. 26: to <u>sustain them for sometime</u>

Social Role Relationship

Textual mismatches:

The English translation made explicit things which are left implicit in the Arabic text, as

they are regarded as shared knowledge of both the addresser and his readership:

ST. والقصة معروفة بطولها

(gloss: And <u>the story</u> is known thoroughly)

TT. 26: <u>The story of Zamzam spring</u> is well known to everybody

ST. ... قال <u>صلى الله عليه وسلم</u>

(gloss: [He] <u>Peace be upon him</u> said…)

TT. 50: <u>The Prophet Muhammad</u>…said

ST. فلما رآه قام إليه <u>فصنع كما يصنع الوالد بالولد والولد بالوالد</u>، وكان لقاؤهما بعد فترة طويلة من الزمن

(gloss: And when he saw him stood up and <u>he did as what the father does to his

son and the son to his father</u>, and their meeting was after a long period of time)

TT. 36: The meeting, after a very long journey of separation, <u>was very touching</u>

Social attitude

Syntactic mismatches:

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The use of the passive voice introduces a formal academic style of writing and adds more distance between the addresser and addressees:

ST. ونظرا إلى ذلك <u>نقدم فصلا</u> عن أقوام العرب وتطوراتها قبل الإسلام

(gloss: And for that <u>we introduce a chapter</u> on the tribes of Arabs and their development before Islam)

TT. 1: In view of this, <u>a whole chapter is here introduced</u> about the nature and development of Arab tribes prior to Islam

ST. <u>وهاك تفاصيل</u> الأماكن التي سكنوا فيها بعد الرحلة نهائيا

(literally: And <u>take you</u> details of the places that they finally inhabited after the journey)

TT. 15: <u>Details of their emigration can be summed up</u> as follows

MODE

Medium

The English translation resembles the "spoken" part in "written to be read as if spoken" less than the Arabic ST. It seems a more explicit informational text production. The etic nature is reduced due to lack of spatio-temporal deixis in the translation, and lack of direct or indirect addressing of readers.

Participation

The discourse is less dialogic, less redundant, and has fewer parenthetical structures.

GENRE

A historical narration is presented through the use of an academic writing style. This shift in the style resulted from the conscious or unconscious application of a cultural filter that

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adopts the norms of English academic writing. In particular, shifts appear on all dimensions and affect the realization of the genre as a whole: field (e.g. omission of rhetorical devices and cultural nuances when translating culture-specific terms), tenor (e.g. absence of key emotive items), and mode (lack of spatio-temporal deixis). However, the model does not show more details that could help in assessing the interrelationship between shifts and dimensions of situational context on the one hand (e.g. which cultural items [field] are emotively charged [tenor], and whether or not they are subject to shifts), or in assessing how these shifts relate to the broader cultural context on the other (e.g. do such shifts relate to the translator's ideology?).

Overt Errors

ST. فإن ناحيتها الشمالية الغربية باب الدخول في قارة افريقيا... وترسي سفنها وبواخرها على ميناء الجزيرة رأسا

(gloss: Its north side is an entrance to Africa… trawlers and ships anchor in the harbour of the Island)

TT. 5: Ø

ST. ديار بحتر من طيء

(gloss: family of Buhtur from Tai')

TT. 53: family of Tai'

ST. فأما حمير فأشهر بطونها

(gloss: As for Himyar, its most famous septs were)

TT. 11: The most famous of whose ancestors were

ST. وأما كهلان فأشهر بطونها

(gloss: As for Kahlan, its most famous septs were)

TT. 12: The most famous of whose <u>ancestors</u> were

ST. من بلدة يقال لها "<u>أر</u>"

(gloss: from a city called "<u>Ur</u>", i.e. Ur of the Chaldees (Genesis 11:28))

TT. 23: from a town called "<u>Ar</u>"

ST. تأتيه السيول فتأخذ عن <u>يمينه وشماله</u>

(gloss: the floods go about its <u>left and right</u> sides)

TT. 25: exposed to the floods from <u>north and south</u>

ST. <u>يشجب</u> بن <u>يعرب</u>

(gloss: Yashjub <u>ibn Ya'rub</u>)

TT. 8: Ya'rub <u>bin Yashjub</u>

ST. <u>الأنباط</u>

(conventionally: <u>Nabataeans</u>)

TT. 39: <u>Nabeteans</u>

ST. ملوك آل <u>غسان</u>

(conventionally: <u>Ghassanid(s)</u>)

TT. 40: <u>Ghassanide</u>

ST. <u>زُهرة</u>

(transliteration: <u>Zuhrah</u>)

TT. 44: <u>Zahrah</u>

ST. المطلب

(transliteration: Al-Muttalib)

TT. 45: Muttalib

Statement of Quality

The text is clearly an overt translation. The translator has aimed at a second level function where both the ST and TT discourse worlds are activated. Although the ST is reproduced to a large extent, there are discrepancies in both ideational and interpersonal components. In field, mistranslations ('mismatches'), inconsistency of transliterations, and omissions of information should have been avoided. In tenor, the loss of intertextuality and the failure to accommodate the dialogic nature result in a more flattened and formal academic discourse. In mode, it is less involved and less situational-dependent, thus failing to invoke spokenness.

It is clearly noticeable that a cultural filter has been mostly applied and the translation is 'more informative' than the Arabic text (House, 1997, p.154). This should not have been the case for two reasons. First: an overt translation aims at achieving a second level function which allows the reader to access the original apparently without mediation. Second: historical discourse in English has a dialogic nature; hence, there is no point in silencing the ST voice. The lesser degree of reader involvement along with omission of some important information forbid the reader from appreciating the original work. Mismatches in tenor distract the interpersonal force and the second level equivalence. Overt errors, absence of intertextuality and rhetorical devices, in addition to the inconsistency and imprecision in translating the cultural-specific terms in the text, all are detractions from the ideational function that should be avoided, especially in overt translations.

4.3 Conclusion

This chapter has reviewed TQA models. The premises, procedures and drawbacks of these models are considered. Particular attention is then paid to House's TQA model as a promising model that is based on SFL. However, the detailed analysis of the model in addition to results of the sample point to the need for some modifications in that model. House (1997, p.146) states that '[t]he changes of the ideational functional component are critical in a text whose ideational functional component is marked strongly in the first place'. That is to say, the general lexical realization of field in a very specific cultural text is critical with regard to culture-specific items. To properly understand this process, it is important to distinguish and categorize different types of item.

It is not only the level of generality in lexis that matters, but also the translator's choice of equivalents for such sensitive terms and whether or not his or her ideology/axiology intervenes in this process.

In addition, intertextuality, the rhetorical devices, idioms and proverbs have their ideational and interpersonal functions that need to be observed when evaluating the translation. A loss in any of the aforementioned textual techniques is a loss in the experiential meaning of a text. It is also vital to trace the translator's compensation strategies in keeping them up. It is only by this deep analysis and close investigation that the assessor can decide whether the translation text, using House's words (1997, p.112), 'facilitates co-activation of the original's frame and discourse world'. Hence, the move from House's macro-level of register analysis into a more micro-level of lexico-grammar is needed.

Chapter Five

Developing House's Model for Overt Translation Assessment

5.0 Introduction

Having discussed the background, composition, application, and critical points of House's (1997) TQA model, the study will now focus on developing her model to assess overt translation. Upon applying House's model to the sample in Chapter 4, we find it fails to deeply analyze sensitive texts as it works on one level of Halliday's SFL. In this chapter, discussion will, firstly, examine manifestations of culture in texts and its correlation to translation. Secondly, categories of cultural feature, appraisal theory and evaluation, and Arabic vs. English stylistic features will be pointed out as modifications to the model. Finally, a developed model will be proposed.

5.1 Culture, language and translation

A standard definition by the English anthropologist Edward Tylor (1903, p.1) describes culture as 'that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society'. Culture, thus, encompasses features that are not part of the biological system of human beings, but rather external features they adapted, as a reasonable species, to their natural and social environments. The work of two specific researchers has exerted significant influence on the field of language: Malinowski (1935), who influenced Halliday's theory of SFL, differentiated between context of culture and context of situation (see Introduction), and Edward Hall (1966; 1976/1989), who proposed the theory of low-context and high-context cultures, in addition to the Iceberg theory by which he classified

culture into three levels: technical, formal, and informal (see Chapter 2, Section 2.2.2).

Many of the translation models that we discussed earlier directly or indirectly build upon

the work of Malinowski and of Hall (e.g. those of Katan (2004), Hatim and Mason (1997),

and House (1997)).

The concept of culture is present in the work of many other translation theorists.

For instance, Newmark (1988, p.94) sees 'culture as the way of life and its manifestations

that are peculiar to a community that uses a particular language as its means of

expression'. Newmark here agrees with Tylor that culture is the distinct features of the

human life that characterize each community. He specifically draws more attention to the

communicative function of language not only as a component of culture, but also as a

means of expressing other cultural features. So, if the function of the translation is to

exchange meanings between different languages via text reproduction, how does culture

relate to this exchange?

Newmark stresses that whenever 'there is a cultural focus, there is a translation

problem due to the cultural 'gap' or 'distance' between the source and target languages'

(ibid, emphasis in original). Culture, as we saw in Chapter 1, is the very wide background,

the broader situation in Malinowski's words (1953, p.12), for any linguistic interaction.

It is also clearly stated by Hall (1976/1989, p.129) that situational context (Hall used the

term "situational frame") 'is the smallest viable unit of a culture that can be analyzed,

taught, transmitted, and handed down as a complete entity'. This might explain why we

have in the literature a linguistic model of the context of situation; however, as for 'a

separate linguistic model of culture, no such thing yet exists' (Halliday and Hasan, 1989,

p.47).

Investigating the three strands of meaning, i.e., Halliday's three metafunctions of

language (see Chapter 1), one can find that cultural features are manifested in all the

dimensions: ideational, interpersonal and textual, and in their realizations in field, tenor

and mode as well. Firstly, talking about human phenomena, i.e. any aspect of our culture (**technical culture**), say food for example, is one way of talking about our experiences of the world around us. Failing to communicate culture-specific items, i.e. *culturemes*, represented in the field of discourse will hinder the transfer of the ideational meaning in any communicative act (House, 1997).

Secondly, Nord (1997, p.33) draws the attention of translation specialists to culturemes as essential points that are 'evaluated' by members of each culture. She stresses:

> Translating means comparing cultures. Translators interpret source-culture phenomena in the light of their own culture-specific knowledge of that culture, from either the inside or outside, depending on whether the translation is from or into the translator's native language-and-culture. A foreign culture can only be perceived by means of comparison with our own culture, […] There can be no neutral standpoint for comparison. (ibid, p.34)

Here Nord emphasizes the notion of *evaluation* in translation that is later on introduced by Munday (2012a). Munday (ibid, p.41) examines some translators' choices and finds that culture-specific terms, such as names of the deity, fauna and flora, are 'value-rich'. Exploring the author's vs. translator's stance on cultural features will, therefore, explain shifts in the interpersonal meaning of a text and shed some light on their **informal culture**.

Thirdly, genre conventions and *stylistic features* that compose the textual meaning of both ST and TT are also culturally determined, i.e. the **formal culture** of ST/TT users (Hatim and Mason, 1997; Martin and Rose, 2008, see Section 5.1.3 below). A consistent pattern of translation shift opted for by a translator in one of the three strands of meaning of a ST will cause a shift that will inevitably affect the overall meaning of its TT, scholars have suggested (Hatim and Mason, 1990; 1997; House, 1997; 2015; 2016; and Munday, 2007a; 2007b; 2008b; 2012a).

Finally, each of the aforementioned points: a) cultural features, i.e. culturemes, b) evaluation and appraisal theory, and c) stylistic and rhetorical features of Arabic vs. English, will be further discussed in the following sections to help us trace shifts in the ideational, interpersonal and textual meanings on the one hand, and to develop our model for overt translation assessment on the other. This can be summarized in Table 5.1:

Levels of culture	Technical	Formal	Informal
Language metafunctions	Ideational	Textual	Interpersonal
Register	Field	Mode	Tenor
Object of study	Culturemes	Stylistic and rhetorical shifts	Evaluation of value-rich items

Table 5. 1 Manifestations of culture in relation to translation

5.1.1 Culturemes

As described in section 2.2.2, all cultural phenomena that belong only to the source culture, when compared to the target culture in translation, can be categorized as culture-specific features, i.e. culturemes. Nord (1997, p.137) explains that a cultureme is a 'social phenomenon of a culture A that is regarded as relevant by the members of this culture and, when compared with a corresponding social phenomenon in a culture B, is found to be specific to culture A'. This 'does not mean that the phenomenon exists only in that particular culture' (ibid, p.138). It might exist in other cultures rather than the one considered in the translation, or might differ considerably so that it might cause misunderstanding, and needs, therefore, to be explained. Similarly, Wilss (1996, p.90) indicates that recognizing the meaning of culture-specific items is very important, as they are thorny in cross-cultural communication. Nida (1961; 1975, pp.66-101), a very experienced figure in religious text translation, classifies cultural features as follows:

1. Ecology: This includes all kinds of species, plants, geographical factors, and natural phenomena. The spread of ecological terms depends upon what Newmark (1988, p.96) calls 'the importance of their country of origin as well as their degree
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of specificity'. The more specific the item is, the less translatable it could be. For example, Arabic has different terms to classify camels which are untranslatable to other languages, such as عشراء - a she-camel which is due to give birth, عائذ - a she-camel which has just given birth to a baby camel, and شارف - an old s/he-camel (see Lisān Alʿarab, 1997, and Section 3.1.4.3).

2. Material culture: This includes food, clothes, constructions, artifacts, and measurements. Items referring to the traditions and customs of a nation are not translatable, such as the type of clothes that male Arabs put on their heads, and that female Sudanese wrap themselves in (Newmark, 1988, p.96).

3. Social culture: This relates to two major types, social entities, and social mechanisms. Social entities include the individual personality, the family, classes, and ethnic groups; whereas social mechanisms include socio-religious rites, words of general social intercourse, government, law, property, occupations, and war. These items have pragmatic and semiotic values which pose problems in translation, such as translating honorific titles between Arabic and English (see Hatim and Mason, 1990, pp.65-67).

4. Religious culture: This includes supernatural beings, terms of revelation, moral and ethical criteria, eschatology, specialized religious activities, religious personages, religious constructions, religious groups, religious artifacts, and religious events. These items are the *most sensitive* area in a culture to be tackled. Nida states:

> Religious phenomena are, moreover, much more difficult for the translator to analyze. Ideas are very intangible things. There are many subtle turns to any religious system, many incongruous elements, and many different possible reactions on the part of the adherents. To add to the difficulties of analysis, people are naturally reticent in confiding information about their religious beliefs. (Nida, 1961, p.203)

The capability of cultures to presume abstract notions and phenomena make the job of the translator more demanding. The fact that these items might be used differently in the target language is worse (Long, 2005): terms such as *God, fasting, praying,* and *pilgrimage,* to name only some, exist in so many cultures; however, they differ drastically (see some examples of the differences between Islam and Christianity in Section 3.1.4.3; see also Abdul-Raof, 2005, p.167; Nida, 1961, pp.203-40); and finally,

5. Linguistic culture: This considers phonological, morphological, syntactic, and lexical factors in both SL and TL. These items are the principles of traditional approaches to translation theory and practice. They also form the core of contrastive linguistic studies by which the two languages/texts are compared, such as studying the structure of sentences in Arabic and comparing them to sentence structure in English.

Newmark (1988, p.95) adapts Nida's categorization and adds a new category:

• Gestures and habits: this includes non-linguistic features such as head-shaking and spitting for blessing, etc.

All the aforementioned categories of culturemes are adopted by Katan's (2004) model as explained in section 2.2.2. Katan (2009a, p.73; 2009b) stresses that translating culturemes is not easy but rather a complex task due to the dynamic relationship between texts and the three frames of culture. This relationship can be demonstrated in Figure 5.1:
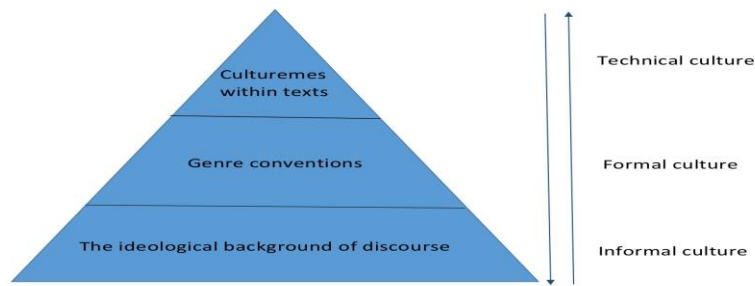
Figure 5. 1 The dynamic relationship between texts and frames of culture

The dynamic relationship shown in Figure 5.1 can be explained as follows:

The first arrow, directed downward, refers to the process when a translator finds, for example, the name of the deity الله (the only one worshipped God: the creator, i.e. technical culture) in the Arabic ST (at the top of the pyramid) which is a biography (a sub-genre of history, part of formal culture, in the midsection of the pyramid in Figure 5.1) of the Prophet Muhammad (an Arab-Islamic religious discourse, part of informal culture at the bottom of the pyramid). The second arrow, directed upward, refers to the subsequent process where the translator is comparing, as stated by Nord (1997, see 5.1 above), this term to alternatives in the target lingua-cultural context. Here the translator will, consciously or unconsciously, evaluate the source text/language/culture, as there is 'no neutral standpoint' (ibid, p.34); and then he may re-express the same cultural phenomenon via, for instance, the English Christian discourse (bottom of the pyramid). Adhering to the norms of biographical writings in English (in case of covert translation, or violating them in overt translation, midsection of the pyramid), the translator will compose a TT that includes an equivalent term/expression (top of the pyramid). Thus, according to his/her own axiological orientation, the translator via using one or more translation procedure(s) (see Chapter 7, Section 7.1), may opt for *God* (literal translation), *Allah* (borrowing), or *the creator* (explicitation). This interaction between the three

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frames of culture that inevitably involves evaluation is an ongoing process throughout the task of producing a TT, i.e. it is a complicated dynamic relationship.

As specialists in the context of Arabic-English translation, Dickins et al. (2002, p.5, pp.30-36) indicate other crucial cultural features such as idioms, public notices, allusions, proverbs, conversational clichés (i.e. courtesy expressions, cf. Abdul-Raof, 2001a, p.41), proper nouns, and names of historical movements. They discuss how these features can form a cultural gap and/or 'obstacles' that inevitably cause a translation loss as 'translating involves not just two languages, but a transfer from *one culture to another'* (Dickins et al., 2002, p.29, italics in original). For example, Dickins (2012, p.57) demonstrates how some courtesy expressions, proverbs and public notice can be communicatively translated from Arabic into English with an inevitable loss, i.e. a shift in the denotative meaning, though the pragmatic function is the same:

ST: ممنوع التدخين (gloss: smoking is forbidden)

TT: No smoking (public notice)

ST: ضرب عصفورين بحجر واحد

(gloss: hit two birds with one stone)

TT: To kill two birds with one stone (Standard English and Arabic proverb)

ST: لا شكر على واجب

 (gloss: No thanks on obligations)

TT: Don't mention it (conversational cliché)

All examples are successfully rendered. A public notice into a public notice, a proverb into a proverb, and so forth. Unfortunately, this is not always the case. Dickins et al. (2002, p.35) indicate that other Arabic courtesy expressions, especially religious formulas, are much more problematic. One example they give is the everyday stock phrase إن شاء الله (if Allah wills) which can be translated as *I hope*. Such a rendering downplays the phrase into an expression that 'clearly lacks the religious aspect of the

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original Arabic' (ibid). The other example is the formula that is used when someone has had his/her hair cut نعيما (= *with comfort/ease*) with its reply الله ينعم عليك (= *may Allah grant you comfort/ease*; see Dickins, 2012, p.48). Dickins et al. (2002, p.35) suggest possible translations such as *Your hair looks nice* or *Congratulations* where the latter is 'over-enthusiastic in English', and for the reply *Thanks very much* or *Oh, that's kind of you to say so*. The problem, as they put it, is that all choices 'seem unnatural or will involve considerable rephrasing' which then tones the interpersonal meaning either up or down (ibid).

Dickins et al. (ibid, p.141) also discuss translating quotations and allusions between Arabic and English. For them, a quotation or an allusion that is familiar in the TL may be translated into its original form. For example, a quotation in a short story مثل فرنسي يقول فتش عن المرأة that contains a well-known French saying could be translated as *"Cherchez la femme", as the French saying puts it*. However, if the quotation or allusion is unfamiliar in English, it might be deleted, literally translated, or else translated while using any 'form of compensation' according to the importance of its function in the ST. An instance of this, indicated by Dickins et al. (ibid), is the allusion to a Qur'anic verse that appeared as a conclusion in a book[25] on the Egyptian brotherhood that says ولعلهم لا يدركون that could be translated as *And perhaps they know not*. They suggest that such a translation 'with its archaic 'Biblical' negative ('know not') might be adequate to suggest to the English-speaking reader that this is a religious allusion' (ibid, brackets in original). Another obstacle, as they indicate, could be faced when the literal translation of quotations or allusions interferes with another 'inappropriate intertext' in English, such as translating part of the oath taken by Muslim Brotherhood members في العسر واليسر والمنشط والمكره as *in comfort and in adversity, in suffering and in joy*. This sounds like 'an allusion to the marriage service in the Book of Common Prayer ('for better for worse, for

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[25] الاخوان المسلمون على مذبح المناورة، لطارق المهداوي (١٩٨٦). بيروت: دار ازال.

richer for poorer, in sickness and in health')' which can be easily avoided by rendering the phrase as *in comfort and adversity, suffering and joy* (Dickins et al., 2002, p.142, brackets in original).

As for the names of historical developments, Dickins et al. (ibid) present two examples. One (ibid, p.31) is the 'mis-calqued' expression *Mother of all battles* as a translation of the Arabic phrase ام المعارك introduced by Saddam Hussein while invading Kuwait (Section 2.5), which could be better rendered as *Mother of battles*. The other (ibid, p.21), in the context of the Middle East conflict, is a loan-word *Intifada* (i.e. Palestinian resistance to Israeli's occupation of the West Bank and Gaza in December 1987) which has entered English-language dictionaries as a synonym of انتفاضة in Arabic (ibid, p.21). Moreover, they illustrate the difficulties of translating proper names/nouns referring to places, countries or people. In some cases, as they explain, there are conventional translations such as القاهرة > *Cairo* and دمشق > *Damascus*. However, problems are raised when there is no standard translation of the Arabic name in English. For instance, rendering a Yemeni area which is called بعدان (Ba'dân) into English using a standard transliteration system where symbols (ᶜ, â) represent the Arabic letters (ع, ا, respectively) is quite helpful. Any attempt to translate again into Arabic in this case will be accurate. The difficulty with transliteration systems, however, lies in the fact that they are limited to academic contexts. Other language users resort to 'ad hoc' approaches and transliterate the word as *Ba'dan* or *Badan*, the latter of which could correspond to other Arabic words like بدن, بادن or بدان, and thus could be misunderstood (ibid, pp.35-6).

Other researchers, such as Hatim and Mason (1997), Baker (2006) and Al-Mohannadi (2008), associate the issue of translating names with the translator's ideology and axiology (see Section 2.5). This can be seen, as indicated by Al-Mohannadi (2008, p.532), in rendering news reports in Arab/Islamic media and Western media where the same place or event is differently labeled, such as*: intifada* vs. *disturbances of the peace,*

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the occupied Palestinian lands vs. *the territories, siege* vs. *closure* or *demonstrations* vs.

riots. In the same way, Baker (2006, p.127) asserts that 'the choice between *West bank*

and *Judea and Samaria*, or *settlements* and *neighbourhoods'* is an indicator of the

writer's/translator's stance. The translation of 'rival place names', as she stresses, reveals

the way translators position themselves with regard to the conflict in the region. From a

critical linguistic perspective Hodge and Kress (1993, p.197) also state that, unlike its ST

producer's axiology, the English expression *the mother of all battles* reflects an ironic

viewpoint. In other words, such translations show how the 'ideational meaning is

exploited for its interpersonal effect' (Coffin, 2002, p.512). This explains why names are

critical for expressing the ideational meaning in translation, Munday stresses (2012a,

p.41).

As revealed by previously mentioned studies, culturemes are configurations of the

ideational meaning in the ST. So, in a culturally loaded text, such as the focus of this

study, these elements will be central in understanding the ST meaning and in conveying

it into a TT. It is, therefore, important for translators as well as translation assessors to be

sure that these features are not overlooked. As the current study aims at assessing the

translation of the biography of the Prophet Muhammad (a key cultural text for

understanding Islam), it proposes a scheme for analyzing culturemes drawing on the

aforementioned classifications. Firstly, Dickins et al. (2002) and Dickins (2015) analyze

cultural features that pose problems on discourse and intertextual levels in translation, a

point that is highly significant to our analysis which is built on SFL. Thus, we will

substitute Nida's sub-categories of linguistic culture with a new classification to

incorporate some features, namely, lexicon and texture. While lexicon includes proper

names, texture includes idioms, proverbs, courtesy expressions and intertextuality

(quotations and allusions). Our aim here is to assess how these features semantically and

pragmatically contribute to the text's discourse. Secondly, Dickins' historical

developments will be included as 'historical events' under Nida's third category, social culture. This is because historical developments share the same semantic field with other social mechanisms, such as war and government. Thirdly, due to the nature of the ST gestures are not to be found as the text is written and not spoken, unless they are described. Thus Newmark's category will be modified as 'social habits' instead of gestures and habits, and will be added as a sub-category to Nida's third classification (social culture) for consistency. Finally, sample analysis showed that, although Nida's categorization includes what he calls 'religious constructions', there is no category which labels holy places or sites of religious value (e.g. عرفات, Arafat: an open area near Makkah in which the largest assembly of pilgrims takes place each year; for definition and examples see Section 7.2.8), and therefore, a new category – that of religious sites - will be added to Nida's fourth classification. The scheme for analysis, henceforth, will be as follows:

1. Ecology:

    a) Fauna (animal life)

    b) Flora (plant life)

    c) Geographical factors

    d) Natural phenomena

2. Material culture:

    a) Food

    b) Clothes

    c) Constructions

    d) Manufactures

    e) Measurements

3. Social culture:

    a) Social entities:

        i.   The individual personality

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        ii.   The family

        iii.   Classes

        iv.   Ethnic groups

  b) Social mechanisms:

        i.   Socio-religious rites

        ii.   Words of general social intercourse

        iii.   Government

        iv.   Law

        v.   Property

        vi.   Occupations

        vii.   Historical events

        viii.   War

  c) Social habits

4. Religious culture:

  a) Supernatural beings

  b) Terms of revelation

  c) Moral and ethical criteria

  d) Eschatology

  e) Specialized religious activities

  f) Religious personages

  g) Religious constructions

  h) Religious groups

  i) Religious artifacts

  j) Religious events

  k) Religious sites

5. Linguistic culture:

a) Lexicon

    i.   Proper names

b) Texture

    i.   Idioms

    ii.   Proverbs

    iii.   Courtesy expressions

    iv.   Intertextuality:

        - Allusions

        - Quotations

All these categories of cultureme will be analyzed in both ST and TT. As we saw in section 5.1 above, culturemes are 'critical points', using Munday's term, in translation not only for their ideational meaning, but also for being indicators of evaluative interpersonal meanings in the text's discourse (Munday, 2012a; Baker, 2006; Coffin 2002). The following section will introduce the concept of evaluation to explain how subtle differences in meaning may be scrutinized.

5.1.2 Appraisal theory and evaluation in translation

From the 1990s onwards, a group of researchers in Australia, notably Martin, Rothery and White, have extended Halliday's SFL with appraisal theory (Martin, 2000; White and Eldon, 2012). As explained in Chapter 1, SFL introduces language as a system of different options for meaning making which depends thoroughly on the speaker's/writer's own choices from that system. That is to say, it investigates meanings of texts as 'what you say and what you could have said instead if you hadn't decided on what you did say' (Martin and Rose, 2008, p.21).

Appraisal theory is a sub-system of SFL for 'exploring, describing and explaining the way language is used to evaluate, to adopt stance, to construct textual personas and to manage interpersonal positionings and relationships' (White and Eldon, 2012, n.p.). Martin and White (2005, p.34) in their book *The Language of Evaluation: Appraisal in English,* indicate that in analyzing discourse, appraisal is one of three resources[26] of 'discourse semantics' that explain interpersonal meaning and its various realizations in the tenor of the text. For them (ibid, p.35), appraisal has 'three interacting domains', namely, attitude, engagement and graduation, that can be described as follows:

1. **Attitude**: is negotiating values, feelings and emotions. It is also classified into three types:

   a) *Affect*: is concerned with feelings and emotional responses as in 'left us with feelings…of **horror**, **worry**, **anger**, and now just a **general gloom**' (ibid, bold in original).

   b) *Judgement*: deals with evaluating behavior against principal norms and values, e.g. 'this is a **mean** administration, a **miserly**, **mingy**, **minatory** bunch if ever there was one' (ibid, p.36, bold in original).

   c) *Appreciation*: construes the aesthetic value of things, processes or products, as in 'a **very psychedelic**, **destructive** (literally!), **cathartic** and **liberatory** version of Jimi Hendrix's' (ibid, bold in original).

2. **Engagement**: tackles the way the text producer positions her/himself 'with respect to the value position being advanced and with respect to the potential responses to that value position' (Martin and White, 2005, p.36). This is seen in the stance adopted by the text producer in choosing

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[26] The other two resources are negotiation and involvement, which will not be included in the discussion because of limited space (see Martin and White, 2005, p.35).

between monoglossic or heteroglossic discourses. [27] Monoglossic means that there is 'no reference to other voices and viewpoints' (e.g. 'The banks have been greedy'). On the contrary, heteroglossic discourse 'allow[s] for dialogistic alternatives' when, for example, bringing other voices via quotations or reported speech ('<u>The chairman of the consumers' association has stated</u> that the banks are being greedy'), or providing room for alternative viewpoints ('<u>In my view</u> the banks have been greedy'). (ibid, pp.99-100, underlined in original)

3. **Graduation**: considers scaling the degree of evaluation up or down. It can be in **force**, which is used for intensification by adjusting the strength and weakness of the feeling:

raise so touchy, infinitely more naked, quite clinical, most dangerous
lower a little upset, somewhat upset, the least bit more information (ibid, p.37)

Further, graduation is used 'for blurring or sharpening categories' (Martin and Rose, 2008, p.32), and is called **focus**, such as:

sharpen a fully-fledged, award-winning, gold-plated monster; all alone
soften a word…spelled somewhat like terrorists; about 60 years old (Martin and White, 2005, p.37)

A summary of appraisal resources is shown in Figure 5.2:

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[27] Martin and White use these two labels following Bakhtin (1981).
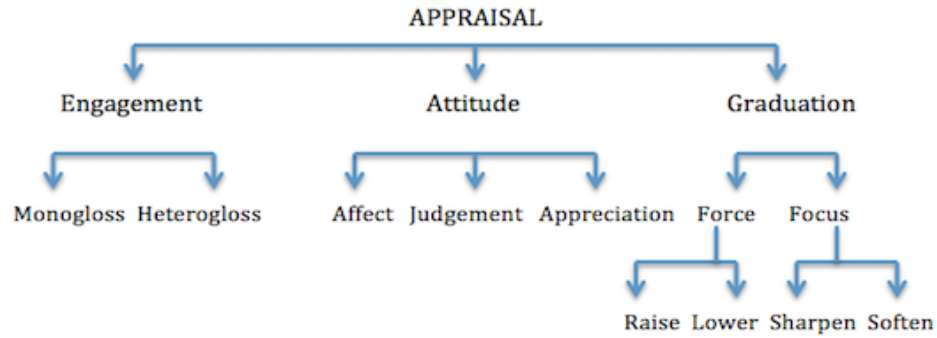
Figure 5. 2 An overview of appraisal resources (Martin and White, 2005, p.38)

Most importantly, all the aforementioned examples illustrate how evaluation is 'directly inscribed in discourse through the use of attitudinal lexis' (ibid, p.61). However, there are instances where evaluative language is indirectly expressed, i.e. invoked. For example, Martin and White (ibid) demonstrate how the ideational meaning in the following lines of a song that tells a story of an indigenous boy who was stolen from his family by white authorities can evoke attitude:

> My mother cried go get their dad…
> Dad shaped up he stood his ground
> He said you touch my kids and you fight me (Rose, 1996, p.81 in Martin and White, ibid, p.62)

Although no words are used to describe feelings in these lines, they make us able to extrapolate the mother's fear, the father's anger and the child's pain.

Moreover, non-core lexical items 'that ha[ve] in some sense lexicalised a circumstance of manner by infusing it into the core meaning of a word' (e.g. demolish, smash) along with 'indicators of counter-expectancy' (e.g. actually, however) are mechanisms to evoke attitudinal responses (Martin and White, 2005, pp.66-67). Another example, they extract from the same song, is used this time to provoke attitude:

This story's right, this story's true
I would not tell lies to you
Like the promises they did not keep
And how they fenced us in like sheep (ibid, pp.64-65, bold in original)

The lexical metaphor, which assimilates the treatment of people to that of animals, clearly provokes a judgement: an insulting treatment indigenous people received from white authorities. Martin and White (ibid, p.67) also see metaphors and non-core lexis as resources for 'intensifying feeling'. They (ibid, p.68), furthermore, indicate that some words are hybrid, i.e. they inscribe judgement and invoke appreciation (e.g. he proved a fascinating player), or inscribe appreciation and invoke judgement (e.g. it was a fascinating innings), or else inscribe attitude and invoke judgement or appreciation (e.g. guilty, proud, disgust). Attitudinal meaning, for them, is recognized in those 'integrated complexes of meaning where the ultimate rhetorical effect is an artefact of which meanings have been chosen, in which combinations and in which sequences' (ibid, p.159). The reaction to such attitudinal meaning, according to Martin and White (ibid), depends on the type of reading an audience brings to the text. They classify three readings: 1) a compliant reading where the reader and writer have similar values and expectations, 2) a tactical reading that refers to a critical reading that is interested in analyzing the text, yet 'neither accepts nor rejects communion with the text as a whole', and 3) a resistant reading where the reader is 'against' the readers' position assumed by the text author (ibid, p.206).

Equally important, Munday (2012a) reviews appraisal theory and links it to translation criticism. His appraisal analysis of different genres reveals that names of religious and political notions, fauna and flora, and the use of dialects are highly marked in terms of both ideational and interpersonal meanings. As evaluation is concerned, he finds that indirect invoked attitude is manipulated more frequently than inscribed. He also notices that non-core lexis, such as 'wield' and 'harness', 'lost their intensity in

translation' (ibid, pp.156-7). Munday (2012a, p.153) reaches the conclusion that '[t]ranslation is a constant translation process: it encompasses the checking of possible TT equivalents against the ST and against each other in a process of refinement that leads to the selection of a single equivalent'. This adds more weight to the translators' choices and reminds us of their possible intervention in TTs that is discussed in Section 2.5.

5.1.3 Arabic vs. English rhetorical and stylistic features

Differences of stylistic and rhetorical features between Arabic and English seem appealing to many specialists such as Dickins et al. (2002), Dickins (2011/2012; 2015), Hatim and Mason (1997), Baker (1992/2006), Hatim (1997/2000), Holes (2004; 1995), and Johnstone (1991). As our model is based on SFL, two points are especially relevant here: rhetorical differences and thematic structure. These two points are of vital importance for two reasons. Firstly, they help us to determine optional and/or obligatory shifts opted for by the translators while developing the TT. Secondly, our understanding of such shifts will help us to assess their general effect on conveying ideational, interpersonal and textual meanings and whether or not these shifts are justifiable.

Analyzing texts within their cultural context, Hatim and Mason (1997, p.141) stress that rhetorical differences between Arabic and English 'lie in the ethno-methodological distinction between oral and visual cultures and texts'. They state the following:

> An orally developed text is one characterized by repetition, redundancy, imprecise lexis and additive **paratactic** syntax. Visual texts, on the other hand, are characterized by elaborate organization of both content and expression, varied and precise lexis, complex **hypotactic** syntax and clearly signaled relations of contrast and causality. (Hatim and Mason, 1997, bold in original)

This does not mean that either Arabic or English has only one text format. Instead, this highlights the fact that 'while users of English and Arabic would no doubt have access to both the oral and the visual formats, we can assume that the tendency in English would be more towards the visual, with Arabic leaning towards the oral' (ibid). Sentences in paratactic syntax are linked via juxtaposition where connectors may or may not be used (syndeton, or asyndeton) and the dominant relationship is coordination, whereas in hypotactic syntax relations are expressed via subordination, as Hatim and Mason explain (1997, p.221).

When compared to English, the Arabic writing system has had a late development 'in a way which responds to and copes with the ways its community of users evolves through time' (Hatim, 1997/2000, p.162). Hence, one could logically assume that orality is a result of transferring Arabic from spoken into written discourse. Nonetheless, in a seminal study in which he compares the nature of two Arabic texts (one is a modern Kuwaiti newspaper article, the other an article on poetry written by Avicenna in the eleventh century), Sa'adeddin (1989) describes how the first represents an oral-aural mode, whereas the latter, though written in the early stages of the Arabic orthographical system's development, is an instance of a visual text (i.e. linearly developed, free of repetition, utilizing precise lexis). Sa'adeddin suggests that the predominance of oral-aural mode in Arabic is due to 'communal preferences… by the writer of shared values with the Arab receiver' (ibid, p.49). Or in other words, '[t]he native Arabic producer intends, by exploiting the informal and casual mode of text development, to establish such relations of solidarity as friendliness, intimacy, warmth, self-confidence, linguistic competence, etc.' (ibid, p.43).

In the same way, Hatim (1997/2000, p.168) asserts that the position of text receivers 'is the crucial factor in accounting for the way context is negotiated and texts

developed'. He states that there is 'a unique vision' of audience in Arabic language and culture which can be outlined in one 'rhetorical maxim':

> On a given occasion, assume that the world is divided into those who vehemently oppose your views and those who whole-heartedly endorse them, but when it comes to whom your contribution is designed to address, talk only to your supporters and ignore the opposition. (ibid, p.171)

Hatim here postulates that an Arab writer is 'exclusively talking to one's supporters' (ibid).

Although Arabic, as stated by Hatim and Mason (1997) above, contrary to English, relies heavily on coordination or particularly the additive conjunction "و /and", the function of such a connector varies rhetorically. Hatim (1997/2000) stresses that "and" in Arabic discourse may indicate 'conceptual subordination' as when it introduces the conclusion of a text:

> *And in Lebanon, at whose citizens' hands the massacres were committed, the*
>
> *parallel enquiry has turned into a charade.*

In this case, Hatim justifiably conceives the function of "and" as 'an implicit element which may be glossed by something like: 'Finally, and perhaps most importantly, one simply cannot deny that in Lebanon…' (ibid, p.163).

Similarly, Fareh (1998) investigates the function of "و /and" in contrast to "and" in a small corpus of both Arabic and English written discourse and how this might affect translation between them. He (ibid, p.305) finds that Arabic "و /and" as well as English "and" are 'the most frequently used connective[s]' that have different functions other than coordination. His findings regarding the various functions of "و >< and" can be summarized in Table 5.2:

Function		And	" و /and"	Possible translations
1	Consequence	Yes	No	And > لذلك، ف /therefore
2	Sequence	Yes	Yes	And > و، ثمَّ /and

3	Contrast	Yes	Yes	And > و /and, ولكن /but
4	Simultaneity	Yes	Yes	And > و /and
5	Concession	Yes	Yes	And > و /and, ولكن،ومع ذلك /but, although
6	Condition	Yes	Yes	And > و /and
7	Addition	Yes	Yes	And > و /and
8	Explanation	Yes	No	And > هوو / which is
9	Comment	Yes	Yes	And > و /and
10	Resumption	No	Yes	و /and> Ø, or other adverbial expressions (when, where)
11	Manner	No	Yes	و /and > Ø
12	Oath	No	Yes	و /and > Ø, by
13	Adverbial (by, along)	No	Yes	و /and > by, along
14	Option	No	Yes	و /and > or
15	Redundancy	No	Yes	و /and > Ø
16	Praise/admiration	No	Yes	و /and > Ø
17	Threat/underestimation	No	Yes	و /and > Ø

Table 5. 2 Functions of "و /and" vs. and in Arabic and English written discourse (adapted from Fareh, 1998, p.311)

As shown in Table 5.2, Fareh (1998, p.312, italics in original) concludes 'that the relationship between the functions of *and* and *wa* [و /and] is not always direct or one-to-one'. He adds:

> It has been shown that *wa* may be replaced by more than one English connective and can sometimes be ignored, or else the English translation will sound awkward. On the other hand, when we translate from English into Arabic, we have to add Arabic connectives to join sentences together or else Arabic sentences will sound stilted and unnatural. The frequent use of connectives, especially *wa*, seems to be a stylistic requirement in Arabic texts. (ibid, italics in original)

This corresponds with what Hatim (1997/2000) and other Arab grammarians and rhetoricians (Qaṭru Annadā, 2008; Anees, 1978) say regarding the use of "و /and" in Arabic discourse.

Just as the recurrent connective "and" in Arabic is rhetorically motivated, so too is the repetition of certain lexis or structures (Lahlali, 2012; Ali, 2006; Hatim, 1997/2000; Holes, 2004; 1995, Johnstone, 1991; Koch, 1983). Holes (1995, p.81) stresses that parallelism and repetition are both 'features of the ancient language of oratory, the *fusha* or 'classical' Arabic, which is conventionally prized above all else'. Similarly, Koch (1983, p.47) examines persuasive texts and finds that '[r]epetition is shown to provide far

more than ornamental intensification in Arabic prose; rather, it is the key to the linguistic cohesion of the texts and to their rhetorical effectiveness'.

In the same vein, Lahlali (2012) studies two political speeches by Nasrallah published in Hizbollah's official website[28] during and after the conflict between Lebanon and Israel in 2006. He finds that repetition is employed not only as a cohesive device which adds textual meaning (mode of discourse), but also as a means of persuasion, emotional charge and reinforcement of certain ideology (interpersonal meaning, tenor). Lahlali stresses (ibid, p.10) that Nasrallah's political strategies of encouraging hope and unifying his nation, were supported by 'repeating positive phrases and semantic pairs, which creates a sense of hope, patriotism and harmony among the audience' (e.g. *Oh most honourable people, the most generous people and the most righteous people*.). In addition, Hatim (1997/2000, p.169) demonstrates how in argumentative Arabic text, writers tend to present their ideas and repeat them for the purpose of persuasion.

Not only is sentence structure culturally determined, but so also is thematic structure which, at the same time, is a realization of mode (formal culture). The arrangement of elements (i.e. theme and rheme) within the sentence relates the message to its situational and cultural context. This is because thematic structure represents 'the organization of the sentence in terms of its information which it conveys to us as readers or listeners' (Abdul-Raof, 2001a, p.83). Dickins (2011/2012) explains:

> The basic idea behind theme and rheme is that sentences can be divided up into some elements which provide at least relatively predictable information and others which provide at least relatively unpredictable information. The elements which provide at least relatively predictable information are known as the theme, while those elements which provide at least relatively unpredictable information are known as the rheme. (p.166)

The objective, therefore unmarked, theme-rheme progression would be known/predictable-unknown/unpredictable (Abdul-Raof, 2001a, p.83; Dickins,

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[28] http://www.moqawama.org/siteindex.php

2011/2012, p.169). The fact that English tends to prefer SV sentence structure makes theme-rheme analysis more straightforward. Any structure such as Adv+SV (e.g. *In the early sixties* Ayatollah Khomeini led the movement against the Shah of Iran), or reversed progression rheme-theme (What happened to you? *A bee* stung me) is seen to be rhetorically motivated, to add emphasis or emotional charge respectively (Dickins, 2011/2012, pp.166-7).

Unlike English, Arabic has two basic structures, namely nominal and verbal sentences, with various kinds of derived structure. Such diversity inevitably poses problems for translators. Dickins (2011/2012), Dickins et al. (2002), Abdul-Raof (2001a), Baker (1992/2006) and Hatim (1997/2000), highlight these differences of theme-rheme progression (T-R) in both languages and how they may contribute to textual meaning. However, a practical analysis which implements the direction of Arabic>English translation and copes with basic as well as derived structures is proposed by Dickins (2011/2012) as follows: thematic structure in Arabic is either emphatic or non-emphatic. Non-emphatic is one that involves one overall theme (T) and one overall rheme (R), and is not preceded by emphatic elements (إنّ, قد, etc.). Such structures are represented by 1) simple verbal sentences with an a) implicit or b) explicit subject, and 2) simple nominal sentences that include no verbs (equative sentences, see Abdul-Raof, 2001a, p.8). All examples below are from Dickins (2011/2012, pp.185-224):

1a. Simple verbal sentence with no (explicit) subject

ST: نجح

TT: He succeeded

T-R: ($^{T}Ø^{T}$) (^{R}najaḥa^{R})

1b. Simple verbal sentence with (explicit) subject

ST: نجح زيد

TT: Zaid succeeded

T-R: (^{T}zaydun^T) (^{R}najaḥa^R)

2. Simple nominal sentence which does not contain a verb

ST: زيد أمين

TT: Zaid is trustworthy

T-R: (^{T}zaydun^T) (^{R} ʾamīn ^{R})

In example 1a, though the Arabic sentence has an implicit subject, its translation makes it explicit and it is replaced in thematic analysis with the mathematical symbol Ø. Similarly, in example 1b a verbal sentence in Arabic (literally: succeeded Zaid) is translated into a nominal sentence and analyzed accordingly. Also, the last example (number 2), has no verb in the Arabic source; however, a copula (is) is added to produce a grammatical English sentence. All these translations which encompass obligatory shifts can be considered functionally equivalent.

Emphatic thematic structure, on the other hand, is represented by more Arabic sentential forms and for different rhetorical purposes. As a result, they are problematic in translation. Some forms will be outlined here (for more details see Chapter 11 in Dickins, 2011/2012):

a) **Emphatic adverbials in verbal sentences which begin with an adverbial**

The purpose of emphasis in this Arabic structure is to highlight stress, scene-setting and organization of material, contrast or parallelism, linkage, long adverbial, and adverbial formulas of *(Adv + ما : كثيرا ما /frequently, ربما /possibly)*, for instance:

ST: في أول الستينات قاد الإمام الخميني الحركة المناهضة لشاه إيران

TT: In the early sixties Ayatollah Khomeini led the movement against the Shah of Iran

T-R: (^Tfī ʾawal assitīnāt^T) (^R[^{T/R}alʾimām alḳumaynī^{T/R}] [^{R/R}qāda …

alḥarakatu almunāhiḍatu lišāhi earān^{R/R}]^R)

This structure is implemented to contrast the information here with similar time-phrases which follow it and, thus, link them together. Such emphatic preposed adverbials can be translated directly as shown in the example, or 'echoed' by employing other techniques that serve the same purpose, as in في هذا المكان منذ سنتين >In this <u>very</u> place (Dickins, 2011/2012, pp.186-7, my underlining).

b) Emphatic predicands in simple nominal sentences which contain a verb

A predicand in the simple nominal sentence that includes a verb is also purposeful. It may call attention to contrast and/or parallelism, stress, or linkage. An instance of 'a stressed predicand' can be seen in this:

ST: تسعة عشر عاما مضت على رحيل عميد الادب العربي

TT: Nineteen years have [now] passed/ It is [now] nineteen years since the death of the doyen of Arabic literature

T-R: (^Ttisʿata ʿašara ʿāman^T) ([^{T/R}Ø^{T/R}] [^{R/R}maḍat ʿalā raḥīli ʿamīdi alādbi alʿarabī^{R/R}]^R)

As is the case with preposed adverbials, a stressed predicand can be directly translated to or echoed in the TT (ibid, pp.192-4).

c) Emphatic themes with أما... فـ structures

The أما... فـ structure is typically preposing a nominal element:

ST: أما الرواة فلا يختلفون في أنه رجل من كندة

TT: The reciters are all agreed that he was a member of the Kinda tribe

T-R: (^Tʾamā arruwāt^T) (fa- [^{T/R}Ø^{T/R}] [^{R/R}lā yaḳtalifūna fī ʾanahu rajalun min kinda^{R/R}]^R)

The function of this structure is also to place stress, contrast and/or parallelism, linkage, or setting a scene. It is worth noting here that in the above example, the

stress placed on "the reciters" is lost in translation, unless it is read 'out loud' (Dickins, 2011/2012, p.199). A more successful equivalent structure is suggested by Abdul-Raof (2001a, p.18) using *As for…*, so that the sentence would be: As for the reciters, they are all agreed/ they have no doubt that….

d) Emphatic uses of…قد

Thematic structures of Arabic sentences which start with قد are not necessarily emphatic. In fact, what serves emphasis in such structures is the use of the particle قد. The same four rhetorical purposes, i.e. scene-setting, contrast, stress, or linkage, are employed:

ST: فهو غاضب مني، وقد أقسم ألا يقرأ شيئا مما أكتب

TT: He is angry with me, and has sworn never to read anything which I write.

Here the fact that is of a general time (He is angry with me), is contrasted with an event of a specific time (he has sworn). The contrast of time in Arabic is translated by the English present/past perfect according to the general time of narration (cf. Hatim, 1997/2000, pp. 68-71). Besides, the particle قد has different functions other than adding emphasis, such as expressing probability: إن المدرس قد يصل مبكرا' > The teacher may arrive early' (Abdul-Raof, 2001a, p.17; see also Dickins and Watson, 1999, pp.448-451). So the translator needs to be alert when translating it. Most importantly, قد is 'used as a marker of formality, drawing the reader's attention to the fact that what is being written is 'proper' standard Arabic, rather than something which is relatively close to the spoken language' (Dickins, 2011/2012, p.223).

All these rhetorical and stylistic differences between Arabic and English entail mind-shifting between two *discourse worlds* (Section 4.2.4) while translating from Arabic into English or vice versa. However, in the case of overt translation, which is the

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focus in this study, the translator needs only to provide some access for TT readers to the ST discourse world and to keep changes to the minimum (see below).

5.2 The model revisited

House's (1977; 1997; 2015) binary division of translation: overt vs. covert is crucial in assessing the quality of a translation. For her (1997, p.112), defining the type of translation will determine the 'different nature' of the *individual textual function* (see Table 4.2). As discussed in section 4.2.4, House considers an adequate covert translation to be one that fulfills a *primary level function*, whereas an adequate overt translation only achieves a *secondary level function*. In her recent works, she supports her classifications of translation with the findings of new research in inter-cultural communication, neurolinguistics and contrastive pragmatics (House, 2015; 2016). Quoting Paradis's (2004) theory of the bilingual mind, House stresses:

> Paradis's theory clearly supports the concept of the cultural filter in covert translation with its hypothesized complete switch to L2 pragmatic norms and the hypothesized co-activation of the L1 and L2 pragmatics components in overt translation. Paradis's theory supports in particular my claim that overt translation is psycholinguistically more complex due to an activation of a wider range of neuronal networks- across two pragmatics-cum-linguistics representational networks… in the translation process, as well as my claim that covert translation is psycholinguistically simple since only one pragmatics-cum-linguistics representational network - the one for L2- is being activated in translation. (House, 2016, p.94)

Hence, House's overview of overt and covert translation can be summarized here in Table 5.3:

Covert translation	Overt translation
A second original	An access to the original
The translator is invisible	The translator is visible
Only strict equivalence of genre is sought. Register and language/text are manipulated via the cultural filter.	Strict equivalence of genre, register, and language/text is sought
One discourse world (TL) is activated, thus cognitively simple.	Two discourse worlds (SL/TL) are co-activated, thus cognitively complex.

Table 5. 3 Covert vs. Overt translation

Although House (1997, p.30) clearly differentiates between the two, she declares that 'this crucial distinction into overt and covert translation is a cline, not an "either-or" dichotomy'. That is to say, the overall orientation of the translation might be either overt (ST-oriented) or covert (TT-oriented); however, within an overt translation framework there inevitably will be instantiations of covert translation and vice versa. Bittner in his paper 'Revisiting overt and covert translation' stresses:

> Thus, we consider it appropriate in overt translation to imitate the style of the original within the limits set by the various rules of the target language, and in covert translation to deviate from the original where that is necessary in order to come up with a target text that best fits into the target culture. (Bittner, 2014, p.2)

Bittner here sets a pivotal criterion to distinguish an overt translation from a gloss or an interlinear translation where the ST physically appears to the readership. Such forms would not be called a 'target text' (ibid, p.4). The ST in an overt translation is merely shining through its TT.

To what extent translators should opt for overtness or covertness ties in with what Hatim and Mason (1997) call 'static' and 'dynamic' texts (see Section 2.5). Given the nature of introducing an alien discourse world to readers, overt translation will be a dynamic expectation-defying and norm-flouting text, whereas covert translation will be, to some extent, a static expectation-fulfilling and norm-confirming text. The following Figures (5.3, 5.4) demonstrate how these two modes of translation work:
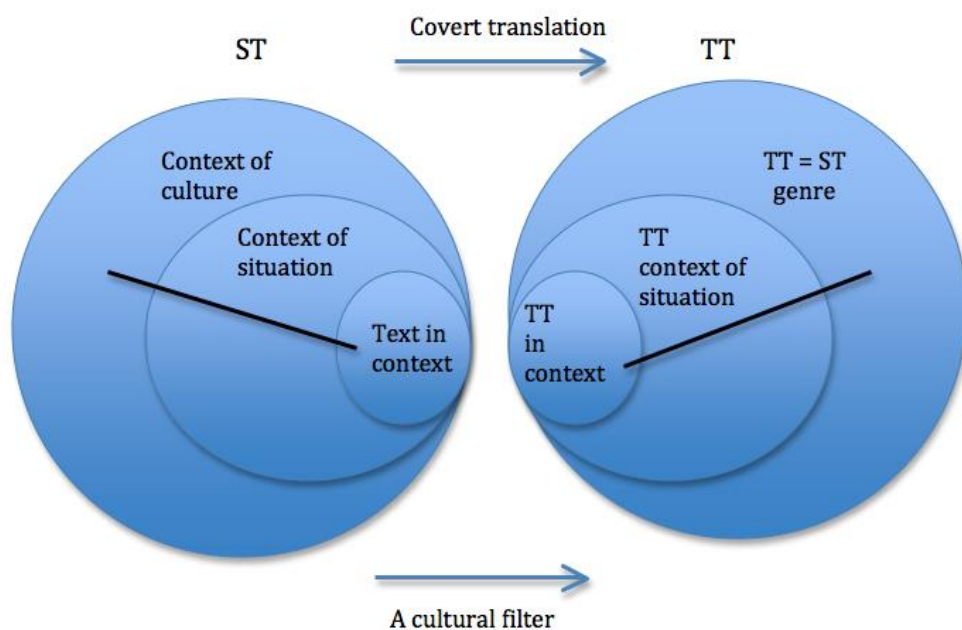
Figure 5. 3 Covert translation
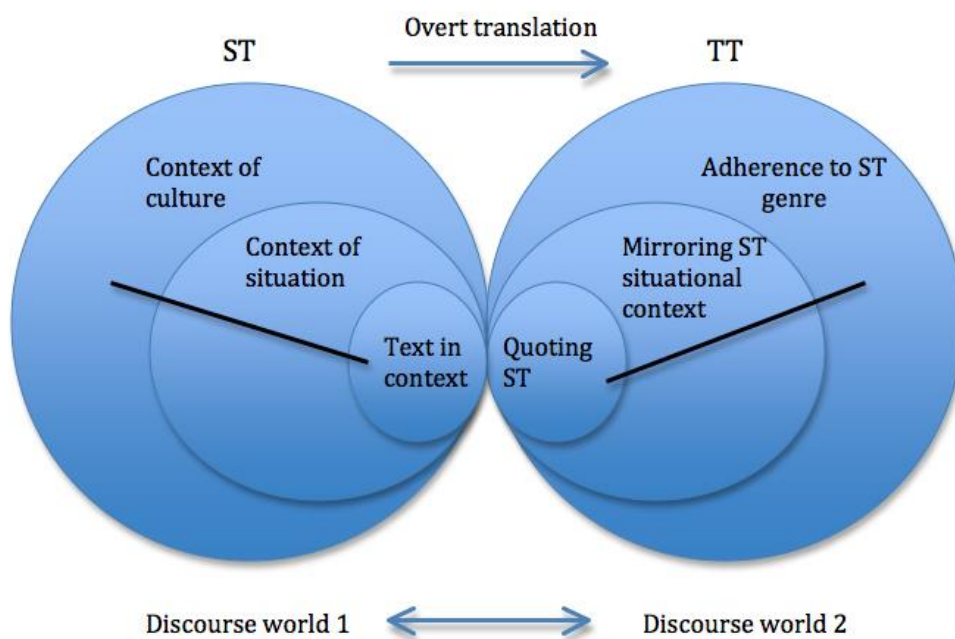
Figure 5. 4 Overt translation

While the TT in covert translation (see Figure 5.3) apparently stands alone and construes meanings within its own discourse world, the TT in overt translation (see Figure 5.4) is so closely attached to its ST that it certainly co-activates both discourse worlds.

Bittner (2014, pp.4-6) adds six criteria according to which one can adjust a translation on the overt-covert continuum and places them in a hierarchy: 1) genre, 2)

style, 3) ST author, 4) TT audience, 5) content, and 6) layout. In practice, House (1997) states that the two modes of translation are to be tackled as follows:

> [I]n an *overt* case, the translator has to make, as it were, as few changes as possible, and will be held openly accountable for the degree of success with which this is achieved; in a *covert* translation, the translator is implicitly licensed to make as many substantive changes as necessary, and in fact is only likely to be "caught out" and held accountable in the case that not enough change was wrought, such that the resultant text is in fact perceived to be a translation. (ibid, p.164, italics in original)

House, thus, highlights the importance of the translator's choices and whether his/her decisions are necessary for a translation to achieve one of the two functions, i.e. primary or secondary level. This recalls the proposals made by translation specialists which were discussed in Section 2.5, such as those of Hatim and Mason (1997), Mason (2004), Munday (2007a; 2007b; 2012a), on the importance of assessing translators' intervention. To unearth translators' ideological/axiological stance is vital, especially when tackling culturally loaded texts where the value system is inevitably shifted (Hatim and Mason, 1997; Katan, 2004).

In the same vein, Munday (2012a, p.40) stresses that '[w]hen a new version of a text is produced for a new cultural context, when a translator or interpreter intervenes, the basis of evaluation also shifts'. Such shifts, he asserts, will affect the ideational and interpersonal meanings of a text and may occur not only in 'target-oriented' translations, but also in source-oriented ones. His findings in Section 5.1.2 above approve 'the usefulness of appraisal theory' in assessing how translators recontextualize meanings through analyzing 'lexicogrammatical realizations' (ibid, p.159).

The present study is concerned with the translation of a historical and religious text, i.e. the biography of the Prophet Muhammad, which should be overtly translated. So, we need to question patterns of shifts the translator has made while handling the ST, and whether these shifts were necessary to achieve a secondary level function or were ideologically/axiologically initiated.

Aiming at supplementing House's (1997) model, the present study intends to move to a micro-level analysis and to expand the analysis of register variables as follows:

Firstly, as we saw in the sample analysis (Section 4.2.6), the **Field** in a culture-bound text is heavily loaded with **culturemes**. In other words, the ideational meaning of the text is realized in these culture-specific items. To properly understand how the ideational meaning unfolds throughout the texts, it is of vital importance to not only analyze but also categorize such items. The study, hence, will use the scheme suggested in Section 5.1.1 above to analyze culturemes within the field. Given the nature of *sensitive* religious discourse, the text will be further analyzed in terms of translation strategies that are applied to items of religious culture in particular. This will be discussed in Chapter 7 below.

Secondly, it is within **Tenor** that evaluative language may convey a cultural bias. As demonstrated in Section 5.1 above, culturemes are 'value-rich points', to borrow Munday's term (2012a, p.41), that need to be carefully handled as they are crucial in construing the interpersonal meaning of a text. Although House's (1997) model identifies author's stance, her analysis remains at a macro-level (e.g. upgrading adjectives, [+emotive] lexis). She neither includes detailed categorization of lexicogrammatical realizations of affect, judgement and appreciation nor explores the interrelationship between them and cultural items in the text. The current study will employ appraisal analysis and substitute the sub-category of author's stance with **author's evaluation**.

Thirdly, as evaluation includes engagement, House's sub-category of 'participation' in **Mode** will be deleted to avoid redundancy. This modification is acknowledged by House's (2015) latest version of the model which is introduced in section 4.2.5 and Figure 4.4. Consequently, Mode will be confined to medium in order to highlight Arabic/English stylistic shifts (Section 5.1.3).

The resulting model proposed by this study to assess overt translation will be as shown in Figure 5.5:
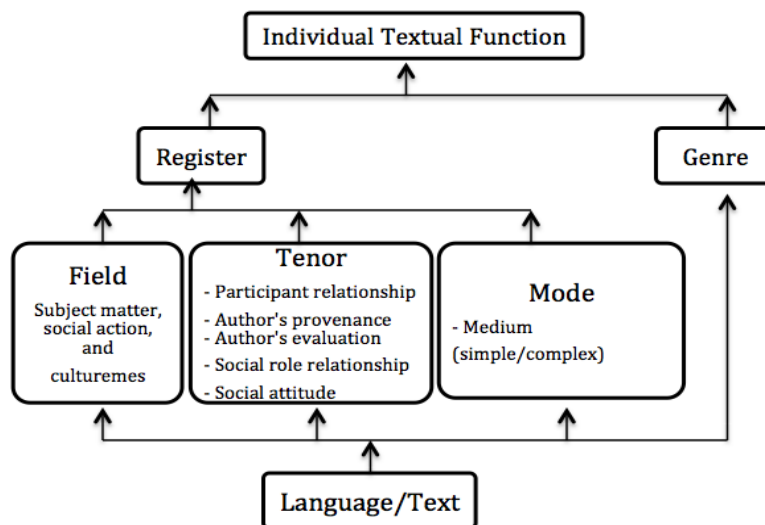
Figure 5. 5 A revised model for overt translation assessment

This model, expanding register analysis of field and tenor in addition to modifying mode, will be applied on the same sample discussed in Section 4.2.6, along with a new extract from the book under investigation to ensure its viability in Chapter 6 below.

It is worth noting here that due to the sensitive nature of the text, the seriousness of errors will vary (see Delizée, 2011, and section 4.1.4). Errors in denotative meaning of religious terms and factual information will be regarded as critical since the content is highly important in such religious and historical documentation. House's (1997) same categorization of overt errors (see Chapter 4, Section 4.2.3) will be employed; however, each category will be introduced separately in this model.

Importantly, the model will also incorporate compensation strategies, absent from House's model (Section 4.2.5, see also Munday, 2012b, p.157), in the internal processes of analysis. This helps us to justify mismatches in the TT that result from the translators' attempt to control translation loss, especially when dealing with texts that demand few

changes and are very close to the original (Section 3.4). The following section will discuss this phenomenon.

5.2.1 Compensation

Compensation is 'a set of translation procedures aimed at making up for the loss of relevant features of meaning in the source text by reproducing the overall effect in the target language' (Hatim and Mason, 1997, p.214). Such loss may be due to differences in the language system or 'in contextual background knowledge' (Gutt, 2000, p.238); hence, a shift in the frame of analysis and value system is needed (Katan, 2004, p.171).

Dickins et al. (2002, p.44) identify four kinds of compensation. Firstly, compensation in kind includes any shift in the effect between ST and TT. This entails various procedures such as 1) replacing denotative meaning with connotative, 2) utilizing a different syntactic structure or part of speech, and 3) explicating implicit elements in the ST or vice versa. Secondly, compensation in place means that the ST segment is moved into another place in the TT to give a similar effect, as when a prepositional phrase at the end of a sentence in Arabic ST is rendered as an adjective preceding the noun in the English TT (e.g. اخوتي الصغار فهم كالعفاريت / *my little brothers **for they are like devils** > my naughty little brothers*) (ibid, p.45). Thirdly, compensation by splitting refers to a situation involving 'ST features being spread over a longer length of TT' (e.g. بحرص وحذر شديدين / *by extreme greed and caution > by overwhelming greed and extreme caution*) (Dickins et al., 2002, p.47). Finally, compensation by merging occurs when the translator aims at, for example, reducing over-description in the ST (e.g. حصيرة من القش والقصب /*straw and cane mat > a straw mat*) (ibid, p.48). Dickins et al. (ibid) stress that all procedures may also involve compensation in kind. They furthermore argue that these compensation techniques differ from translation procedures such as expansion and deletion, which in terms of such translations are 'often virtually mandatory' (ibid).

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Harvey (1995, p.84) recognizes the difficulty of linking cases of relocated compensation with their ST segments. So he suggests a new category: generalized compensation by which the aim of a translator is 'to achieve a comparable number and quality of effects' in the entire TT.

5.3 Conclusion

This chapter has focused on developing House's (1997) model for translation assessment. Unlike her revised model (2015; see Figure 4.4) which resulted from the continuous work on covert translation, the model in this study has been particularly enhanced to assess her other type of translation, i.e. overt translation. Hence this developed model aims to complement and advance House's theory of TQA. The relationship between language, culture and translation was first examined in order to shed light on the modifications needed. Recalling the secondary level function of the TT in overt translation, our modified model expands all the three variables of register analysis as follows:

Firstly, to analyze cultural-bound texts which are the subject of overt translation, *culturemes* will be categorized into different types of items within **field**. Secondly, *evaluation* of such key cultural items will be examined under **tenor**. Thirdly, Arabic/English *rhetorical and stylistic shifts* will be analyzed in **mode.** Although House's (2015) model restricts textual means to mode, this model, with its focus on assessing overt translation, will keep such analysis to ensure the co-activation of ST/TT discourse worlds in all register variables. House's inclusion of the category of "participation" in tenor supports our suggestion of omitting it from mode as it features part of the interpersonal meaning. Finally, this model adds *compensation* as an internal procedure in overt translation assessment. Thus, the enhanced model is now ready to be tested in the following chapter.

Chapter Six

Enacting the Model

6.0 Introduction

Choosing between overt or covert translation depends not only on the translator but on other factors, such as translation policies, the skopos, the text's genre or the intended reader (House, 2015; 1997, p118, see also Section 5.2). As we had no access to the drafts of SN1 or SN2 (see Section 1.6), we are unable to rectify our analysis according to these factors. However, neither the translator nor the publisher refers to any post-translation feedback or revision, so one can assume that the TT, to a large extent, is a product of the translator's own decision-making process.

This chapter, as its title specifies, is devoted to applying the proposed model on two samples of the ST and their TTs. Having applied House's model on an extract from SN2 in Chapter 4, and developed the model to incorporate more tools in Chapter 5, the researcher will show how her proposal can be enacted in practice. The aim is to move from a macro- to a micro-analysis of the culturally loaded text and to assess the quality of its translation. The same sample as in Chapter 4 will be examined again, along with a new excerpt to incorporate more data. All examples demonstrated in the analysis below are illustrative rather than comprehensive. Furthermore, when the TT is a direct translation, no gloss of the ST segment is provided; otherwise, both gloss and TT are provided for comparison.

6.1 Extract 1

The same Chapter One of Part One: موقع العرب وأقوامها (TT: Location and Nature of Arab tribes - see Appendix C) that was introduced in section 4.2.6.1 is re-examined here. Analysis in this first extract will focus mainly on the enhanced points. Similar procedures of labeling examples will be applied (Arabic numerals refer to paragraph numbers, Roman numerals refer to sentence numbers and Ø refers to omission or zero equivalence).

6.1.1 Analysis of the Original

6.1.1.1 Field

As explained in section 4.2.6.1, historical facts in this text are narrated in an oral style. The text, therefore, is culturally loaded. Both linguistic and religious culture categories (for definitions and examples of all cultural categories, see Section 5.1.1) are of high frequency due to the nature of religious discourse. The following examples (underlined) will demonstrate how this is manifested via lexical, syntactic and textual means:

- Lexical means:

The text is full of various lexical items including almost all cultural categories such as, 1) ecology, 2) material culture, 3) social culture, 4) religious culture, and 5) linguistic culture. As stated above, religious and linguistic culture are dominant classes.

1) Ecology:

   a) Geographical factors

   52: وأقامت بنو سليم بالقرب من المدينة، ... إلى ما ينتهي إلى الحرة.

   (gloss: And Banu Sulaim resided in the vicinity of Madinah, … till what ends into the round land full of basalt)

b) Natural phenomena

15: يقال: كانت هجرة معظمهم قبيل <u>سيل العرم</u>

(gloss: It was said: emigrations of most of them were before the <u>Al-Arim</u> <u>flood</u>)

2) Material culture

a) Manufactures

29: فوضع عندهما <u>جرايا</u> فيه تمر و <u>سقاء</u> فيه ماء

(gloss: leaving with them <u>a pouch</u> of dates, and <u>a vessel</u> of water)

3) Social culture

a) Social entities, such as referring to family relations:

13: فأما حمير فأشهر <u>بطونها</u>

14: وأما كهلان فأشهر <u>بطونها</u>

(gloss: 13: As for Himyar, its most famous <u>septs</u> were…

14: As for Kahlan, its most famous <u>septs</u> were…)

b) Social mechanisms like the following:

i) Historical events

15: لضغط الرومان وسيطرتهم على طريق التجارة...<u>بعد احتلالهم بلاد مصر والشام</u>

(gloss: under the Roman pressure and their control of the trade route…<u>following their occupation of Egypt and the Levant</u>)

ii) Words of general social intercourse

30: وجاءت قبيلة يمانية ـ وهي جرهم الثانية ـ فقطنت مكة <u>بإذن من أم إسماعيل</u>

(gloss: And another Yemeni tribe - which is Jurhum the second - came and

lived in Makkah <u>by permission of Ishmael's mother</u>)

4) Religious culture

a) Eschatology

وأذن إبراهيم في الناس بالحج <u>كما أمره الله</u> :36

(gloss: And Abraham called unto people to perform Hajj <u>as commanded by

Allah</u>)

b) Religious constructions

وفي هذه المرة <u>بنيا الكعبة</u>، <u>ورفعا قواعدها</u> :36

(gloss: And at this time they <u>built Al-Ka'bah</u>, and <u>raised up its bases</u>)

c) Religious events

ولم تمض ايام حتى نفد الزاد والماء، و هناك <u>تفجرت بئر زمزم بفضل الله</u> :29

(gloss: a few days later then the food and water finished, and then <u>the well of

Zamzam gushed forth by the grace of Allah</u>)

d) Religious sites

و أسكنمها بواد غير ذي زرع <u>عند بيت الله المحرم</u> :29

(gloss: and settled them in an uncultivated valley <u>by the Sacred House of

Allah</u>)

e) Religious personage

وغارت <u>ساره</u> حتى ألجأت <u>إبراهيم</u> إلى نفي <u>هاجر</u> مع ولدها الصغير ـ <u>إسماعيل</u> :29

(gloss: And <u>Sarah</u> became jealous so that she impelled <u>Abraham</u> to banish <u>Hagar</u> with her baby son - <u>Ishmael</u>)

f) Specialized religious activities

36: <u>وأذن إبراهيم في الناس بالحج</u>

(gloss: And Abraham <u>called unto people to perform Hajj</u>)

g) Supernatural beings

29: <u>بفضل الله</u>

(gloss: by grace/virtue of <u>Allah</u>)

h) Terms of revelation

33: وقد ذكر في <u>سفر "التكوين"</u>

(gloss: And it was mentioned in the <u>Book of Genesis</u>)

5) Linguistic culture

a) Proper names of persons, tribes and places:

3: و <u>جزيرة العرب</u> يحدها غربا <u>البحر الاحمر</u> و <u>شبه جزيرة سيناء</u>، و شرقا <u>الخليج العربي</u> و جزء من <u>بلاد العراق الجنوبية</u>، و جنوبا <u>بحر العرب</u> الذي هو امتداد <u>لبحر الهند</u>، و شمالا <u>بلاد الشام</u> و جزء من <u>بلاد العراق</u>

(gloss: And <u>the Arabian Island</u> bordered by <u>the Red Sea</u> and <u>Sinai Peninsula</u> on the west, and on the east by <u>the Arabian Gulf</u> and the southern part of <u>Iraq</u>, and on the south by <u>the Arabian Sea</u> which is an extension of <u>the Indian Sea</u>, and on the north by the <u>Levant</u> and part of <u>Iraq</u>)

8: العرب البائدة: وهم العرب القدامى الذين انقرضوا تماما، و لم يمكن الحصول على تفاصيل كافية عن تاريخهم، مثل: عاد و ثمود و طسم و...

(gloss: Perished Arabs: These are ancient Arabs who were totally extinct and it was not possible to know enough details of their history, such as: Ad, and Thamud, and Tasm…)

10: العرب المستعربه: و هي العرب المنحدرة من صلب اسماعيل عليه السلام، و تسمى بالعرب العدنانيه

(gloss: Arabized Arabs: These Arabs were the descendants of Ishmael's offspring peace be upon him, and they were called Adnanian Arabs)

43: ومن إلياس بن مضر: تميم بن مرة، و هذيل بن مدركة، و بنو أسد بن خزيمة وبطون كنانة بن خزيمة، و من كنانة: قريش، و هم أولاد فهر بن مالك بن النضر بن كنانة.

(gloss: And from Elias bin Mudar [came the following]: Tamim bin Murrah, and Hudhail bin Mudrakah, and descendants of Asad bin Khuzaimah, and the septs of Kinanah bin Khuzaimah, and from Kinanah [came]: Quraish, who are sons of Fihr bin Malik bin An-Nadr bin Kinanah.)

The author uses repetition of the same lexicon (e.g. جزيرة العرب ، الجزيرة، كان شمال الجزيرة، وانتشرت في انحاء الجزيرة , gloss: the Arab Island, the Island, the north of the Island was, and spread throughout the Island, respectively), and he frequently introduces synonyms and near synonyms, such as واقوام العرب، وهاجرت بطون، وتفرقت بطون، وسكن بنو ، واستوطنها هو وبنوه، (gloss: the Arab nations, tribes emigrated, tribes spread, the descendants resided, he and his offspring settled, respectively) to keep directing the reader's attention to the focal points of the text – the location and origin of Arab tribes. More examples of linguistic culture will be discussed in textual means below.

- Syntactic means:

This part remains as it is in the sample analysis (Section 4.2.6.1)

- Textual means:

As stated in the sample analysis, all textual aspects are developed in accordance with the oral style. However, it is important to highlight two points:

4)   Theme-rheme objective organization where the theme (the predictable or conventionally known information) comes first in the sentence, then followed by the rheme (the new/unpredictable information). This is true for equative sentences in Arabic. As shown in Arabic stylistic features, the objective unmarked thematic structure representation of verbal sentences is different; however, they are functionally the same (see Section 5.1.3). For ease of reference, themes will be underlined only in the gloss:

15: وهاجرت بطون كهلان عن اليمن، وانتشرت في أنحاء الجزيرة، يقال: كانت هجرة معظمهم قبيل سيل العرم حين فشلت تجارتهم؛ لضغط الرومان وسيطرتهم على طريق التجارة البحرية، وإفسادهم طريق البر بعد احتلالهم بلاد مصر والشام.

(gloss: and the septs of Kahlan immigrated from Yemen, and Ø spread all around the peninsula. Ø is said: the immigration of the majority was before the Al-Arim flood when their trade failed due to the Roman pressure and their control of the sea trade route, and their ruin of the land route following their occupation of Egypt and the Levant)

21: ونزل عمران بن عمرو في عمان، واستوطنها هو وبنوه، وهم أزد عمان، وأقامت قبائل نصر بن الأزد بتهامة، وهم أزد شنؤة.

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(gloss: and <u>Imran bin Amr</u> inhabited Oman, and <u>he with his offspring</u> settled there, and <u>they</u> are Azd Oman. And <u>the tribes of Nasr bin Al-Azd</u> lived in Tuhamah, and <u>they</u> are Azd Shanu'ah.)

50: وخرجت بنو حنيفة بن صعب بن علي بن بكر إلى اليمامة فنزلوا بحجر، قصبة اليمامة. وأقامت سائر بكر بن وائل في طول الأرض من اليمامة إلى البحرين، إلى سيف كاظمة، إلى البحر، فأطراف سواد العراق، فالأبلة فهيت.

(gloss: And <u>descendants of Hanifah bin Sa'b bin Ali bin Bakr</u> moved to Hijr, the main village in Yamamah, and <u>they</u> settled there. And <u>the whole tribe of Bakr bin Wa'il</u> inhabited the land that extended from Yamamah to Bahrain, through Saif Kazimah, to the seashore, then to the outer borders of Iraq, then to Ubullah and to Heet)

5) Instances of intertextuality (i.e. linguistic culture) are significant in that they convey information which is derived from authentic Islamic religious sources (Qur'an and Hadith):

c) Allusions:

- 28: ولكن <u>الله رد كيده في نحره</u>

(gloss: but <u>Allah overturned his cozenage back unto his throat</u> - referring to Hadith n. 3358 in Sahih Al-Bukhari (As-Saqqaff, 2014))

- 29: <u>وأسكنهما بواد غير ذي زرع</u>

(gloss: and <u>settled them in an uncultivated valley</u> - referring to verse 37 of Surat Ibrahim (Qur'an 14:37))

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d) Quotations:

<div dir="rtl">

32- :فلمآ{ ذكر الله تعالى في القرآن أنه أرى إبراهيم في المنام أنه يذبح إسماعيل، فقام بامتثال هذا الأمر فقد

أسلما وتله للجبين # وناديناه أن ياإبراهيم # قد صدقت الرؤيآ إنا كذلك نجزي المحسنين # إن هذا لهو البلاء

المبين # وفديناه بذبح عظيم} [الصافات: ١٠٣-١٠٧]

</div>

(gloss: The <u>Almighty Allah mentioned in the Qur'an</u> that He sought Abraham to see himself slaughtering Ishmael in his dream, then he submitted to the commandment {And when they had both submitted and he put him down upon his forehead ♯ We called to him, "O Abraham ♯ You have fulfilled the vision. "Indeed, We thus reward the doers of good ♯ Indeed this was the clear trial ♯ And We ransomed him with a great sacrifice"} Surat As-Saffat (Qur'an 37: 103-7)[29])

<div dir="rtl">

46- :قال صلى الله عليه وسلم: "إن الله اصطفى من ولد إبراهيم إسماعيل، واصطفى من ولد إسماعيل

كنانة، واصطفى من بني كنانة قريشا، واصطفى من قريش بني هاشم، واصطفاني من بني هاشم"

</div>

(gloss: He <u>peace be upon him said</u>: "Allah selected Ishmael from the sons of Abraham, Kinana from sons of Ishmael, Quraish from sons of Kinana, Hashim from the sons of Quraish and He selected me from the sons of Hashim.")

6.1.1.2 Tenor

Author's Temporal, Social, and Geographical Provenance:

This remains as it is in the sample analysis (4.2.6.1).

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[29] http://quran.ksu.edu.sa

Author's Evaluation:

The author, a PhD holder and lecturer in Islamic studies, is strongly involved in this text. This is evident in the ample use of expressions of affect, and judgment evaluation. Appreciation is also realized, though less frequently than judgment and affect which might be due to the field of discourse in this extract, i.e. an introductory part about pre-Islamic Arabia. Both inscribed (underlined in the examples below) and invoked (shaded below) attitudes are manifest along with graduation in this historical text (see Section 5.1.2, and Martin and Rose, 2008, p.124). The writer uses the standard language to maintain the sanctity of the stories. As an expert in Arabic, he uses different strategies to engage his readers and to position them as supporters (see Section 5.1.3, and Hatim 1997/2000, p.171), or in other words to promote compliant readings (Martin and White, 2005, p.206). For instance, he refers to primary sources and quotes directly from them to add authority. In addition, he employs the shared knowledge and metaphors combined with an oral touch in addressing his readership. Thus the text can be described as [+ dialogic] which 'is a familiar trope in history discourse' (Martin and Rose, 2008, p.116; Abdul-Raof, 2001a, Section 3.3).

- Lexical and syntactic means:

1) Affect

Most expressions of affect are positive (28 out of 35 instantiations). All positive affect is associated with religious culture phenomena except for four expressions which are, though not describing cultural features, related to Arabs' [+ cultural value] ideology (knowing their ancestry, unity, liberty). The negative affect is allotted in the text to describe the attitude to land and some living situations of pre-Islamic Arabia as [-secure and/or -satisfaction] with an exception of the instantiation of describing one religious cultural term (a term of revelation - the example will be in bold) to be unauthentic. The only example

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of [-happiness] found in the text is the metaphor that Abraham used to signal his antipathy towards his daughter-in-law as being not up to the standard of such a pious family.

Here are some examples:

[+security]

1: وأخرج بها الناس من الظلمات إلى النور

(gloss: and by which he led people from darkness to light)

40: ومنه حفظت العرب العدنانيه انسابها

(gloss: to whom the Adnanian Arabs traced their ancestry)

[-security]

15: لضغط الرومان وسيطرتهم على طريق التجارة البحرية، وإفسادهم طريق البر بعد احتلالهم بلاد مصر والشام

(gloss: due to the Roman pressure and their control of the sea trade route, and their sabotage of the land trade route following their occupation of Egypt and The Levant)

16: كانت هناك... منافسة بين بطون كهلان وبطون حمير أدت إلى جلاء كهلان

(gloss: there was… a competition between tribes of Kahlan and tribes of Himyar that led to the evacuation of Kahlan)

[+satisfaction]

28: حتى أخدمها ابنته هاجر إعترافا بفضلها

(gloss: so he put his daughter Hagar at her [Sara's] service in acknowledgement of her grace)

29: فصارت قوتا لهما وبلاغا إلى حين

(literally: it became a nurture for them and supply for a while)

[-satisfaction]

34: فشكت إليه ضيق العيش

(literally: and she complained of the tight living [i.e., poverty])

40: مضعفين للحديث

(gloss: they decided on <u>the weakness</u> of this saying [i.e., **unauthentic**] to

be a Prophet's saying. It is also [-secure])

[+happiness]

31: ليطالع تركته

34: أن يطالع تركته

(literally: to see his heritage)

36: فصنع كما يصنع الوالد بالولد والولد بالوالد

(gloss: And he did as what the father does to his son and the son to his

father)

[-happiness]

34: أن يغير عتبة بابه

(literally: to change his doorstep)

[+inclination]

فَأَوْصَاهَا أَن تقول لإسماعيل :34

فَأَوْصَى إلى إسماعيل :35

(gloss: he exhorted her to tell Ishmael)

وقد جَنَحَتْ طائفة من المحققين :39

(gloss: A group of investigating scholars inclined to)

2) Judgment

Linguistic realizations of judgment are 47 instances and are found mostly positive. Of these, only nine are negative. Propriety is the mainstream of social sanction indicators composing 95 per cent of cases. It is implemented to describe religious personalities with few instantiations (only 3) of referring to social culture: social entities and mechanisms. The only example of veracity is also allotted to religious culture (i.e., طائفة من المحققين - gloss: a group of investigating scholars). As for social esteem, the majority realizations of capacity in addition to all of normality are used in judging tribes, sects, and their leaders. One instance of capacity is used for describing a religious event (the non-core lexical word 'تفجرت' in 'وهناك تفجرت بئر زمزم بفضل الله' -gloss: thanks to Allah's favour water **gushed** forth [+capacity]) as an indicator of God's mercy and will in helping the family of His prophet Abraham. Tenacity expressions are associated with social culture phenomena (3 instances) and one religious culture (the supernatural being: Allah). Negative judgment is associated with social and political situations of tribal lives, except for two instances [-propriety] that describe the negative side of human nature in both

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the Pharaoh's evil plan and Sara's being jealous of her co-wife Hagar and her son Ishmael. Examples of judgment realizations are:

[+normality]

فأشهر بطونها :13

(gloss: the most famous of whose ancestors…)

[-normality]

وهم العرب القدامى :8

(gloss: They were the ancient Arabs)

[+capacity]

ولما كبر ولده وقوي ركنه :19

(literally: and when his son matured and his corner strengthened)

وكونوا هناك حكومة كبيرة الشأن :25

(gloss: and they established a powerful government there)

[-capacity]

ثم اضطروا إلى مغادرتها :25

(gloss: then they were forced to leave it)

ثم افتتحوا الحرم فقطنوا مكة، وأجلوا سكانها :20

(gloss: then they conquered Al-Haram, settled in Makkah, and drove away its people)

[+tenacity]

38: ولم يكن يستطيع مناوأتهم أحد

(gloss: no one dared challenge them)

ولكن الله رد كيده في نحره 28:

(gloss: but Allah overturned his cozenage back unto his throat)

[-tenacity]

56: وكانوا متفرقين لا تجمعهم جامعة

(literally: they were disunited, no accord was gathering them together)

[+propriety]

28: اعترافا بفضلها

(gloss: in acknowledgement of her grace)

36: وأذن إبراهيم في الناس بالحج كما امره الله

(gloss: and Abraham called unto people to perform Hajj as commanded by Allah)

[-propriety]

28: وقد حاول فرعون مصر كيدا وسوءا بزوجته سارة

(gloss: the Pharaoh of Egypt tried to cozen and do evil to his wife Sara)

3) Appreciation

Expressions of appreciation that are associated with religious culture (8 out of 22; i.e. 36%) are all positive. A similar percentage (36%) of both negative and

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positive appreciations is used in describing ecology, while the rest is located

for discussing social, political, and historical phenomena:

[+reaction]

وقد ازدهرت حضارة الأنباط... في شمال الحجاز :38

(gloss: The civilization of the Nabataeans flourished in the north of Hijaz)

[-reaction]

الأرض المجدبة التي لا ماء فيها ولا نبات :2

(gloss: barren land which has no water nor vegetation)

[+composition]

فقد رواها البخاري بطولها :34

(gloss: Al-Bukhari narrated them [the other three journeys of Abraham] in detail)

[-composition]

حين فشلت تجارتهم :15

(gloss: when their trade failed)

[+valuation]

إن السيرة النبوية ــعلى صاحبها الصلاة والسلام ــ عبارة في الحقيقة عن الرسالة التي حملها :1 رسول الله صلى الله عليه وسلم إلى المجتمع البشري

(gloss: It is the biography of the Prophet - peace be upon him - which is actually regarded as the message that Allah's messenger carried to the human race)

29: عند بيت الله المحرم

(gloss: by the Sacred House of Allah)

4) Graduation

In addition to metaphorical language and non-core vocabulary, half of the conventional forms of graduation (6 of the 12) intensify positive evaluation (e.g., امبراطوريتين عظيمتين - gloss: two **great** empires). Two are intensifiers of negative evaluation (e.g., الذين انقرضوا تماما - gloss: who **completely** vanished), whereas four are neutral indicators of force for different rhetorical purposes (e.g., بعد سرد القصة بتمامها - gloss: after narration of **the whole** story).

5) Engagement

Different realizations of engagement are used to build solidarity with the reader. Monogloss instantiations proposing assumptions of shared knowledge (e.g., القصة معروفة بطولها - gloss: the story is **known thoroughly**) and of reporting verbs such as 'stated' and 'declared' are found, though limited (20%). Heterogloss instances exceed monogloss (27.5%) including intertextuality. The prominent realizations of engagement are noticed in the ample use (52.5%) of spatio-temporal deixis (e.g., هذا اللفظ، هذا الوضع، إذ ذاك، هذه المرة - gloss: **this** term, **this** position, at **that** time, **this** time, respectively) besides the use of pronouns such as our (i.e., سيدنا ابراهيم، سيدنا محمد - gloss: **our** sovereign Abraham, **our** sovereign Muhammad, respectively). Other examples of engagement are:

8: وهاك تفاصيل

(literally: take you details of)

28: ومعلوم ان ابراهيم

(gloss: And <u>it is well known</u> that Abraham)

<div dir="rtl">ورجح الحافظ بن حجر :39</div>

(gloss: Ibn Hajar <u>preferred</u> that)

- Textual means:

Intertextuality (see Textual means, Section 6.1.1.1).

Social Role Relationship

This analysis remains as it is in section 4.2.6.1.

Social Attitude

Formal-consultative

Though the text is informative, the author narrates the information while employing different techniques of engagement (Section 6.1.1.2), with the exception of few rhetorical devices and archaic religious terminologies. Short coordinated sentences with parenthetical structures turn the style to a conversational mood (House, 1997, p.133):

- Lexical means:

Using the spatio-temporal diexis:

<div dir="rtl">يتناسلون هناك :40 ; وهناك تفجرت :29 ; وأقاموا هناك :24; ويشير إلى ذلك بقاء حمير :16</div>

(gloss: 16: and an indication of <u>that</u> is the settlement of Himyar, 24: and they lived <u>there</u>, 29: and <u>then</u> [the well] gushed forth , 40: they bred <u>there</u>)

Relying on shared background knowledge معلوم (gloss: **it is well known** that)

Repetition of verbs of narration:

<div dir="rtl">وقد ذكر :33 ; فقد ذكر الله :32 ; يقال :30 ; يقال ... وقيل :15</div>

(gloss: 15: it is said…it was said, 30: it is said, 32: Allah mentioned, 33: it was mentioned)

All these devices make the narration seem to be spoken, or in other words, make the reader feel the [+dialogic] nature of discourse.

- Syntactic means

This remains as illustrated in the sample analysis (4.2.6.1)

6.1.1.3 Mode

Medium

Complex: written to be read as if spoken. The author abides by the Arabic rhetorical and stylistic features of orality. Such features are in line with what Biber (1988, p.15) has described as involved, situational-dependent and non-abstract. Thus all examples remain as they are in the sample analysis (see Section 4.2.6.1).

6.1.1.4 Genre

This is a historical, non-fictional narrative hybrid text. The religious discourse in this biography introduces historical facts and narrates stories about Arab tribes and prominent figures such as the Prophet Abraham, his two wives, and his son Ishmael. The author's oral style is manifest in all register variables.

6.1.2 Statement of Function

As discussed in section 4.2.6.1, the ideational and interpersonal functional components are marked in the text. Being a sub-genre of history, this biography is culturally bound. Therefore, the model analyzes all categories of culturemes in field. The analysis shows that religious and linguistic cultural items are the prominent categories. Implementing Arab-Islamic religious discourse, the author aims at promoting compliant readings via involving the addressees and speaking to them as supporters. This explains why the author's evaluation is strongly marked in tenor. As an indicator of his axiology, the writer hallmarks religious culture with a positive attitude. The complex "written to be read as if spoken" medium (involved, situational-dependent and non-abstract) in mode is, indeed, a representation of the Arabic oral style (see Section 5.1.3).

To sum up, bearing in mind the importance of the ideational meaning in such a culture-specific text, the model helps to trace different types of cultural item in the field. It further links these culturemes to the writer's evaluation and reveals how deliberately he approaches his readership. By restricting analysis in the mode to medium, the model focuses on the textual aspects that the author employed in accordance with Arabic rhetorical and stylistic features.

6.1.3 Comparison of original and translation and statement of quality

Mismatches along the following dimensions were discovered in the analysis of the TT and when comparing it to the ST. Further comments will be in the statement of quality:

6.1.3.1 Field

- Lexical mismatches:

Analysis reveals that all lexical mismatches, in fact, represent problems of translating culturemes:

Less precise terms are chosen (i.e. linguistic culture: names of places):

ST. شبه جزيرة سيناء

(gloss: <u>Peninsula of Sinai</u>), Sinai Peninsula would be more adequate;

TT. 2: I: Sinai

ST. بلاد الشام

(gloss: <u>The Levant</u>- which would be more adequate);

TT. 2: IV: Old Syria, 18: Syria, 37: geographical Syria

Less precise terms are also chosen for describing religious culture:

ST. وقد <u>صرحت</u> رواية البخاري

(gloss: the narration of Al-Bukhari has stated), suggested alternative: It is <u>declared/clearly stated</u> in Al-Bukhari's narration.

TT. 27: It is <u>mentioned</u> in Sahih Al-Bukhari

The nuances in terms of the social culture are omitted such as the avoidance of translating

ST. (كثرت <u>بطونهما</u> واتسعت <u>أفخاذهما</u>)

(gloss: had more <u>septs</u> and extended <u>sub-septs</u>) which is adequate,

TT. 45: These last two sub-branched into several tribes.

And transliterating ecology as in:

ST. (<u>الحرة</u>)

(gloss: <u>the round land full of basalt</u>) would be more adequate,

TT. 54: Harrah.

Inconsistency in translating names of religious personages (i.e. religious culture) by translating them to their Latin forms in some instances and transliterating them in others, which causes confusion to the reader as to whether these are the same or different people. For example إبراهيم is translated as Abraham in 25, 28, 29, while borrowed as Ibrahim in 23, 24, 35, 43, and إسماعيل is translated as Ishmael in 27, 29, 30, while borrowed as Ismael in 9, 33, 35, 40 in this extract.

A great deal of information is omitted which is a crucial mismatch since the text is mainly to inform readers about the Arabs' location and tribes (linguistic culture): The importance of the Arabian Peninsula's location: 5; sub-tribes of Himyar: 11; location of Lakhm and Judham: 19; sub-branches of Rabi'ah and Mudar: 45; and many other examples exist in the text that are supposed to be overtly translated.

- Syntactic and textual mismatches:

This remains as it is in section 4.2.6.1. Nevertheless, it is worth noting that loss of intertextuality and rhetorical devices is a problem of translating culturemes; i.e. linguistic culture.

6.1.3.2 Tenor

Author's evaluation

More formal academic contemporary American English is used. To be precise, academic English discourse '*privileges the referential function of language at the expense of the interpersonal or textual and crystallizes the dynamic flux of experience into static, observable blocs*' (Bennett, 2007, p.151, italics in original). Hence, neither the author nor the reader is involved in the TT in the same way that they are in the ST. The translation in general tones the whole text down. Here are some examples:

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- Lexical and syntactic mismatches:

Changing the point of view in translating the following example results in toning down the evaluative language:

ST. لا يسمح للأجانب أن يحتلوها ويبسطوا عليها سيطرتهم ونفوذهم

(gloss: which does not allow foreigners to conquer and extend their dominance and power over it.) [Affect: +security]

TT. 4: which has made it inaccessible to foreigners and invaders.

ST. وسار جفنة بن عمرو إلي الشام فأقام بها هو وبنوه، وهو أبو الملوك الغساسنة

(gloss: Jafnah bin Amr headed for the Levant where he settled with his family, and he is the father of the kings of Ghassan) [Judgment: +tenacity]

TT. 18: Jafnah bin 'Amr and his family, headed for Syria where he settled and initiated the Kingdom of Ghassan

ST. سيدنا إبراهيم

سيدنا محمد

(gloss: our sovereign Abraham

… our sovereign Muhammad.) [Affect: +Judgement]

TT. 23: their great-grandfather Ibrahim.

   49: the Prophet Muhammad.

The omission of the agent in the second sentence (إفسادهم, gloss: their sabotage/ruin) by compounding the two sentences into one in the TT and using a neutral word "control" as the agent for both:

ST. حين فشلت تجارتهم؛ لضغط الرومان وسيطرتهم على طريق التجارة البحرية، وإفسادهم

طريق البر بعد احتلالهم بلاد مصر والشام

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(gloss: when their trade failed due to the Roman pressure and their control of the sea trade route, and <u>their sabotage of the land trade route</u> following their occupation of Egypt and the Levant) [Affect: - security]

TT. 13: due to the failure of trade under the Roman pressure and <u>control of both sea and land trade routes</u> following the Roman occupation of Egypt and Syria.

Changing the agent "Allah" (the supernatural being) of the ST into "Hagar" in the TT alters the event from being a divine reward into an ordinary natural one:

ST. <u>ورزقه الله</u> من هاجر إسماعيل

(gloss: and <u>Allah blessed him</u> with Ishmael from [his wife] Hagar) [Affect: +satisfaction]

TT. 25: where <u>Hagar gave birth</u> to Ishmael

The hybrid word (اصطفى [+satisfaction, +veracity]) in Arabic, composing a lexical gap, is translated to its core meaning (select) which distorts its judgment value:

ST. وبيت هاشم هو الذي <u>اصطفى</u> الله منه سيدنا محمد بن عبدالله بن عبدالمطلب بن هاشم صلى الله عليه وسلم

(gloss: and from the family of Hashim Allah <u>selected [with passion and grace]</u> our sovereign Muhammad bin Abdullah bin Abdul-Muttalib bin Hashim)

TT. 49: It is, however, from the family of Hashim that Allah <u>selected</u> the Prophet Muhammad bin 'Abdullah bin 'Abdul-Muttalib bin Hashim

Translating metaphorical expressions into the standard meaning entails the change from provoked into inscribed attitude and loss of visual images too:

ST. حتى نبغ فيهم قصي بن كلاب، فجمعهم، وكون لهم وحدة شرفتهم ورفعت من أقدارهم

(gloss: until Qusai bin Kilab outshone and united them, and established them a unity <u>which elevated their honour and status</u>) [Judgment: +capacity]

TT. 54: until Qusai bin Kilab <u>managed to</u> rally their ranks on honorable terms, <u>attaching major prominence to their status and importance</u>.

ST. ليطالع تركته

ST. أن يطالع تركته

(literally: to see <u>his heritage</u>) [Affect: +happiness]

TT. 28: to see <u>his wife and son</u>

TT. 32: to see <u>his wife and son</u> again

Rendering the word "البشارة"[30] (gloss: happy news) as "Promise"[31] also resulted in neutralizing the discourse:

ST. لأن البشارة بإسحاق ذكرت

(gloss: because <u>the glad tidings</u> of having Isaac was mentioned) [Affect: +happiness]

TT. 30: that Allah's <u>Promise</u> to give Abraham ﷺ another son, Isaac ﷺ, came after…

Translating "أوصى" (request strongly- see the definition of the root أوصى in Alqāmūs Almuḥīṭ (2015)– وأوصاه وصاه توصية: عهد إليه) as "ask" (instead of exhort which means

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[30] See the definition of the root بشر in Lisān Alʿarab. 1997. **1**, p.211 - يقال: بشرته بمولود فأبشر ابشارا أي سر .

[31] An undertaking or assurance given by one person to another agreeing or guaranteeing to do or give something, or not to do or give something, in the future (Collins English dictionary, 2015).

"advise strongly" - see Collins English dictionary (2015) - and is applicable to a religious context as shown in the BNC corpus analysis) tones down the author's attitudinal meaning:

ST. فأوص<u>اها</u> أن تقول لإسماعيل

(gloss: then he <u>exhorted</u> her to tell Ishmael) [Affect: +inclination]

TT. 33: so he <u>asked</u> her to tell Ismael

ST. <u>فأوصى</u> إلى إسماعيل

(gloss: then he <u>exhorted</u> her to tell Ishmael) [Affect: +inclination]

TT. 35: Ibrahim <u>asked</u> her to tell Ismael

The reader is not directly or indirectly addressed in the following examples:

ST. و هاك<u></u> تفاصيل الأماكن

(Literally: and take <u>you</u> details of the places) [Engagement]

TT. 15: details of their emigration can be summed up

ST. فأصل جدهم الأعلى ـ وهو سيد<u>نا</u> إبراهيم عليه السلام ـ من...

(gloss: The Arabized Arabs go back in ancestry to their great-grandfather - who is <u>our</u> sovereign Abraham, peace be upon him - from…) [Engagement]

TT. 23: The Arabized Arabs go back in ancestry to their great-grandfather Ibrahim from…

The omission of some intensifiers:

ST. الذين انقرضوا <u>تماما</u>

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(gloss: who <u>completely</u> vanished)

TT: Ø

ST. وكان <u>جِل</u> معيشتهم التجارة

(gloss: they <u>mostly</u> depended on trade to earn their living)

TT: Ø

- Textual mismatches:

The translation tones down the whole text by the absence of some cases of intertextuality. The translator, in the following examples, uses standard translation in translating allusions:

ST. و أسكنهما <u>بواد غير ذي زرع</u>

(gloss: and <u>settled them in an uncultivated valley</u> (referring to Qur'an 14:37))

[Affect: -security]

TT. 25: to <u>send Hagar and her baby away to a plantless valley</u>

ST. فصارت <u>قوتا لهما وبلاغا إلى حين</u>

(literally: it became <u>nurture for them and supply for a while</u> - referring to Hadith n. 121 in Sifru As-S'adah (As-Saqqaff, 2014)) [Affect: +satisfaction]

TT. 26: to <u>sustain them for sometime</u>

Social Role Relationship

This remains as it is in Section 4.2.6.1.

Social attitude

This also remains as illustrated in 4.2.6.1.

6.1.3.3 Mode

Medium

Although English historical discourse has a generally dialogic nature (see Section 3.3), this TT seems a more explicit informational text production. The TT discourse is less involved, less redundant, and has fewer parenthetical structures (see lexical and syntactic mismatches in 6.1.3.2).

6.1.3.4 Genre

We have here a historical narration through the use of academic writing style. The interpersonal dimension is less emphasized as shown in mismatches of tenor, especially with religious culture (section 6.1.3.2). In keeping with the shift in the evaluative language and engagement as well as the less redundant and less simple structure, the translation adds more distance and abstraction to the register. The translator, in opposition to the ST writer, is speaking 'from outside the orbit' of Islamists (Holt, 2004, p.63; see Section 3.2 on Islamic religious discourse)

6.1.4 Compensation

The preamble of this extract is a good example of different instances of compensation (Dickins et al., 2002, see Section 5.2.1). Using compensation in kind, the translator alters the counter expectancy indicator (في الحقيقة = *actually*, see Section 5.1.2) in the Arabic text into a metaphorical expression (shaded) to provoke a similar attitude of appreciation of a

religious culture. Other intensifiers (underlined) are used to compensate for the Arabic emphatic particle (إِنَّ) that precedes the whole sentence:

> ST. إِن السيرة النبوية ‑على صاحبها الصلاة والسلام ‑ عبارة {في الحقيقة} عن الرسالة التي حملها رسول الله صلى الله عليه وسلم إلى المجتمع البشري
>
> (gloss: It is the biography of the Prophet - peace be upon him - which is {actually} regarded as the message that Allah's messenger carried to the human race)
>
> TT.1:I: Beyond a shadow of doubt, the biography of the Prophet Muhammad ﷺ obviously represents a complete picture of the magnificent Divine Message that he communicated…

He also, as the following example shows, implements reification as a substitute for the allusions. So, he treats abstract notions (darkness/polytheism, and light/monotheism) as concrete things:[32]

> ST. وأخرج بها الناس من الظلمات إلى النور، ومن عبادة العباد إلى عبادة الله
>
> (literally: and by which he led people from darkness to light, and from worshipping people to worshipping God - referring to the first verse of Surat Ibrahim (Qur'an 14:1))
>
> TT.1:I: in order to deliver the human race from the swamp of darkness and polytheism to the paradise of light and monotheism.

Another example of compensation in kind is the translator's strategic manipulation of structure (i.e. using the emphatic adverb so + adjective) in the TT in order to achieve a similar rhetorical purpose with clustering adjectives as in the ST (see Hatim and Mason, 1997, p.133):

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[32] http://dictionary.reference.com/browse/reification?s=t

ST. الأب الكبير الأواه العطوف... والولد البار الصالح الرشيد

(gloss: the <u>old compassionate affectionate</u> father… and the <u>pious righteous</u> <u>sagest</u> son)

TT. 36: a father <u>so affectionate</u>… and a son <u>so dutiful and righteous</u>

Compensation in place occurs in translating the metaphor of the ST into its standard meaning, and then providing an exegetic translation enclosed between brackets:

ST. فأوصى إلى إسماعيل <mark>أن يثبت عتبة بابه</mark>

(gloss: he exhorted her to tell Ishmael <u>to keep his doorstep</u>)

TT.35: Ibrahim ﷺ asked her to tell Ismael <u>to keep his doorstep (i.e. to keep</u> <u>her as a wife)</u> and went back to Palestine.

Sharpening the focus of the following could be regarded as generalized compensation to balance the translation loss in the TT as a whole (Harvey, 1995, p.84, see Section 5.2.1):

ST. ولذلك نرى سكان الجزيرة أحرارا

(gloss: and that is why we see that inhabitants of the Island are free)

TT. 4: and allowed its people <u>complete</u> liberty and independence

ST. فقد ذكر الله تعالى في القرآن

(gloss: Allah the sublime stated in the Qur'an)

TT.29: Allah the sublime stated in <u>the Noble</u> Qur'an

6.1.5 Overt Errors

Two types of error are found: changing the denotative meaning of the source text elements and mistransliterations. Although House's classification does not include mistransliteration, the data analysis suggests adding this new category.

6.1.5.1 Changing the denotative meaning of the source text elements

- Omissions:

ST. على وبواخرها سفنها وترسي ...افريقيا قارة في الدخول باب الغربية الشمالية ناحيتها فإن

رأسا الجزيرة ميناء

(gloss: Its north side is an entrance to Africa… trawlers and ships anchor

in the harbour of the Island)

TT. 5: Ø

ST. طيء من بُحتُر ديار

(gloss: family of <u>Buhtur</u> from Tai')

TT. 53: family of Tai'

- Substitutions:

    - Wrong selections

ST. بطونها فأشهر حمير فأما

(gloss: As for Himyar, its most famous <u>septs</u> were)

TT. 11: The most famous of whose <u>ancestors</u> were

ST. بطونها فأشهر كهلان وأما

(gloss: As for Kahlan, its most famous <u>septs</u> were)

TT. 12: The most famous of whose <u>ancestors</u> were

ST. "أرُ" لها يقال بلدة من

(gloss: from a city called "<u>Ur</u>", i.e. Ur of the Chaldees (Genesis 11:28))

TT. 23: from a town called "<u>Ar</u>"

ST. تأتيه السيول فتأخذ عن <u>يمينه وشماله</u>

(gloss: the floods go about its <u>left and right</u> sides)

TT. 25: exposed to the floods from <u>north and south</u>

- Wrong combinations of elements

ST. يشجب <u>بن يعرب</u>

(gloss: Yashjub <u>ibn Ya'rub</u>)

TT. 8: Ya'rub <u>bin Yashjub</u>

6.1.5.2 Mistransliteration

Dickins et al. (2002, p.36) indicate that many proper names in Arabic 'have transliteration-type English equivalents' (e.g. عمان > Amman) in most areas in the Middle East. Nevertheless, such conventional transcription may differ when the second language in a country is French such as is the case with most countries in North Africa (e.g. حسين > Hoceine instead of the English transcription: Hussein/Hussain) (ibid). This study, of course, is concerned with violations of the English transcription as the direction of the translation is Arabic > English.

ST. <u>الأنباط</u>

(conventionally: <u>Nabataeans</u>)

TT. 39: <u>Nabeteans</u>

ST. ملوك <u>آل غسان</u>

(conventionally: <u>Ghassanid(s)</u>)

TT. 40: <u>Ghassanide</u>

ST. زُهرة ST.

(transliteration: <u>Zuhrah</u>)

TT. 44: <u>Zahrah</u>

ST. <u>المطلب</u> ST.

(transliteration: <u>Al-Muttalib</u>)

TT. 45: <u>Muttalib</u>

6.1.6 Statement of Quality

Although the text is overtly translated, the application of the cultural filter restrains the ST discourse world from being fully represented. In field, culturemes are imprecisely and/or inconsistently translated, or else deleted (Section 6.1.3.1). In tenor, the translation tones down the evaluative language in the text as a whole. Despite the fact that there are instances of compensation, the translation blurs the ST cultural frame of unity and equality introduced by Islamic religious discourse and the positive axiology of the ST author, especially with religious culture (Section 6.1.3.2). In mode, the TT is [- dialogic], i.e. the voice of the ST writer is muted.

In summary, the adherence to the TL norms hinders the dynamic nature, or in other words, the stylistic informativity of the TT (see Hatim and Mason 1997, p.26; and Section 2.5). As discussed in section 5.2, an overt translation is expectation-defying and norm-flouting, but not otherwise. This is because it aims at reaching a secondary functional level within which two discourse worlds (ST/TT) are co-activated.

6.2 Extract 2

Having applied the enhanced model to the first excerpt in the previous section, the study now will examine new data. This second extract is Chapter One of Part Two: نسب النبي صلى الله عليه وسلم وأسرته (TT: The Lineage and Family of Muhammad ﷺ - see Appendix D). The ST consists of 2003 words, while the TT is of 2342 words in total. The small corpus here, along with the Extract1, comprises a representative sample in that the items contain all categories of cultureme needed for the analysis. All examples demonstrated in the analysis below are illustrative rather than comprehensive.

6.2.1 Analysis of the Original

6.2.1.1 Field

The text is a historical recount of the Prophet's family and lineage. It is, therefore, culturally specific. Three levels of ancestry are described in detail: a) from the Prophet Muhammad to Adnan, b) from Adnan to the Prophet Abraham, and c) from the Prophet Abraham to the Prophet Adam. The author gives a brief biographical recount of the Prophet Muhammad's father and grandfathers in order to highlight the special role they played in society. Their life stories include historical and religious events which he considers as divine signs of the prophecy of Muhammad. Making narratives alluring to Arab readers, the writer keeps the oral style that he used in previous chapters in addition to some quotations from poetry to entertain his reader. Arabs adore poetry and find it the most eloquent speech form, demonstrating great intellectual ability (Cantarino, 1975, p.9).

- Lexical means:

Given the nature of this topic, the author lists the proper names (see linguistic culture below) of the Prophet's ancestors and family members with explanations of some derived nouns and the derivation processes (e.g., فما سمي هاشما إلا لهشمه الخبز - TT: he was called **Hashim** because he had been in the practice of crumbling bread, وسمته "شيبة" لشيبة كانت في رأسه – TT: and named him **Shaibah** because of the white hair on his head[33]). Thus, the most prominent feature of the text is the linguistic culture, namely: proper names. Religious culture is also a dominant feature due to the scope of the whole book (see Introduction), though less so than proper names in this excerpt. Other cultural categories are also manifest, as shown in the following illustrative examples:

1) Material culture

   b) Food

   6: وهو أول من أطعم الثريد للحجاج

   TT: He was the first to offer the pilgrims sopped bread in broth

2) Social culture

   c) Social entities:

   i)   The family:

   9:II: فسأل رجالا من قريش النصرة على عمه

   (gloss: so he asked some men of Quraish to stand with him against his paternal uncle)

   9:III: فكتب إلى أخواله من بني النجار أبياتا يستنجدهم

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[33] To understand these examples, one needs to know that the Arabic name *Hashim* is derived from the root *hashama* (to crumble). In the same manner, *Shaibah* is a name derived from the root *shaib* (white hair).

(gloss: Then he wrote some verses to <u>his maternal uncles</u>, the family of An-Najjar, asking for their help)

d) Social mechanisms as:

iii) Government

9: فدخلوا <u>دار الندوة</u>، وحالفوا بني هاشم على بني عبد شمس ونوفل

TT: They went into <u>An-Nadwah House</u> and entered into an alliance with Bani Hashim [descendants of Hashim] against Bani 'Abd Shams [descendants of Abd Shams] and Nawfal

iv) Historical events

10: ومن أهم ما وقع لعبد المطلب من أمور البيت شيئان:

<u>حفر بئر زمزم ووقعة الفيل.</u>

(gloss: Two important events relevant to the Sacred House happened to Abdul-Muttalib in his lifetime:

<u>Digging the Zamzam well and the Elephant raid</u>[34])

18: وذلك أن عبد المطلب لما تم أبناؤه عشرة، وعرف أنهم يمنعونه أخبرهم بنذره فأطاعوه، فكتب أسمائهم في القداح، وأعطاهم قيم هبل، <u>فضرب القداح فخرج القدح على عبد الله، فأخذه عبد المطلب، وأخذ الشفرة، ثم أقبل به إلى الكعبة ليذبحه</u>،... وروي عن النبي صلى الله عليه وسلم أنه قال: "أنا ابن الذبيحين" يعني إسماعيل، وأباه عبد الله.

TT: When 'Abdul- Muttalib had ten sons and they reached maturity, he disclosed to them his secret vow which they silently and obediently accepted. Their names were written on divination arrows and given to the guardian of their most beloved goddess, Hubal. The arrows were shuffled

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[34] These two events are also religious events as they have religious significance.

and drawn.

An arrow showed that it was 'Abdullah to be sacrificed. 'Abdul- Muttalib then took the boy to the Ka'bah with a razor to slaughter the boy. …

It was reported that the Prophet ﷺ once said:

"أنا ابن الذبيحين" "يعني إسماعيل، وأباه عبد الله"

"I am the offspring of the slaughtered two." (meaning Ismael ﷻ and 'Abdullah).

v)   Law

9: حالف نوفل بني عبد شمس بن عبد مناف على بني هاشم

(gloss: Nawfal founded an alliance with descendants of Abd-Shams, son of Abd-Manaf, against descendants of Hashim)

18: وكانت الدية في قريش وفي العرب عشرا من الإبل، فجرت بعد هذه الوقعة مائة من الإبل، وأقرها الإسلام

TT: This incident produced a change in the amount of blood money usually accepted in Arabia. It had been ten camels, but after this event it was increased to a hundred. Islam, later on, approved of this.

vi)   Occupations

6: وقد اسلفنا أن هاشما هو الذي تولى السقاية والرفادة من بني عبد مناف حين تصالح بنو عبد مناف وبنو عبد الدار على إقتسام المناصب فيما بينهما

(gloss: As what we have mentioned before, Hashim was the one in charge of As-Siqayah and Ar-Refadah [i.e. giving food and water to the pilgrims] after having a compromise between the offspring of Abd Manaf and the offspring of Abdudd-Dar on dividing the posts among them)

      vii)   Socio-religious rites

خرج تاجرا إلى الشام، فأقبل في عيرقريش، فنزل بالمدينة وهو مريض فتوفي بها، <u>ودفن</u>: 19

<u>في دار النابغة الجعدي</u>

TT: 'Abdullah went to Syria on a trade journey and died in Madinah on his way back.

<u>He was buried in the house of An-Nabighah Al-Ja'di</u>.

<u>فكتب أسمائهم في القداح، وأعطاهم قيم هبل، فضرب القداح</u>: 18

TT: Their <u>names were written on divination arrows and given to the guardian of</u> their most beloved goddess, <u>Hubal. The arrows were shuffled and drawn</u>.

      viii)   Words of general social intercourse

<u>وكنيتها</u> أم أيمن: 20

(gloss: and whose <u>Kunya [a title produced using the word "the mother of" or "the father of" followed by his/her first child's name]</u> was Umm Aiman)

   e) Social habits

وهو أول من سن الرحلتين لقريش، <u>رحلة الشتاء والصيف</u>: 6

TT: He was also the first man who started <u>Quraish's two journeys of summer and winter</u>.

3) Religious culture

   i) Eschatology

<u>مع كل طائر ثلاثة أحجار</u>، حجر في منقاره، وحجران في رجليه أمثال الحمص، <u>لا تصيب منهم</u>: 13

<u>أحدا إلا صارت تتقطع أعضاؤه، وهلك</u>

TT: <u>each [bird is] carrying three stones</u>; one in its peak and two in its claws.

These stones <u>hit Abrahah's men, and cut their limbs and killed them</u>

j) Moral and ethical criteria

16: <u>للحكمة الخفية</u>

TT: <u>the ulterior Divine Wisdom</u>

k) Religious artifacts

11. <u>السيوف والدروع والغزالين من الذهب</u>

TT: <u>The swords, armor and the two deer of gold</u>

l) Religious constructions

9: فوقف نوفل وهو جالس في <u>الحجر</u>

(gloss: he found Nawfal sitting in <u>Al-Hijr [a part of the Ka'bah which is left</u>

<u>unbuilt but surrounded by stones]</u>)

m) Religious events

16: <u>فهذه الوقعة [وقعة الفيل]</u> لفتت أنظار العالم ودلته على شرف بيت الله ، <u>وأنه هو الذى اصطفاه</u>

<u>الله للتقديس</u>

TT: <u>The Elephant incident</u> attracted the world's attention to the sacredness of

Allâh's House, and <u>showed that this House had been chosen by Allâh for its</u>

<u>holiness</u>.

n) Religious groups

15: <u>النصارى</u> ـ وهم <u>المسلمون</u> إذ ذاك

TT: the <u>Christians</u> - the <u>Muslims</u> of that time

o) Religious personage

شِيثُ بن آدمَ عليهما السلام :4

TT: <u>Shith</u> bin <u>Adam</u>

p) Religious sites

بين <u>المزدلفة</u> و <u>منى</u> :13

TT: between <u>Muzdalifah</u> and <u>Mina</u>

q) Specialized religious activities

ثم <u>اعتمر</u> ورجع إلى المدينة :9

TT: <u>performed 'Umrah</u> and left to return to Madinah

r) Supernatural beings

<u>طيرا أبابيل</u> ترميهم <u>بحجارة من سجيل</u> :13

(gloss: <u>flocks of birds</u> throwing upon them <u>stones of baked clay</u>)

s) Terms of revelation

أنه <u>أمر في المنام</u> بحفر زمزم ووصف له موضعها :11

TT: ʾAbdul-Muttalib <u>received an order in his dream</u> to dig the Zamzam well in

a particular place

4) Linguistic culture

This category is the most prevalent feature of lexis in this text:

a) Proper names of persons:

<u>محمد بن عبدالله بن عبدالمطلب</u>، واسمه "<u>شيبة</u>" بن هاشم، واسمه "<u>عمر</u>" بن عبد مناف، واسمه :2

"<u>المغيرة</u>" بن قصي، واسمه "<u>زيد</u>" بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر وهو الملقب

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"بقريش" وإليه تنتسب القبيلة ـ ابن مالك بن النضر واسمه "قيس" بن كنانه بن خزيمة بن مدركة، واسمهِ "عامر" بن الياس بن مضر بن نزار بن معد بن عدنان

TT: <u>Muhammad bin 'Abdullah bin 'Abdul-Muttalib (</u>who was called Shaibah<u>) bin Hashim, (</u>named '<u>Amr) bin 'Abd Manaf (</u>called <u>Al-Mughirah) bin Qusai (</u>also called <u>Zaid) bin Kilab bin Murrah bin Ka'b bin Lo'i bin Ghalib bin Fihr (</u>who was called <u>Quraish</u> and whose tribe was named after him<u>) bin Malik bin An-Nadr (</u>also called <u>Qais) bin Kinanah bin Khuzaimah bin Mudrikah (</u>who was called <u>'Amir) bin Elias bin Mudar bin Nizar bin Ma'ad bin 'Adnan</u>

5: تعرف أسرته صلى الله عليه وسلم بالأسرة الهاشمية ـ نسبة إلى جده <u>هاشم بن عبد مناف</u>

TT: The family of Prophet Muhammad ﷺ is called <u>the Hashimite family</u> after his grandfather <u>Hashim bin 'Abd Manaf</u>

7: وكان <u>لهاشم</u> أربعة بنين وهم: <u>أسد، وأبو صيفي، ونضلة، وعبدالمطلب.</u> وخمس بنات وهن: <u>الشفاء، وخالدة، وضعيفة، ورقية، وجنة</u>

TT: <u>Hashim</u> had four sons: <u>Asad, Abu Saifi, Nadlah and 'Abdul-Muttalib</u>, and five daughters <u>Ash-Shifa, Khalidah, Da'ifah, Ruqaiyah and Jannah</u>

18: <u>عبد الله</u> والد رسول الله صلى الله عليه وسلم ـ أمه <u>فاطمة بنت عمرو بن عائذ بن عمران بن مخزوم بن يقظة بن مرة</u>

TT: <u>Abdullah</u>: the father of Prophet Muhammad ﷺ. His mother was <u>Fatimah,</u> daughter of <u>'Amr bin 'A'idh bin 'Imran bin Makhzum bin Yaqzah bin Murrah</u>

- Syntactic means:

Both coordinated and subordinated sentences are used in narration; however, coordination is used more frequently:

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ولما صار شيبة ـ عبد المطلب ـ وصيفا أو فوق ذلك ابن سبع أو ثمان سمع به المطلب. فرحل في طلبه، 8:

فلما رآه فاضت عيناه، وضمه، وأردفه على راحلته

TT: <u>When</u> 'Abdul-Muttalib reached the age of boyhood, his uncle Al-Muttalib heard of him <u>and</u> went to Madinah to bring him to Makkah. <u>When</u> he saw him, tears filled his eyes and rolled down his cheeks, he embraced him <u>and</u> took him on his camel

وواصل سيره حتى بلغ المغمس، وهناك عبأ جيشه، وهيأ فيله، وتهيأ لدخول مكة، فلما كان في وادي 13:

محسر بين المزدلفة ومنى برك الفيل، ولم يقم ليقدم إلى الكعبه

TT: He continued marching <u>until</u> he reached a place called Al-Mugmas. There, he mobilized his army <u>and</u> prepared his elephants to enter Makkah. <u>When</u> he reached the Muhassir Valley, between Muzdalifah and Mina, the elephant knelt down <u>and</u> refused to go forward

The ST is full of historical figures and series of incidents where more emphasis needs to be added via marked structure. The writer, therefore, switches between marked (underlined) and unmarked (verbal sentences (bold), or equative sentences (enclosed between curly brackets)) thematic structure when necessary (see Section 5.1.3):

وهاشم كان موسرا ذا شرف كبير، وهو أول من أطعم الثريد للحجاج بمكة، وكان اسمه "عمرو" 6:

(Gloss: and Hashim <u>was wealthy and very virtuous</u>, and <u>he was the first who fed Ath-Thareed to the pilgrims in Makkah</u>, and **was his name "Amr"**.)

In this example, the two derived sentences that start with the noun (هاشم -Hashim) and the pronoun (هو- he) are marked structures, whereas, the verbal sentence (كان اسمه- was his name) starts with an auxiliary verb in Arabic and represents an unmarked structure. The topic of this paragraph is *Hashim*, the Prophet Muhammad's grandfather. The first two

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sentences[35] describe three characteristics of Hashim, as a man who was wealthy, very virtuous and generous, whereas the third one introduces Hashim's first name "Amr". This switch in the structure from marked to unmarked highlights that emphasis, in Arab ideology, goes to the person's honourable status and good deeds rather than his name. In other words, the author uses structural means to emphasize [+ cultural value] notions.

Another example that shows a switch in the structure for the same purpose (emphasis) is the following:

13: فبينا هم كذلك إذ أرسل الله عليهم طيرا أبابيل، ترميهم بحجارة من سجيل، فجعلهم كعصف مأكول،

وكانت الطير أمثال الخطاطيف والبلسان، مع كل طائر ثلاثة احجار، حجر في منقاره، وحجران في رجليه

(Literally: <u>Meanwhile, the way they were, suddenly sent Allah upon them flocks of birds</u>, [they] **throw them with stones of baked clay**, and **made them like eaten chaff**, **were the birds like bats and starlings**, <u>with each bird three stones</u>, {stone in its peak}, and {two stones in its two legs})

In Arabic narrative texts, writers usually use unmarked verbal sentences (Hatim, 1997/2000, p.87). The writer, hence, in the following example is telling the story of the Elephant raid. It is obvious that most of the structures are unmarked verbal sentences (e.g., throw them.., made them.., were the birds…) and equative sentences, (stone in its peak, and two stones in its two legs). However, there are two instances of marked structure:

1. فبينا هم كذلك إذ أرسل الله - Meanwhile, the way they were, suddenly sent Allah (adjuncts+ verb+ subject), and

2. مع كل طائر ثلاثة احجار - with each bird three stones

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[35] We adopted Dickins' (2011/2012, p.162) approach of considering 'any single-clause unit which begins with one of the traditional coordinators in English or Arabic as constituting a sentence' if it shows 'an entity whose grammatical structure is proposition-based, and whose intonational/punctuational features are such that it constitutes an independent unit with start and closure' (p.161).

(subject complement+ subject, see Abdul-Raof, 2001a, p.18)

The two structures introduce subordinate themes in which the information expressed is predictable and background information. This can be demonstrated as follows:

In the former instance (*Meanwhile, the way they were, suddenly sent Allah*), according to Dickins et al. (2002, p.118), the adverbial clause is not the main theme of the verbal sentence, but 'a preposed emphatic theme'. The preposed emphatic themes have different purposes, one of which is 'to set the scene for a passage or part of a passage', as in this case (Dickins 2011/2012, pp.186-192). The author, via preposing the adverbial clause (meanwhile…), finishes the scene showing how Abraha, the leader of the elephant raid, and his army were trying forcefully to direct the elephant towards the Ka'bah, and starts a new scene of the Divine defense against this attack.

In the latter instance (*with each bird three stones*), the sentence interestingly shows a case of obligatory reversed structure of an equative sentence in Arabic (subject+ subject complement ~ subject complement+ subject) where the predicate الخبر (= subject complement) has to precede the predicand المبتدأ (= subject). With regard to the information process expressed by the normal predicand-predicate structure, theme-rheme analysis parallels equative sentence structure analysis (i.e. theme = predicand, and rheme = predicate). The reason behind the obligatory switch of positions between predicand and predicate, according to Arab grammarians (Ar-Rajihi, 1971, p.108) is that the predicand in this case is an indefinite noun in Arabic (ثلاثة احجار - three stones). It carries unpredictable and significant information and thus is best positioned at sentence-final (i.e. the main rheme). By contrast, the predicate (the prepositional phrase: مع كل طائر - with each bird) is an emphatic subordinate-theme, carries predictable, background information and is preposed to link what has been said in previous sentences with what is going to be said in the narrative. This last example specifies a reason behind Dickins et al.'s general

claim of the potentiality of subjects to be emphasized in sentences which do not contain a main verb (Dickins et al., 2002, p.118). In other words, it picks out the reason why Arabic in some particular cases (as found here where the subject is indefinite noun) prefers not to add emphasis to the subject in an equative sentence structure. Such cases of obligatory reversed structures in Arabic need more investigation to see if a new category of emphatic thematic structure could be added to Dickins' (2011/2012) classification (see Section 5.1.3 in Chapter 5).

- Textual means:

Several techniques are used to achieve strong textual cohesion such as:

1) Repetition and iconic linkage:

1: جِزءٍ اتفق على صحته أهل السير ... وهو إلى عدنان، وجِزءٍ اختلفوا فيه ...، وهو مافوق عدنان إلى إبراهيم عليه السلام، وجِزءٍ لا نشك ان فيه أمورا...، وهو ما فوق إبراهيم إلى آدم عليهما السلام

(gloss: a part is agreed upon by biographers… which is to Adnan, and a part they did not agree upon…, which is beyond Adnan to Ibrahim, peace be upon him, and a part we have no doubt that it has some issues…, which is beyond Ibrahim to Adam, peace be upon them)

8: فأقام لقومه ما كان آباؤه يقيمون لقومهم، وشرف في قومه شرفا لم يبلغه أحد من آبائه، وأحبه قومه

(literally: Stood up he to provide his nation with what were his fathers providing their nation, and reached he an honourable status among his nation that not reached by one of his fathers, and loved him his nation)

Note: In addition to the high frequency of repetition of the root "قوم" in this example, the assonance in قومه ،في قومه، يقيمون لقومهم، فأقام لقومه , and the alliteration in شرف شرفا are untranslatable.

13: لما رأى العرب يحجون ... ولما علم أبرهة بذلك ... فلما كان في وادي محسر...

(gloss: <u>when he saw</u> Arabs perform Hajj… and <u>when Abrahah learned</u> of that… then <u>when he reached</u> the vale of Muhassir)

2) Chains of theme-rheme (themes will be underlined in the gloss/TT) progression to introduce given-new ordering, with instances of using emphatic "قد" to add linkage or specify time (will be thick-underlined - for different uses of "قد", see Dickins, 2011/2012, and Section 5.1.3):

6: <u>وقد</u> اسلفنا أن هاشما هو الذي تولى السقاية والرفادة من بني عبد مناف حين تصالح بنو عبدمناف وبنو عبد الدار على إقتسام المناصب فيما بينهما، وهاشم كان موسرا ذا شرف كبير، وهو أول من أطعم الثريد للحجاج بمكة، وكان اسمه "عمرو"، فما سمي هاشما إلا لهشمه الخبز، وهو أول من سن الرحلتين لقريش، رحلة الشتاء والصيف

(gloss: <u>As what we have mentioned</u> <u>before</u>, Hashim was the one in charge of As-Sigayah and Ar-Rifadah after having a compromise between the offspring of Abd Manaf and the offspring of Abdud-Dar on dividing the posts among them. And <u>Hashim</u> was wealthy and very virtuous. And <u>He</u> was the first to offer the pilgrims sopped bread in broth. And <u>His first name</u> was Amr, and <u>he</u> was called Hashim because of crumbling the bread [to feed pilgrims]. And <u>He</u> was the one who started the two journeys of Quraish: <u>the journey</u> of winter and of summer)

9: ولما مات المطلب وثب نوفل على أركاح عبد المطلب فغصبه إياها، فسأل رجالا من قريش النصرة على عمه، فقالوا لاندخل بينك وبين عمك. فكتب إلى أخواله من بني النجار أبياتا يستنجدهم، وسار خاله أبو سعد بن عدي في ثمانين راكبا

TT: <u>When Al-Muttalib died</u>, Nawfal without right took hold of the duties [properties] of 'Abdul-Muttalib, <u>so the latter</u> asked for help from the Quraish

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but they abstained from extending any sort of support to either of them. Consequently, he wrote to his uncles of Bani An-Najjar (his mother's brothers) to come to his aid. His uncle, Abu Sa'd bin 'Adi (his mother's brother) marched to Makkah at the head of eighty horsemen

16: وقد وقعت هذه الوقعة في الظروف التي يبلغ نبأها إلى معظم المعمورة المتحضرة إذ ذاك، فالحبشة كانت لها صلة قوية بالرومان، والفرس لا يزالون لهم بالمرصاد، يترقبون ما نزل بالرومان وحلفائهم

(gloss: Ø This incident happened at a time where its news could reach all the civilized world of that time. Abyssinia had a strong relationship with the Romans. And the Persians were waiting for a chance against them, watching what had happened to the Romans and their allies)

3) Anaphoric and cataphoric pronominal references:

17: وكان لعبد المطلب عشرة بنين، وهم: الحارث والزبير وأبوطالب، وعبد الله، وحمزة، وأبولهب، والغيداق، والمقوم، وصفار، والعباس ...وأما البنات فست وهن: أم الحكيم -- وهي البيضاء-وبرة وعاتكة وصفية وأروى وأميمة

(gloss: Abdul-Muttalib had ten sons. They were: Al-Harith, Az-Zubair, Abu Talib, Abdullah, Hamzah, Abu Lahab, AlGhaidag, AlMugwam, Safar and Al-Abbas… And the daughters were six, and they were: Umm ul-Hakim- also called Al-Bydha', Barrah, Atikah, Safyah, Arwa and Umaimah.)

19: واختار عبد المطلب لولده عبد الله آمنة بنت وهب بن عبد مناف بن زهرة بن كلاب، وهي يومئذ تعد أفضل امرأة في قريش نسبا وموضعا، وأبوها سيد بني زهرة نسبا وشرفا، فزوجه بها

TT: 'Abdul-Muttalib chose Aminah, daughter of Wahb bin 'Abd Manaf bin Zuhrah bin Kilab, as a wife for his son, 'Abdullah. She thus, in the light of this ancestral lineage, stood eminent in respect of nobility of position and descent. Her father was the chief of Bani Zahrah to whom great honor was attributed.

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4) The prevailing additive conjunction "و /and" aside, different types of clausal linkage introducing different logical relations are used:

- Additive:

1: جزء اتفق على صحته أهل السير ... وهو إلى عدنان، وجزء اختلفوا فيه ...، وهو مافوق عدنان إلى إبراهيم عليه السلام، وجزء لا نشك ان فيه أمورا...، وهو ما فوق إبراهيم إلى آدم عليهما السلام

(gloss: a part is agreed upon by biographers… which is to Adnan, and a part they did not agree upon…, which is beyond Adnan to Ibrahim peace be upon him, and a part we have no doubt that it has some issues…, which is beyond Ibrahim to Adam peace be upon them)

- Adversative:

15: ولكن الكعبة لم يسيطر عليها النصارى ـ وهم المسلمون إذ ذاك ـ مع أن أهلها كانوا مشركين

TT: the Ka'bah, by the Divine Grace, never came under the hold of the Christians – the Muslims of that time – although Makkah was populated by polytheists

- Causal:

9: ولما مات المطلب وثب نوفل على أركاح عبد المطلب فغصبه إياها، فسأل رجالا من قريش النصرة على عمه، فقالوا لاندخل بينك وبين عمك. فكتب إلى أخواله من بني النجار أبياتا يستنجدهم

TT: When Al-Muttalib died, Nawfal without right took hold of the duties [properties] of 'Abdul-Muttalib, so the latter asked for help from the Quraish but they abstained from extending any sort of support to either of them. Consequently, he wrote to his uncles of Bani An-Najjar (his mother's brothers) to come to his aid.

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- Explanatory:

وحينئذٍ نذر عبد المطلب لئن آتاه الله عشرة أبناء، وبلغوا أن يمنعوه لينحرن أحدهم عند الكعبه: 12

TT: <u>Only then</u> did 'Abdul-Muttalib make a solemn vow to sacrifice one of his adult children to the Ka'ba if he had ten

5) The text is loaded with culture-rich expressions. The author includes quotations of poetry and Sayings of the Prophet in addition to allusions which refer to the Holy Quran or Hadith.[36] These means of intertextuality function not only as a support to the writer's argument but also as a source of aesthetic pleasure to Arab readers who admire poetry:

- Quotations:

وفيه يقول الشاعر: 6

عمر الذي هشم الثريد لقومه... قوم بمكة مسنتين عجاف

سنت إليه الرحلتان كلاهما... سفر الشتاء ورحلة الأصياف

(gloss: <u>A poet said</u> about him the following:

Amr who crumbled Ath-Thareed for his nation,

A nation at Makkah who suffered from starvation.

By him, two journeys became a convention:

The journey in winter and the one in summer)

- Allusions:

وهو الذبيح: 18

(gloss: And He was <u>the slaughtered</u> - referring to the above Hadith: "I am the offspring of the slaughtered two.")

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[36] Any Prophet's saying is called a Hadith in Islamic terminologies.

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13: إذ أرسل الله عليهم <u>طيرا أبابيل، ترميهم بحجارة من سجيل، فجعلهم كعصف مأكول</u>

TT: Meanwhile, Allah sent <u>birds in flight upon them, throwing forcefully stones of baked clay upon them and made them like scattered chaff</u> - referring to verses 3-5 of Surat Al-Feel (Qur'an 105:3-5)

6.2.1.2 Tenor

Author's Temporal, Social, and Geographical Provenance:

As explained in section 4.2.6.1, unmarked Modern Standard Arabic language is used, but despite that, the archaic terms and instances of intertextuality introduce expressions of Classical Arabic.

Author's Evaluation:

The author's axiology (see Section 2.5) is clearly manifested in constructing the text discourse. The text is emotionally charged with evaluative language as it focuses on the Prophet Muhammad's ancestors. Linguistic realizations of attitude, graduation, and engagement are woven into the narrative (see examples below). They are implements used to, firstly, highlight signs of the Divine will in assigning these people to serve Allah's Holy House in Makkah, and to cradle His last messenger. Secondly, they express God's severe punishment for people who conjure up evil and corruption. The choices of the wording stress the ideology that though people of Arabia were polytheists, some of them were honourable and paid much respect to their social culture. This is evident as ethics compose a whole section in Chapter 4 of the ST: صور من المجتمع العربي الجاهلي, and of course the TT; *Aspects of pre-Islamic Arabian Society* (see Al-Mubarakpuri, 2002, pp.55-62).

- Lexical and syntactic means:
  1) Affect

Linguistic realizations of positive and negative affect are equal in this extract (47 per each for the total of 94 cases). A large portion of positive affect (23 instantiations) describes the social culture, i.e. social entities, mechanisms, and habits, which in turn indicates people's honourable behavior. A considerable number of cases (21 instances) is allotted to religious culture. This is due to the fact that though most Arabs of that time were illiterate, they learned about religion and inherited their rituals from Abraham and Ishmael. This is why pre-Islamic Arabs had some remaining shades of Abraham's religion. Only one case devoted to material culture, namely the kind of food that the Prophet Muhammad's grandfather offered to pilgrims, and two cases describe the political powers of the pre-Islamic era (Romans and Persians). In contrast, most negative affect (28 out of 47) is associated with religious culture. It describes people's sinful plans against God's will and their failure to achieve their goals, in addition to the revenge that they received. Other negative affect cases (17) express attitude towards social culture, particularly social mechanisms, which indicate how those Arabs abided by no law but their own whim. Thus, they were suffering the dichotomy of good and evil. The last two instantiations describe the natural phenomenon of death as [-happiness]. The following examples show how the ST author employs both inscribed (underlined) and invoked/provoked (shaded) affect to depict a clear picture of the society:

[+security]

1: جزء اتفق على صحته أهل السير والأنساب

TT: The first [part of lineage], whose correctness is agreed upon by biographers and genealogists.

14: رجعوا إلى بيوتهم آمنين

TT: they returned home safely

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[-security]

10: ووقعة الفيل

TT: and the Elephant raid.

14: وتحرزوا في رؤس الجبال، خوفا على انفسهم

TT: fled for their lives to the hills

[+satisfaction]

15: وكانت تقدمة قدمها الله لنبيه وبيته

TT: It was a gift from Allah to His Prophet and his family

 [-satisfaction]

13: ثار غيظه

 TT: he became enraged

[+happiness]

8: وضمه

TT: and he embraced him.

16: أنه هو الذي اصطفاه الله للتقديس

TT: that this House had been chosen by Allah for its Holiness.

 [-happiness]

8: فاضت عيناه

(literally: flowed his eyes [i.e., cried])

13: وهلك

(gloss: and perished)

[+inclination]

6: وهو أول من سنّ الرحلتين لقريش

TT: He was also the first man <u>who started</u> Quraish's two journeys

8: <u>فسألها</u> المطلب أن ترسله معه

TT: Al-Muttalib <u>asked her</u> to send the boy with him

[-inclination]

8: <u>فامتنعت</u>

TT: but she <u>refused</u>.

9: فقالوا: <u>لاندخل</u> بينك وبين عمك

(gloss: they said: we <u>will not interfere</u> between you and your uncle)

2) Judgment

Most expressions of judgment are positive (63 out of 86). It is noticeable that the lion's share of these positive judgments goes to describing the Prophet's ancestors, i.e. the main topic. On the one hand, instances of social esteem compose 48% of total realizations and are found mostly positive. The actual number of positive expressions is 28, only 6 of which are allotted to describe social culture, whereas the rest present the Prophet's forefathers and God's supreme power. The negative realizations are limited to indicate capacity (13 instantiations). They (a) show how some people were deprived of their capability as a penalty for their misconduct (7 instances) or as a reaction for natural phenomena such as death and illness (2 instances), and (b) describe social culture, precisely social mechanisms (4 instances). On the other hand, expressions of social sanction are dominated by propriety (91%) which is mainly associated with religious culture. A few cases (2 out of 41) are allotted

to social mechanisms. Veracity realizations (9%) account for the Prophet's antecedents with an exception of a case expressing the Divine act of choosing Makkah for its holiness (أنه هو الذي اصطفاه الله للتقديس: اصطفى – gloss: **selected with passion and grace**, see Section 7.1.3.2). The following are more illustrative examples of judgment realizations:

[+normality]

6: وهاشم كان موسرا ذا شرف كبير

(gloss: Hashim was wealthy and very virtuous)

19: تعد أفضل إمرأة في قريش نسبا وموضعا

TT: She thus, …, stood eminent in respect of nobility of position and descent. It is also [+veracity].

[+capacity]

9: ولما رأت خزاعة نصر بني النجار لعبد المطلب

TT: When Khuza'ah, a tribe, saw Bani An-Najjar's support to 'Abdul-Muttalib

16: للحكمة الخفية التي كانت في نصرة الله للمشركين ضد أهل الإيمان بطريق يفوق عالم الأسباب

TT: the ulterior Divine Wisdom that lay behind backing polytheists against Christians in a manner that went beyond the cause-and-effect formula.

[-capacity]

18: فمنعته قريش

(gloss: then Quraish prevented him)

[+tenacity]

9: لأمكنن منك هذا السيف

(literally: I will let this sword win from you [i.e. I will kill you])

13: وسار بجيش عرمرم

TT: and led a great army

 [+veracity]

8: وكان شريفا مطاعا ذا فضل

(gloss: who was honourable, generous and trustworthy)

 [+propriety]

8: فأقام لقومه ماكان أباؤه يقيمون لقومهم

TT: and manage to maintain his people's prestige

18: وهو الذبيح

(literally: and he the slaughtered [i.e. the one offered as a sacrifice to God])

[-propriety]

9: وثب نوفل على اركاح عبد المطلب فغصبه إياها

(gloss: Nawafal jumped to properties of Abdul-Muttalib and extorted them)

13: وسار بجيش عرمرم ... إلى الكعبة ليهدمها

TT: and led a great army … to demolish the Ka'bah

3) Appreciation

Positive appreciation is slightly higher than negative (53% vis. 47%). Examples of positive appreciation vary to include religious culture, social culture, ecology and political powers. In contrast, negative appreciation is only

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used in reference to religious culture (activities and events). This is a result of the author's focus on the negative values associated mainly with misconduct and revenge of venality.

[+reaction]

15: المعمورة المتحضرة إذ ذاك

TT: The then civilized world

[-reaction]

13: كعصف مأكول

gloss: eaten chaff [i.e. rotten]

[+composition]

13: بنى كنيسة كبيرة بصنعاء

TT: he built a large church in San'a'

[-composition]

1: لا نشك أن فيه أمورا غير صحيحة

TT: with some parts definitely incorrect

[+valuation]

16: ودلته على شرف بيت الله

TT: attracted the world's attention to the sacredness of Allah's House

[-valuation]

13: وهو مثل الفرخ

(literally: and he was like the nestling [i.e. miserable])

4) Graduation

Different metaphorical expressions and non-core lexis (Section 5.1.2) are used as intensifiers of evaluation in this extract. In fact, there are very few conventional forms of graduation (3 in force and 5 in focus), which are found to be entirely positive:

13: فيلا من أكبر الفيلة

(gloss: one of the biggest elephants)

6: ذا شرف كبير

(gloss: very virtuous)

19: بأروع المراثي

(gloss: with the most fabulous elegies)

5) Engagement

Major realizations of engagement are the spatio-temporal deixis and inclusive pronouns (24 out of 39, e.g. وكانت هذه الوقعة - gloss: **This** incident was, قد علمنا – TT: **we** have already learned). Monogloss and heterogloss instances are almost equal (7 vs. 8 cases). Also, counter-expectancy indicators are used throughout the text to align addressees with the addresser's axiology. In addition to the lexical indicators (such as مع أن، ولكن، وحينئذ - gloss: only then, however, although respectively), the author employs a structural strategy of restriction in Arabic which is also 'dialogically constrictive' (Martin and White, 2005, p.118). This structure is composed of a negative particle ما، لم، لا (gloss: not/no), followed by the exceptional particle إلا (gloss: except). [37] For example, he expresses Hashim's generosity, saying that ' فما سمي هاشما إلا لهشمه الخبز ' (literally: not

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[37] Kingdom of Saudi Arabia - Ministry of Education (2013-2014, p.70).

called Hashim [i.e., the one who crumbles] except for crumbling bread [for pilgrims]). Here are more realizations of engagement:

VII. 1: وقد أسلفنا الإشارة إلى بعض هذا

TT: Some of these points have been mentioned

VIII. 1: وهاك تفاصيل

TT: here are the details of

5: إذن فلنذكر شيئا

TT: let us now speak a little

4: يقال هو إدريس عليه السلام

TT: who was said to be Prophet Idris

II. 1: جزء اتفق على صحته أهل السير والأنساب

TT: The first [part of lineage], whose correctness is agreed upon by biographers and genealogists.

17: وقيل ... ، وقيل ...

(gloss: some said…others said…)

- Textual means:

Intertextuality is used to add other voices to the author's via quotations of poetry that accentuate the good traits of the Prophet's forefathers:

ST: قالت:

عفا جانب البطحاء من ابن هاشم...وجاور لحدا خارجا في الغماغم

دعته المنـــــايا دعوة فأجابها...وما تركت في الناس مثل ابن هاشم

عشية راحـــــوا يحمـــــــلون سريره...تعاوزه أصابه في التزاحم

فإن تلك [تك] غـالته المنـايا وريبها...فقد كان معطاء كثير التراحم

(gloss: She said:

The side of Al-Battha' was left by Ibn Hashim,

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And he took the side of a grave out in Al-Ghamaghim.

Suddenly, he was invited by death and he accepted,

Which left no more of his kind amongst humanity.

The night when they went to carry his coffin,

His friends were sharing and passing him in a crowd.

If he was taken so by death in a sudden moment,

Indeed, he was the most giving and the most merciful)

See more examples of intertextuality in section 6.2.1.1 above.

Social Role Relationship

The same Islamic religious discourse that shows no social distance between the author

and his readers is also used in this text (and probably throughout the book). The author is

introducing the Prophet's ancestors and his family to the recipient. In order to enhance

his narration, the writer includes proper nouns, concrete human nouns, and historical

events which are adorned with quotations and instances of reader engagement (see

author's stance above).

- Lexical means:

Concrete human nouns:

بنين، بنات، قوم،عم، خال، رجل، امرأة

(gloss: sons, daughters, nation, paternal uncle, maternal uncle, man, woman,

respectively)

Ample use of proper nouns and some historical events are illustrated in section 6.2.1.1.

- Syntactic and textual means:

The author is on the same wavelength as the reader. The use of poetic quotations that sound appealing to Arab readers, rhetorical devices and Qur'anic expressions are means of persuasion and conveying authority (see Section 3.2). The discourse, however, is lightened with the insertion of simulated direct speech (House, 1997, p.33), e.g. وإذن فلنذكر شيئًا من أحوال هاشم ومن بعده - TT: Let us now speak a little about Hashim and his descendants.

Social Attitude

Formal-consultative

The [+dialogic] nature is also apparent throughout this extract. Packages of information are mediated through oral style with logically connected clauses (see Section 6.2.1.1). Rhetorical devices and archaic terminologies (e.g. سجيل، أبابيل، أركاح – gloss: properties, flocks of birds, baked clay, respectively) are related to the "formal" trait of the text discourse. However, the author involves addressees via emotive language (see author's evaluation above) and simulated direct speech.

- Lexical means:

An ample use of verbs of narration:

وقيل...وقيل...وقيل: 17 ؛ فقالوا...فقال...فقال...وقال...فقال...قالوا. :9 ؛ وفيه يقول الشاعر :6 ؛ يقال... :4 وقيل...وبه يقول أكثر المؤرخين...وقيل...قالت :19 ؛

(gloss: 4: it is **said**…, 6: a poet **said** about him, 9: they **said**…he **said**…he **said**…and he **said**…then he **said**…they **said** 17: and it was **said**…and it was **said**…and it was **said**, 19: it was **said**…most historian **said** the same…it was **said**…she **said**)

The spatio-temporal deixis (see Section 4.2.2, p.127) lessens the distance between writer, reader, and the text:

هذا أمرٌ خصصت به .12

(gloss: <u>This job/thing</u> was particularly assigned to me)

15. I: وكانت <u>هذه الوقعة</u> في شهر المحرم

(gloss: <u>this incident</u> took place in the month of Al-Muharram)**,**

15. IV: سيطروا على <u>هذه القبلة</u> مرتين

(gloss: they dominated <u>this Qibla</u> twice)

- Syntactic means

A great deal of parenthetical structure:

4: ... بن يرد ـ بن أخنوخ ـ <u>يقال هو إدريس عليه السلام</u> ـ

TT: bin Akhnukh (Enoch) – <u>who was said to be Prophet Idris</u> – bin Yarid…

9: فدخلوا دار الندوة ـ <u>وذلك أن أم عبد مناف مهنم</u> ـ فنحن أحق بنصره

(gloss: We have every right to support him <u>– as the mother of Abd Manaf is one

of them -</u> then they went into An-Nadwah House)

15: مع أن أهلها كانوا مشركين ـ <u>وهم المسلمون إذ ذاك</u> ـ ولكن الكعبة لم يسيطر عليها النصارى

TT: the Ka'bah, by the Divine Grace, never came under the hold of the Christians

– <u>the Muslims of that time</u> – although Makkah was populated by polytheists

The presence of simulated direct speech (House, 1997, p.133) reveals no distance

between addresser and addressees:

1: وقد أسلفنا الإشارة إلى بعض هذا

(gloss: we have previously mentioned some of this)

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5: وإذن فلنذكر شيئا من أحوال هاشم ومن بعده

TT: Let us now speak a little about Hashim and his descendants

6: وقد أسلفنا أن هاشما

(gloss: As we have mentioned before, Hashim…)

8: قد علمنا مما سبق

 TT: we have already learned that

6.2.1.3 Mode

Medium

Complex: written to be read as if spoken, i.e. involved, situational-dependent and non-abstract (Biber, 1988, p.115). This medium is used to simulate real-life storytelling. As stated in section 6.1.1.3, this mode best fits the Arabic style of orality.

- Lexical means:

Loose formulations and situation-dependent references associated with oral style:

1: لنسب النبي صلى الله عليه وسلم ثلاثة أجزاء: جزء اتفق على صحته أهل السير ... وهو إلى عدنان، وجزء اختلفوا فيه ...، وهو مافوق عدنان إلى إبراهيم عليه السلام، وجزء لا نشك ان فيه أمورا...، <u>وهاك تفاصيل تلك الأجزاء الثلاثة</u>

(gloss: the Prophet's lineage has three sections: a part is agreed upon by biographers… which is to Adnan, and a part they did not agree upon…, which is beyond Adnan to Abraham, peace be upon him, and a part we have no doubt that it has some issues…, <u>and here are [literally: take you] details of those three parts</u> [of the lineage])

9: فلما <u>جرى ذلك</u> حالف نوفل بني عبد شمس بن عبد مناف على بني هاشم... <u>وهذا الحلف</u> هو الذي صار سببا

(gloss: <u>when that had happened</u>, Nawfal founded an alliance with descendants of Abd-Shams, son of Abd-Manaf, against descendants of Hashim…, <u>and this the alliance</u> which became reason)

13: <u>ولما علم أبرهة بذلك</u> ثار غيظه، وسار بجيش عرمرم ... وواصل سيره حتى بلغ المغمس، <u>وهناك</u> عبأ جيشه

TT: <u>When Abrahah learned of this</u>, he became enraged and led a great army…until he reached a place called Al-Magmas. <u>There,</u> he mobilized his army.

- Syntactic means:

A considerable number of coordinated and appositional structures indicate an oral mode:

1: ... عبد المطلب، <u>واسمه "شيبة"</u> بن هاشم، <u>واسمه "عمر"</u> بن عبد مناف، <u>واسمه " المغيرة"</u>

TT: 'Abdul-Muttalib (<u>who was called Shibah</u>) bin Hashim, (<u>named 'Amr</u>) bin 'Abd Manaf (<u>called Al-Mughirah</u>)…

4: - ابن ساروع <u>- أو ساروغ</u>

TT: bin Saru' (<u>or Sarugh</u>)…

17: - أم الحكيم <u>- وهي البيضاء</u> -

TT: Ummul-Hakim- <u>also called Al-Bayda'</u>,…

- Textual means

Repetition is implemented throughout the text for ease of comprehension (see textual means in Section 6.2.1.1).

6.2.1.4 Genre

The text is biographical recounts (Martin and Rose, 2008, p.100), a sub-genre of religious history, of the Prophet Muhammad's ancestors. The text is hybrid, as the writer starts with the Prophet's lineage and this is then followed by telling life histories of his family.

6.2.2 Statement of Function

Both ideational and interpersonal functions are strongly marked, as the genre of this text is a biographical text. The author's aim is to 1) introduce the three levels of the Prophet Muhammad's ancestry, and 2) tell the life stories of some members in the family (i.e. his father and grandfathers) with occasions of poetical entertainment.

In the dimension of field, the text is predominantly informative, but also persuasive, entertaining, and, therefore, culturally loaded. Linguistic culture and religious culture are its most frequent cultural features. The author simulates real-life story-telling by including scenarios of direct speech between characters and via logical and chronological sentence structures. Instances of intertextuality consolidate the texture and make the reading process more pleasant. All these techniques also enhance the interpersonal function.

In tenor, the writer's axiological position is clearly present in all factors, i.e. the author's evaluation, social role relationship, and social attitude. He stresses the positive values associated with Arabs' social and religious cultures, in addition to God's ultimate will as expressed in rewards or punishment. The same ideology that emphasizes equality and unity is apparent in the religious discourse. The author, on the one hand, shows good knowledge through introducing, explaining, or discussing historical facts and events. On the other hand, he succeeds in drawing the reader in through the use of deixis, repetition, parenthetical structure, and simulated direct speech.

In mode, loose formulations, coordination, apposition in addition to repetition indicate a complex medium (written to be read as if spoken) which fulfills Arabic stylistic preferences for orality. The triple effect of: firstly, the built-in dialogue; secondly, addressing the readers frequently; and, finally, the etic nature of the text is a powerful means to support the interpersonal functional component of the text.

6.2.3 Comparison of Original and Translation and Statement of Quality

Notwithstanding that the translation is lexically and syntactically close to the ST, overt errors are still found in the TT. Equally important, some mismatches along the situational dimensions were discovered in the analysis of the TT and when comparing it to the ST. The comparison encompasses the translator's strategies of compensation (Section 5.2.1). Further comments will be highlighted in the statement of quality that follows.

6.2.3.1 Field

- Lexical mismatches:

Again, analysis shows that except for deleting the information related to the informal culture (see below), all lexical mismatches are problems of translating culturemes, i.e. technical culture:

The switch from inter-linguistic into intersemiotic translation by introducing symbolic images[38] (e.g. ﷺ) for courtesy expressions may cause distraction:

ST: لنسب النبي ﷺ ثلاثة أجزاء:...وهو ما فوق إبراهيم إلى آدم عليهما السلام

---

[38] All symbolic images are introduced at the beginning of the book after the Author's biographical details, which might go unnoticed by readers.

(gloss: The lineage of the Prophet - <u>peace and blessings be upon him -</u> has three sections:... which is beyond Ibrahim back to Adam - <u>peace be upon them</u>)

TT. 1: With respect to the lineage of Prophet Muhammad ﷺ, there are three

levels: ... beyond Ibrahim ﷵ back to Adam ﷵ .

All these expressions (ﷺ = peace and blessings be upon him, ﷷ = peace be upon him, ﷶ = peace be upon them) could be easily translated into English for the benefit of the reader.

Less precise terms are chosen, such as:

ST. <u>حرم الله</u>

(gloss: <u>Allah's Holy Place</u>) more adequately

TT. 9: the <u>Sacred House</u>

ST. <u>ورب البيت</u>

(gloss: I swear <u>by God of the House</u>), suggested alternative: By God of the/this House.

TT. 10: I swear by <u>Allah</u>

Translating the culturally specific term "<u>حاضنة</u>" as "nursemaid" without introducing the cultural difference (nursemaid also means wet nurse, i.e. his foster-mother, as the tradition in Arabia is that noble ladies do not breastfeed their children themselves):

ST. <u>حاضنة</u> رسول الله

(gloss: the Prophet's <u>nursemaid and foster-mother</u>) which is adequate

TT. 31: the Prophet's <u>nursemaid</u>.

Substituting the word of general social intercourse " كنية " with a parenthetical structure:

ST. اسمها بركة وكنيتها أم أيمن

(gloss: whose name was Barakah and whose <u>Kunya</u> was Umm Aiman)

TT. 31: called Barakah <u>– Umm Aiman -</u> …

This word, however, is introduced in the opening parts of the book and explained in the footnote as:

> A surname which is usually derived from the name of a first son or daughter according to Muslim traditions. (Al-Mubarakpuri, 2002, p.8)

It might be better to re-introduce this term for ease of comprehension (see Holt, 2004).

The transliteration system of Arabic names seems to be a persistent problem. No transliteration system is introduced in the preface. Furthermore, the same name might be transliterated differently:

ST: بن <u>زهرة</u>... وأبوها سيد بني <u>زهرة</u>

(gloss: son of <u>Zuhrah</u>… and her father was the chief of the descendants of <u>Zuhrah</u>)

TT. 28: bin <u>Zuhrah</u>…Her father was the chief of Bani <u>Zahrah</u>

Vital pieces of information, which shed light on Arabs' ideology (i.e. informal culture, see Katan, 2004; Gatt-Rutter, 2007; and Figure 5.1) and are logically important, are omitted:

1) The reason behind Abdul-Muttalib's vow to sacrifice one of his children at the Ka'bah if he had ten mature sons is that they would be able to defend him. The blood relation is highly important in Arab ideology. The fact that Abdul-Muttalib had no siblings encouraged Nawfal (his uncle) to extort all his properties, and no

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one from Quraish (their tribe) helped him. In the same manner, Quraish wanted by force to share the well of Zamzam with him, though he was particularly chosen by God to be guided to its place via a dream, after it had been buried for a long time. As Abdul-Muttalib felt insecure he was eager to have ten mature sons, and so he vowed that if he achieved his ambition he would offer one of them in sacrifice to God. This is clearly stated in the ST, but not in the TT:

> ST: وحينئذ نذر عبد المطلب لئن آتاه الله عشرة أبناء، <u>وبلغوا أن يمنعوه</u> لينحرن أحدهم عند الكعبه
>
> (gloss: and then Abdul-Muttalib vowed that if Allah gave him ten sons, <u>and they were able to defend him</u>, he would sacrifice one of them at the Ka'bah)
>
> TT. 15: Only then did 'Abdul-Muttalib make a solemn vow to sacrifice one of his adult children to the Ka'bah if he had ten.

2) The logic of repeating "the lot" with ten camels every time, as suggested by the diviner to save Abdullah from being sacrificed, is also omitted:

> ST: فأمرت أن يضرب القداح على عبدالله وعلى عشر من الإبل، فإن خرجت على عبد الله يزيد عشرا من الإبل <u>حتى يرضى ربه</u>، فإن خرجت على الإبل نحرها
>
> (gloss: She commanded that the divination arrows should be drawn including Abdullah and ten camels. If the arrow showed Abdullah, then he had to add another ten <u>until his God was satisfied</u>. Only if the arrow showed the camels, then he would sacrifice them [instead of his son])
>
> TT. 26: She ordered that the divination arrows should be drawn again, but including ten camels and 'Abdullah. She added that drawing the lots should be repeated with ten more camels every time the arrow showed 'Abdullah.

- Syntactic mismatches:

Originative sentences, defined as sentences that have no true/false values but are rhetorically purposeful (Hatim, 2010, pp.147-170), relating to different speech acts are either omitted or manipulated:

- Proscription

ST: فقال: ويحكِم إنما هو ابن أخي هاشم

(gloss: then he said: <u>Woe to you!</u> he is the son of my brother Hashim)

TT. 9: Al-Muttalib said: "He is my nephew, the son of my brother Hashim."

- Invoking

ST: فتلقاه عبد المطلب وقال المنزل، <u>يا خال!</u>

(gloss: Abdul-Muttalib received him, and said: <u>Oh uncle!</u> Come to my house)

TT. 10: 'Abdul-Muttalib received the men and invited them to his house

- Oath

ST: فقال: لا <u>والله</u> حتى ألقى نوفلا

(gloss: then he said: No, <u>by Allah!</u> I won't, until I meet Nawfal)

TT. 10: Abu Sa'd said: "Not before I meet Nawfal."

- Textual mismatches:

Mistranslating clausal linkage:

ST. (٤٩٧م) فمات هاشم بغزة من أرض فلسطين، <u>و</u>ولدت امرأته سلمى عبد المطلب سنة

(gloss: and Hashim died in Gazzah in Palestine, <u>and</u> his wife, Salma, gave birth to Abdul-Muttalib in 497 C.E.).

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TT. 8: He died in Ghazzah in Palestine in 497 C.E. <u>Later</u>, his wife gave birth to 'Abdul-Muttalib and named him …

The additive conjunctive element "و - and" in this ST segment is used for polysyndeton purposes and actually has no meaning. It is not unusual in Arabic rhetoric that the 'sense of continuity' is 'overtly signaled by the use of connectives that may not need to be translated into English (Fareh, 1998, p.309, see Section 5.1.3, Table 5.2 for functions of "و - and" in Arabic). Moreover, the date in the ST indicates Abdul-Muttalib's birth, yet in the TT refers to Hashim's death (Salma, gave birth to Abdul-Muttalib in 497 C.E.>< He died in Ghazzah in Palestine in 497 C.E). So it is misplaced and shows a distortion in the ideational meaning of the ST.

ST: فلما جرى <u>ذلك</u> حالف نوفل بني عبد شمس بن عبد مناف على بني هاشم

(gloss: <u>When that had happened</u>, Nawfal founded an alliance with descendants of Abd-Shams, son of Abd-Manaf, against descendants of Hashim).

TT. 12: <u>Later on,</u> Nawfal entered into an alliance with Bani 'Abd Shams bin 'Abd Manaf against Bani Hashim.

The preposed adverbial clause in the ST operates as a linkage (see Dickins, 2011/2012). In this case it would be more accurately translated according to the function it serves. I would suggest any cohesive device that shows causal relation such as: consequently, as a result … etc.

Loss of cohesion through lack of repetition and iconic linkage:

ST: <u>وخلاصة الأول</u> أنه... <u>وخلاصة الثاني</u> أن أبرهة...

(gloss: <u>The gist of the first is that</u> he…<u>The gist of the second is that</u> Abrahah…<u> </u>)

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TT. 14: In brief, 'Abdul-Muttalib… 16: The second event was…

Loss of intertextuality and aesthetic pleasure by deleting all quotations from poetry, and translating rhetorical devices into their core meanings (i.e. explicitation - see Chapter 7 below):

ST. ولم يصل إلى صنعاء إلا وهو <u>مثل الفرخ</u>

(gloss: when he reached San'a', he was <u>much like a nestling</u>)

TT. 18: When he reached San'a', he was <u>in a miserable state</u>.

ST. وهو <u>الذبيح</u>

(gloss: He was <u>the slaughtered</u>)

TT. 24: He was also <u>the son the divination arrows pointed at to be slaughtered as a sacrifice at the Ka'bah</u>

6.2.3.2 Tenor

Author's Evaluation

Expressing the same ideational and interpersonal meaning in two languages that are culturally and linguistically remote from each other is a real challenge. The translation, from one point of view, tones the text's discourse down. From another point of view, there is a general increase of intensification of evaluation throughout the text. This apparent contradiction could be a result of the translator's intervention to balance loss and gain in the translation process, as we will see in compensation strategies below (7.2.4).

- Lexical and syntactic mismatches:

Choosing neutral verbs to render intensified lexis هلك ,منع (i.e. *perish, prevent,* respectively; see Martin and White, 2005, p.37), in addition to distorting the ideational meaning, turns the volume of evaluation down in the TT:

ST. ثم هلك

(gloss: then [he] perished) [Judgment: -capacity, and appreciation:

-reaction]

TT. 18: and died soon after.

Unlike "perish" (to die or be destroyed via violence, privation, etc.), the dictionary meaning of the verb "die" (to cease to live) shows that it is neutral.

ST. فمنعته قريش

(gloss: so Quraish prevented him) [Judgment: -capacity]

TT. 25: The Quraish, .., tried to advise him against it.

"Advise" is also a neutral verb (to give counsel to), whereas "prevent" is attitudinal and conveys a similar ideational as well as interpersonal meaning of منع (to hinder or stop from doing something).

Rendering the metaphor and simile into their standard meaning alters the invoked attitude to an inscribed one and obliterates the images created in the following examples:

ST. وخرجوا هاربين يموج بعضهم في بعض

(gloss: then they rushed outside surging over each other) [Provoked attitude; Appreciation: -composition]

TT. 18: XI: and the others fled at random (Standard meaning, no image)

ST. ولم يصل إلى صنعاء إلا وهو مثل الفرخ

(literally: not reaching to San'a' <u>except when he was like the nestling</u>)

[Provoked attitude; Judgment: -capacity, and Appreciation: -value]

TT. 18: XIV: When he reached San'a', he was in <u>a miserable state</u>

(Standard meaning, no image)

The narration of God's punishment for the criminal (i.e. Abrahah) is somewhat distorted. Changing the agent الله (Allah), and deleting the non-core lexis انصدع (cracked) prevent the readers from feeling and hearing the stiff punishment:

ST. أما أبرهه فبعث <u>الله</u> عليه داء

(gloss: As for Abrahah, <u>Allah</u> sent on him a disease) [Judgment: +capacity]

TT. 18: XIII: Abrahah himself had an infection (Changing the agent makes it a natural phenomenon of infection)

ST. و<u>انصدع</u> صدره عن قلبه

(gloss: and his chest <u>cracked</u> from his heart) [Invoked attitude; Judgment: -capacity]

TT. 18: XV: Ø

Mediating linguistic gaps between Arabic and English occasionally deprives the discourse of its judgment value. Here are the examples:

1) The transposition (see Chapter 7 below) of the Arabic verb (تولى [+security, +tenacity][39]) into an English adjective (responsible) restores the message, yet loses the attitudinal value.

ST. أن هاشما هو الذي تولى السقاية والرفادة

(gloss: that Hashim was who took over [in a heroic and confident manner] As-Sigayah an Ar-Refadah [giving food and water to the pilgrims])

TT. 7: he was the one responsible for giving food and water to the pilgrims.

2) Rendering the expression "الملقب بقريش" (roughly: named the gatherer/unifier) into "was called" plus a transliteration of the noun "Quraish" [40] also deprives the discourse of its judgment value. The term "لقب" is an example of what Munday (2012, p.64) calls 'invoke/associate'. It is context-dependent. In contrast to nicknames (false equivalent of لقب) in English, "لقب" in Arabic is a term which acquires its value only when associated with nouns that entails either negative or positive evaluation.[41] For example, الملقب بالأعمش (named the purblind) is negative, whereas الملقب بالنابغة (named the genius) is otherwise.

ST. وهو الملقب "بقريش" وإليه تنتسب القبيلة

 (gloss: who was named "Quraish" [the unifier] and after him named the tribe) [Judgment: +normality]

TT. 3: who was called Quraish and whose tribe was named after him

---

[39] See the definition of the root ولي in Aṣṣaḥīḥ fī Alluġa (2015).

[40] See the definition of the root قرش in Lisān Alʿarab (2015)- قرش قرشا: جمع وضم من هنا وهناك ... وبه سميت قريش

[41] The term is defined as "اللقب ويكون للمدح او الذم", i.e. a title given to a person either to praise or disparage him/her. (Qaṭr Annadā, 2008, p.120).

3) Translating metonymic expressions by explicitation or into their core meaning, though the attitude is maintained, results in the alteration of provoked attitude into inscribed, in addition to the loss of aesthetic pleasure:

ST. "أنا ابن الذبيحين" ... الذبيح وهو

(literally: and he the slaughtered [i.e. the one offered as a sacrifice to God]… "I son the [two] slaughtered) [Judgment: +propriety]

TT. 24: He was also the son the divination arrows pointed at to be slaughtered as a sacrifice at the Ka'bah… 26: "I am the offspring of the slaughtered two."

Changing the determiner "this" into the definite article "the" adds more distance between readers and the text in the following examples:

ST. ...هذه الوقعة ... فهذه الوقعة ... هذه الوقعة ... هذه الوقعة

(gloss: This incident… this incident… thus this incident… this incident…) [Engagement]

TT. 20: The Elephant incident… 21: I: the Elephant incident… 21: VI: the Elephant incident… 22: the Elephant incident…

Graduation is toned down in the following examples:

ST. فنحن أحق بنصره

(gloss: We have every right to support him/It is all right for us to support him) [Focus - sharpen]

TT. 12: We have more reasons to support him. [Focus - soften]

ST. رثته آمنة بأروع المراثي

(gloss: Amenah mourned his death with the most fabulous elegies)

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[Force: -raise]

TT. 30: she celebrated his memory in <u>a most heart-touching</u> eulogy. [Force: -lower]

The semantic prosody (Louw, 1993; Hunston, 2007) of the whole sentence in the TT does not precisely represent the Arabs' ideology of the deep grief expressed in mourning beloved husbands (TT: *celebrated his memory*, vs. ST: *mourned his death*). As indicated by BNC analysis, the word *celebrate* usually collocates with [+happiness] words such as victory, return, homecoming, end of war, and survival. Conversely, *mourn* is found to be followed by [-happiness] lexis such as the dead, lost, sorrow, funeral, tragedy, departure and the like. In this context, the choice of *celebrate* instead of *mourn*, plus the lowering of force (*the most fabulous > a most heart-touching*) blur the attitudinal meaning. An alternative translation using the verb *mourn*, in addition to raising the force (*the most fabulous*) would colour the discourse with a tragic prosody that better conveys the attitudinal meaning of the ST.

Other examples of increased graduation will be discussed in Compensation below.

- Textual mismatches:

Absence of intertextuality in the following examples is a deviation in the interpersonal meaning. Quite apart from the importance of this linguistic feature to the ideational meaning, shifts in intertextuality serve to lessen the force of persuasion and authenticity of the discourse. All poetic quotations are deleted. Allusions and Qur'anic expressions full of archaic terms are lost in the translation. All these expressions are translated into their core meanings:

ST. فبينا هم كذلك إذ أرسل الله عليهم طيرا <u>أبابيل، ترميهم بحجارة من سجيل، فجعلهم كعصف مأكول</u>

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(gloss: As they were, <u>Allah sent on them flocks of birds, throwing upon them stones from baked clay, so he made them like eaten chaff</u> - referring to verses 3-5 of Surat Al-Feel (Qur'an 105:3-5))

TT. 18: Meanwhile, <u>Allah sent birds in flight upon them, throwing forcefully stones of baked clay upon them and made them like scattered chaff</u>.

Social Role Relationship

- Syntactic and textual mismatches:

The less authoritative language, due to the loss of allusions, rhetorical devices and poetic quotations, has lost the discourse its attraction. In other words, the balanced Islamic religious discourse that fuses authority with unity and equality is driven off balance (see Section 3.2 on religious discourse, and Section 6.3 below).

As stated by the translator, more details are added to the TT in order to make things explicit to the target audience (Translator's interview, Appendix B), where they are implicit in the ST as they are part of the world knowledge of its addresser and addressees:

ST. سمع به <u>المطلب</u>. <u>فرحل في طلبه</u>

(gloss: <u>Al-Muttalib</u> heard of him. And <u>traveled to bring him back</u>)

TT. 9: <u>his uncle Al-Muttalib</u> heard of him and <u>went to Madinah to bring him to Makkah.</u>

ST. قال: <u>ما أنا بفاعل، هذا أمر خصصت به</u>

(gloss: He said: <u>I won't, this job/thing was particularly assigned to me</u>)

TT. 15: 'Abdul-Muttalib <u>refused their demands on the ground that Allah had singled only him out for this honorable job.</u>

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ST. وإذا صرفوه إلى الكعبة برك

(gloss: And when it was directed <u>towards the Ka'bah</u>, it knelt down)

TT. 18: but when directed <u>towards the Ka'bah in the west</u>, it knelt down.

Social attitude

- Lexical and syntactic mismatches:

The lack of intensity of verbs of narration فقال (he said) in the TT lessens the oral style:

ST. فتلقاه عبد المطلب، <u>فقال</u>: المنزل، ياخال! <u>فقال</u>: لا والله حتى ألقى نوفلا، ثم أقبل فوقف نوفل، وهو جالس في الحجر مع مشايخ قريش، فسل أبو سعد سيفه <u>وقال</u>: ورب البيت لئن لم ترد على ابن أختي أركاحه لأمكنن منك هذا السيف، <u>فقال</u>: رددتها عليه،...

(gloss: Abdul-Muttalib received him, and <u>said</u>: Oh uncle! Come to my house. Then he <u>said</u>: By God! I won't, until I meet Nawfal, then he came, and found Nawfal sitting in AL-Hijr with Quraish's elite, then Abu Sa'd drew his sword and <u>said</u>: By God of the Sacred House! If you do not give my nephew's properties back, I will kill you with this sword, then he <u>said</u>: I gave them back...)

TT. 10: 'Abdul-Muttalib received the men and <u>invited</u> them to his house but Abu Sa'd <u>said</u>: "Not before I meet Nawfal." He found Nawfal sitting with some old men of Quraish in the shade of the Ka'bah. Abu Sa'd drew his sword and <u>said</u>: "I swear by Allah that if you don't restore my nephew what you have taken, I will kill you with this sword." Nawfal was thus <u>forced</u> to give up what he had adopted unlawfully...

Close investigation shows the difference between the Arabic and English languages in tolerating repetition. In an attempt to avoid repetition and to reduce the direct speech, the translator shifts two of the four cases of direct speech (*X said*) into reporting verbs

(*invited*, *forced*). It is clear here, then, that the translator applies a cultural filter by adopting the TL norms.

Furthermore, the style is slightly less formal in the TT due to the absence of equivalent archaic terminologies. It cannot be considered as a mismatch since this is mainly a linguistic gap, but it does affect the discourse.

6.2.3.3 Mode

The TT lacks the spatio-temporal deixis which reduces the etic nature (e.g. هذا الحلف /this alliance> an alliance, هذه الوقعة /this incident> the incident). It is also less oral and more informational than the ST due to the absence of some loose formulations:

ST. فلما جرى ذلك حالف نوفل بني عبد شمس بن عبد مناف على بني هاشم... وهذا الحلف هو الذي صار سببا

(gloss: when that had happened, Nawfal founded an alliance with descendants of Abd-Shams, son of Abd-Manaf, against descendants of Hashim…, and this the alliance which became reason)

TT. 12: later on, Nawfal entered into an alliance with Bani 'Abd Shams…

13: It was an alliance that was later…

6.2.4 Compensation

The overall trend in increasing intensifiers throughout the TT can be seen as a strategy of generalized compensation (Harvey, 1995, p.84, and Section 5.2.1):

ST. فيلا من أكبر الفيلة

(gloss: one of the biggest elephants)

TT.17: the biggest elephant

ST. ترميهم بحجارة من سجيل

(gloss: pelting them with stones from baked clay)

TT. 18: throwing forcefully stones of baked clay upon them

ST. العالم المتحضر

(gloss: the civilized world)

TT. 21: the powerful civilized world

ST. وأحبه قومه

(gloss: and his nation loved him)

TT. 9: which gained him Makkah's deep love

An example of compensation in kind is the author's employment of alliteration and/or assonance, i.e. features of Semitic sacred texts (Greenspoon, 2005), in compensating for:

1) Archaic Qur'anic expressions

ST. فجعلهم كعصف مأكول

(gloss: so [He] made them like eaten chaff)

TT. 18: and made them like scattered chaff

2) Epizeuxis: an Arabic rhetorical strategy of successively repeating the same lexical item(s) and/or roots to add emphasis to the text (Abdul-Raof, 2001a, pp.140-41):

ST. فأقام لقومه ما كان آباؤه يقيمون لقومهم، وشرف في قومه شرفا لم يبلغه أحد من آبائه، وأحبه قومه،

(literally: Stood up he to provide his nation with what were his fathers providing their nation, and reached he an honourable status among his nation that not reached by one of his fathers, and loved him his nation)

The alliteration produced here via the repetition of the same root in Arabic

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فأقام لقومه... يقيمون لقومهم ... قومه ... قومه)

faʾqām liqūmihi.. yuqīmūna.. liqūmihm.. qawmihi.. qawmahu) is untranslatable.

TT. 9: and **man**aged to **main**ta**in** h**is** **p**eople**'s** **p**restige.

Another example of compensation in kind appears in translating the verb أطعم (fed) into
an evaluative one (offer) in order to fulfill the linguistic gap for the evaluative Arabic
noun الثريد (i.e. sopped bread in broth, which is one of the best foods of that time
[+reaction]):

> ST. وهو أول من أطعم الثريد للحجاج بمكة
>
> (gloss: he was the first who <u>fed</u> Ath-Thareed [i.e. <u>sopped bread in broth</u>]
> to pilgrims)
>
> TT. 8: He was the first to <u>offer</u> the pilgrims <u>sopped bread in broth</u>

The entries of the BNC corpus analysis show that *offer* is habitually associated with
[+valuation] words such as reparation, courses, $ 1,000, facilities, etc. Choosing the verb
offer instead of *feed*, the dictionary equivalent of أطعم, in this case, the translator opts to
colour the text with a positive prosody.

6.2.5 Overt Errors

In this extract, three types of error are found: (1) changing the denotative meaning of the
source text elements; (2) breaching the target language system (one case); and (3)
mistransliterations (see Section 6.1.5).

6.2.5.1 Changing the denotative meaning of the source text elements

- Omissions:

> ST. الجزء الثاني: <u>مافوق عدنان</u>، وعدنان هو ابن أدد

(gloss: The second part: <u>Beyond Adnan</u>, and Adnan is the son of Addad)

TT. 4: The Second: 'Adnan bin Add

ST. ومن أهم ما وقع لعبد المطلب <u>من أمور البيت</u> شيئان

(gloss: among the most important things that happened to Abdul-Muttalib <u>which related to the Sacred House</u> are two)

TT. 13: 'Abdul-Muttalib did witness two important events in his lifetime.

- Substitutions:
  - Wrong selections

    ST. وثب نوفل على <u>أركاح</u> عبد المطلب

    (gloss: Nawfal extorted <u>the properties</u> of Abdul-Muttalib)

    TT. 10: I: Nawfal without right took hold of <u>the duties</u> of 'Abdul-Muttalib

    ST. وهو جالس في <u>الحجر</u>

    (gloss: While he was sitting in <u>Al-Hijr-</u> <u>the part of the Ka'bah which is left unbuilt but surrounded by stones</u>)

    TT. 10: X: He found Nawfal sitting… in <u>the shade of the Ka'bah</u>.

    ST. موسرا <u>ذا شرف كبير</u>

    (gloss: wealthy and <u>very virtuous</u>)

    TT. 8: wealthy and <u>honest.</u>

  - Wrong combinations of elements

    ST. ثم إن المطلب هلك <u>بردمان</u>

(gloss: <u>in Radman</u>)

TT. 9: Bardman

In this last example, the Arabic preposition- ب, sounds /ba/ and means "in"- is mistakenly combined with the following noun [a name of a town in Yemen], both being transliterated as a single word.

6.2.5.1 Breaching the target language system

- Dubious acceptability:

ST. وحينئذ نذر عبد المطلب لئن آتاه الله عشرة أبناء، وبلغوا أن يمنعوه لينحرن أحدهم <u>عند الكعبه</u>

(gloss: and then Abdul-Muttalib vowed that if Allah gave him ten sons, and they were able to defend him, he would sacrifice one of them <u>at the Ka'bah</u>)

TT. 15: Only then did 'Abdul-Muttalib make a solemn vow to sacrifice one of his adult children <u>to the Ka'bah</u> if he had ten.

The preposition "to" here is grammatically correct; however, semantically, it means that Abdul-Muttalib will sacrifice one of his sons seeking the satisfaction of "the Ka'bah" which contradicts the meaning of the ST. This seems to be overlooked by the translator, as he has successfully translated the metonymic word الذبيح as *the son the divination arrows pointed at to be slaughtered as a sacrifice <u>at the Ka'bah</u>*.

6.2.5.3 Mistransliteration

ST. أدد

(transliteration: Adadd)

TT. 4: Add

ST. المقوم

(transliteration: Al-Muqawam)

TT. 23: I: Maqwam

ST. حجلا

(transliteration: Hajlan)

TT. 23: III: Hajlah

6.2.6 Statement of Quality

This translation is quite close to the original. The TT follows the ST lexically and syntactically (see Section 6.3 below). The translator is relatively successful in producing an overt translation that aims at a second level function via activating the ST and TT discourse worlds. Nonetheless, some mismatches along the situational dimensions are found. In field, culturemes are subject to mistranslation, inconsistency of transliteration, omission of information, and insertion of symbolic images that distract the ideational component (see Section 6.2.3.1). On tenor, manipulation of ideational dimension alters the function of the interpersonal dimension and affects evaluation. Furthermore, the loss of allusions to the Holy Qur'an, rhetorical expressions, and quotations of poetry (see Section 6.2.3.2) reduce not only the authority but also the aesthetic pleasure and readers' involvement normally evoked by a balanced religious discourse. On mode, the translation is less etic and lacks the loose formulations (see Section 6.2.3.3) that amount to the Arabic style of orality. This distorts the reader's imagination of real-life storytelling, a point that has an effect on the interpersonal dimension.

The text genre has not changed. However, there are some alterations in the functional components of the translation text. These slight deviations from the original suggest that a cultural filter has been applied to this extract also. This is evident in the translator's adherence to the TL norms by avoiding repetition, reducing the direct speech

and spatio-temporal deixis in the TT. Bearing in mind that the target reader should have a "direct access" to the original, this unjustified cultural filtering should not have happened when one is translating overtly. So a few mismatches "did not allow maximal dimensional matches" and hindered the translation text from achieving a second level equivalence that co-activates the ST/TT discourse worlds (House, 1997, p.137).

6.3 Findings and discussion

The detailed analysis of the two extracts above highlighted the hybrid nature of the Arabic text. The biography of the Prophet Muhammad is a historical narration full of *sensitive terms*, i.e. religious terms and culture (see Introduction). Moreover, it is saturated with quotations and allusions that are full of archaic terms and Classical Arabic expressions, making the texts difficult to understand on the one hand and to translate on the other (see the translators' comment on the ST in Section 1.5). However, the [+ oral and + dialogic] nature of discourse shrinks the distance between the addresser and addressees and brings readers into the text. The authoritative discourse achieved through citing from or alluding to the Qur'an and Hadith is attenuated by emphasizing the interpersonal meaning (e.g. positive evaluation of religious culture and engagement: ومعلوم أن , سيدنا محمد , سيدنا ابراهيم ابراهيم gloss: *our sovereign* Abraham, *our sovereign* Muhammad, it is *well known* that Abraham, or loose formulations such as فلما جرى ذلك /*and when that had happened*). Such pivotal features of discourse which in Mujahid's words make 'you feel that you are a part of the same story' are not fully represented in the translation (Publisher's interview, Appendix A).

In the first excerpt, for instance, there are 141 instantiations of inscribed attitudes (114 occurrences) and invoked (27 occurrences), but 32% of them are lost in the translation. Except for two instances, where the inscribed attitudes are translated into invoked, twenty-nine instantiations (25%) are either downplayed (اصطفى/no equivalence

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> *select*, البشارة/*the glad tidings* > *Allah's Promise*) or deleted (10 cases) in TT. On the other hand, invoked attitude is sometimes (7 out of 27) shifted into either inscribed attitude (e.g. ولما كبر ولده وقوي ركنه [i.e. his sons matured and could support him] > he *gained strength*) or neutral standard meaning (e.g. أن يثبت عتبة بابه , i.e. to keep her as *a wife* > to keep his *doorstep*), or else is completely deleted (9 cases). Some of these invoked attitudes might have been compensated for in the TT. Many researchers, such as Nida (2001), Dickins et al. (2002), Venuti (2009) and Moreton (2010), indicate the possibility of compensating for intertextuality. The similar biblical and Qur'anic tradition makes it easier to use biblical terms or expressions to invoke similar attitudes (Holt, 2004; Dickins et al., 2002; Dickins, 2015; cf. Hauglid, 2003, see also Section 5.1.1). For example, the ST Qur'anic expression بواد غير ذي زرع (in an uncultivated valley) could be rendered as *in the wilderness,* or *in the valley of Baca,* and فصارت قوتا لهما وبلاغا إلى حين (it became nurture for them and supply for a while) into *sprang up to nurture them unto a while* (see Chapter 3 for problems of translating scriptures and religious discourse). Not only can religious items be conveyed into TT, but also other metaphorical expressions, such as ثم ادرجت احوالهم في غياهب الزمن may be rendered *then their whereabouts have been shrouded in mystery.*[42] SN1 (the first edition of *The Sealed Nectar*) notably translates this as *their tidings went into oblivion.*

Although there is no significant difference in the interpersonal meaning between SN1 and SN2 (similar mismatches and same number of attitudinal instantiations with a few different realizations), SN1, interestingly, is free of all errors of the wrong selections category, i.e. errors in the ideational meaning (see Section 6.1.5.1). By the same token, except for Isaac who is transliterated as Ishaq, SN1 is consistent in translating the names of religious personages into their Latin origin (Abraham, Ishmael). This might indicate that the translator of SN1, as a native speaker of Arabic, was more capable of

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[42] Cambridge English Dictionary (2015).

comprehending this section of the ST than the translator/editor of SN2 who is a native speaker of English (cf. Malmkjær, 1993). Neither of the translators uses the Darussalam transliteration system (e.g. SN1: Qais 'Ailan *bin* Mudar, SN2: Qais 'Ailan *bin* Mudar - *bin* (i.e. son of) should be transliterated as *ibn*; see Appendix E).

As for Extract 2, the loss in attitudinal meaning is less than that of Extract 1 (27%; 60 cases out of 219). 29% of the inscribed attitude (56 out of 192 instances) is deleted (11 instantiations) or downplayed, and only one instance is rendered into invoked. Again, a great deal of invoked evaluation is translated into either an inscribed attitude (8 out of 27) or the neutral standard meaning (10 out of 27), and some instances (5 cases) are deleted. The general increase in force (العالم المتحضر < the *powerful* civilized world) in addition to implementing alliteration and assonance in translating Qur'anic expressions (only in SN2: فجعلهم كعصف مأكول < and made them li**k**e s**c**a**tt**ered **ch**aff) are successful compensation strategies that balance gain and loss in the interpersonal meaning of this excerpt. Cases of evaluation in SN1 and SN2 are almost equal; SN1 exceeds SN2 by one realization of attitude which is deleted in SN2 (وتهيأ لدخول مكة < and *got ready* to enter Makkah. [+inclination]).

With regard to ideational meaning, the intersemiotic translation of images will definitely be mysterious for non-Muslims who are unacquainted with courtesy expressions in the first place, especially when the intended readers, as stated by the translator and publisher, are both Muslims and non-Muslims alike (see Publisher's and translator's interviews in Appendices A and B). Such readers will always need something to remind them of what these images stand for (cf. Holt, 2004; Zabadi, 2007). Surprisingly, on this extract both SN1 and SN2 have the same overt errors. It seems that the text was difficult for both translators to comprehend, bearing in mind that even the native Arabic (SN1) translator is neither a specialist in religious studies nor translation, as he himself stresses:

I am not an official translator. I haven't got any training in translation. All of it is a kind of experience…experience, and self-revision, and self-education, and self-training, and self-practice, and self, and self, and self.

…I would like to tell you something else that is very interesting. I am not very skilled in the religious studies. I am just a Muslim. I say my prayers, I do my fasting and all of these religious obligations and duties, but I'm not a religious ascetic. In the first place, I am a language teacher. (Translator's interview, Appendix B).

This brings home Naudé's argument of the need to have translators who are specially trained in translating sacred texts or to initiate teamwork, as it is rare to find one who masters both (Naudé, 2010, p.285; Al-Azzam, 2005, p.259) (see also Section 3.2). It is worth mentioning here that the study by no means devalues the translation. Had the translator(s) been trained to tackle religious discourse, the TT might have been free of serious mistakes that distort the message in such a highly sensitive key cultural text.

On the textual dimension, unlike the first extract, excerpt 2 better accommodates the [+dialogic] nature of historical discourse and involves the reader (e.g. *We* have already learned, *here are* the details of). However, in the following example the TT echoes, to a large extent, the ST sentence structure in switching between marked and unmarked sentence structures (فبينا هم كذلك إذ أرسل الله عليهم ... وكانت الطير أمثال الخطاطيف... > Meanwhile, Allah sent birds…These birds were…). Although it is unusual for English and Arabic to have two preposed adverbials, the translation follows the ST very closely (فلما كان في وادي محسر بين المزدلفة ومنى برك الفيل > When he reached the Muhassir Valley, between Muzdalifah and Mina, the elephant knelt down). In spite of this, the analysis shows that a cultural filter has been applied to both extracts. Rhetorical and stylistic features of orality in Arabic (e.g. repetition, loose formulations and engagement) are shifted into a more academic English discourse. This preference of the TL norms is a conscious choice by the translator. Being asked to identify the factors that affected his choices, the translator stresses that the English language comes first, followed by the readers, the ST and, finally, the purpose (i.e. skopos). He states:

The language - number one, and the reader - number two... [Then] the text and the purpose... I had in my mind the educated reader... the highly educated reader...those readers who aim very high in their understanding. During my translation, I used to also have in mind the most elite scholars. (Translator's interview, Appendix B)

On the whole, analysis of Extracts 1 and 2 shows that both kinds of shift, i.e. the obligatory, as in coping with lexical gaps, e.g. اصطفى , تولى ('took over in a heroic and confident manner, selected with passion and grace, respectively'), and the optional ones that result from the translator's choice, can alter the three functional dimensions of the text (i.e. ideational, interpersonal and textual dimensions represented by the discourse field, tenor and mode). The general trend of explicitation in both extracts, as in explicitly translating implicit background knowledge (SN1 exceeds SN2 by one case: فنحرت عنه < SN1: consequently, they were all slaughtered (*to the satisfaction of Hubal*) instead of his son), and rendering invoked into inscribed evaluation, is 'constraining the reader's response' (Munday, 2012a, p.121).

Analysis also indicates that the most significant shifts are those of the ideational component. Most cases of compensation, except for generalized compensation which is difficult to assess, are for obligatory shifts. This is due to the fact that '[c]ertain words in a given language are affective signifiers whose dictionary equivalents in another language cannot convey their value-laden affective associations, or do so in a distorting form' (Gutt-Rutter, 2007, p.53). Similarly, errors in the denotative meaning are seriously important. This is because distorting the content of the message will inevitably affect the reader's understanding and response to such sensitive texts (Zabadi, 2007; Fang, 2009). For example, the discrepancy in translating the names of religious personages (Abraham, Ishmael) into their Latin origin in some instances and transliterating them into others (Ibrahim, Ismael), makes the TT reader unsure whether those are the same persons mentioned in the Torah and the Bible or they are different. One can thus conclude that a religious translation may partially sacrifice the TT interpersonal and/or textual

dimensions in order to maintain the ideational. Hence, *sensitive terms* referring to religious culture will be further analyzed in the following chapter.

6.4 Conclusion

House's enhanced model proves to be applicable to the data analyzed in this chapter. It is time to stress what has been said earlier about overt translation and shifts in the discourse world (see Section 4.2.4): a translation of a second level function (i.e. overt translation) does not need to fulfill target readers' expectations. It is, in Hatim and Mason's words, a dynamic text that can trigger two different discourse worlds; the first is the ST discourse world embedded in the second, i.e. TT discourse world. Upon reading the translation, the TT addressees need to be reminded all the time, via, say, borrowed vocabulary and unfamiliar expressions, i.e. foreignization (see Chapter 7 below), to shift their frames of interpretation to be something like "This is a translation", or in other words, a quotation of another text. This could only be achieved if the translator enables them to directly access the original, and to be able to appreciate such work as it is in its own lingua-cultural context (House, 1997) (see Section 5.2 on overt translation). The adequacy of such translation needs to be carefully assessed. The modified model hence adopts tools that help in deeply scrutinizing the technical culture as it is realized in the field of discourse (i.e. culturemes), and the cultural conventions (formal culture) of a particular genre as realized in mode along with the more hidden culture (informal culture) through detailed analysis of appraisal in tenor. However, the translation of the religious culture in *The Sealed Nectar,* which includes key concepts for understanding Islam, needs further cultural analysis. Hence, the following chapter will investigate the translation of these sensitive terms.

Chapter Seven

Religious Culture in the Sealed Nectar

Thus, the translator's choices are also meaningful and represent conscious or unconscious

decisions at the lexical level that, together, represent the translator's interpretation of the ST.

(Munday, 2012a, p.16)

7.0 Introduction

In order to ensure as far as possible a full transmission of the message in a religious text, it is very important to analyze the translator's choices in rendering its *sensitive terms*, i.e. the religious culture. Chapter 5 sheds light on the meaning of culture and the kind of important cultural features to be analyzed. Chapter 6 provides a detailed analysis of cultural features in the book under investigation: *The Sealed Nectar*, and comes to the conclusion that there is a need to scrutinize the translation procedures adopted for religious culture. Borrowing metalanguage from Vinay and Darbelnet (1958/1995), we shall analyze the procedures used in the translation of religious cultural features that occur in the two extracts (see Sections 6.1 and 6.2).

7.1 Vinay and Darbelnet's (1958/1995) model

The stylistic analysis of translation strategies introduced by Vinay and Darbelnet (1958/1995) is a 'classic model and one which has had a very wide impact' in translation studies (Munday, 2012b, p.85; Mansor, 2011). Although their model is a comparative study of French-English translation, it has been successfully applied to different pairs of languages such as French-German and English-Spanish (Munday, 2012b, p.86; Zhang and Li, 2009). Vinay and Darbelnet (1958/1995, p.31) discriminate between two main

translation strategies: 'direct or literal translation' and 'oblique translation'. Each has its micro-strategies of translation. For the former, the subdivision techniques are, namely; borrowing, calque and literal translation, whereas transposition, modulation, equivalence and adaptation are translation subcategories of the latter. The seven procedures will be demonstrated in the following sections.

7.1.1 Direct translation

1. Borrowing: The ST word is moved straight towards the TT (e.g. قرآن > Qur'an). As justified by Vinay and Darbelnet (1958/1995, pp.31-2), there is the urgency of borrowing in translation in the means of referral to various factors, of which one example is the necessity '[t]o overcome a lacuna' or the need to 'seal languages' in between gaps. For instance, borrowing appears to be required both in the transferring of a not familiar SL idea to the TL or in dealing with innovative technical procedure. Additionally, borrowing is noted to be a very practical procedure in the launching of a flavour of the culture of the SL into the TL. In an exemplification of this, they add that words such as 'dollars', 'roubles' or 'tortillas' may be borrowed in translation to introduce elements of Russian, American English and Mexican Spanish cultures into the TT, respectively.

2. Calque: This is an out-of-the-ordinary type of borrowing. In the context of the TT, the translator prefers to borrow an expression, or the formation of an expression, that emanates from the SL, and then to explain every element literally in the TL. This results into two kinds: 'lexical calque' (e.g. mobile > النقال/الجوال) and 'structural calque' (e.g. smart phones/tablets > الأجهزة الذكية).

3. Literal translation: This pertains to the unswerving relocation approach that indicates word-for-word rendition, or where the ST item can directly be translated

into a 'grammatically and idiomatically' correct expression of the TT (Vinay and Darbelnet, 1958/1995, p.33-4).

7.1.2 Oblique translation

4. Transposition: Vinay and Darbelnet (ibid, p.36) described transposition as 'replacing one word class with another without changing the meaning of the message.' This means that the SL element is transferred semantically into the TL, with the use of a different word class. Such procedure could be either obligatory, due to different language systems (يقود بسرعة > He drives <u>fast</u> [prepositional phrase > adverb]), or optional.

5. Modulation: This procedure means that there is only a change in the perspective or 'the point of view' as the message is reflected in the TT. It is also regarded as the result of varying the message form. The said technique is also regarded as the best, particularly when the expected translation result is 'unsuitable, unidiomatic or awkward in the TL' (ibid, p.36). As with transposition, this procedure may be either free/optional or fixed/obligatory (ممنوع الدخول > No Entry. Dickins et al., 2002, p.35).

6. Equivalence: This translation connotes that there is a similar situation being expressed but in a manner considered to be structurally and stylistically diverse if compared to that of the ST. As suggested by Vinay and Darbelnet (1958/1995, p.38), 'proverbs are perfect examples of equivalences'. Equivalence as a term is used here in a way which is the same as that of Nida's functional or dynamic equivalence, and that of the communicative equivalence of Newmark.

7. Adaptation: This relates to the altering of the cultural reference of an ST item in the TT due to the fact that 'the ST message is unknown in the TL culture', such as in translating '"cricket" into "Tour de France" in a context of referring to a

particularly popular sport'. It is, therefore, regarded as 'a situational equivalence' (ibid, p.39).

In the context of Arabic-Malay translation, Mansor (2011) adopts Vinay and Darbelnet's model while including other complementary techniques that are also described by them (cf. Munday, 2012b, pp.89-90). As these additional procedures are relevant to the data analyzed in this chapter, they will be discussed in detail.

7.1.3 Additional procedures

8. Explicitation: The translator explicates, by adding information to the TT, which is left implicit in the ST, as it is known from the context and/or the situation (Vinay and Darbelnet, 1958/1995, p.342). Having reviewed different studies on explicitation, Mansor (2011, pp.58-63) concludes that there are two types of explicitation to be considered: intratextual and paratextual. These are used, as he stresses, to represent other forms of explicitation that are best described in Table 7.1 below:

Intratextual explicitation	Paratextual explicitation
• Addition and/or specification • Within the text gloss	• Footnotes • Chapter-end notes • End-of-volume glossary • Separate volume glossary

Table 7. 1 Intratextual and paratextual explicitation (adapted from Mansor, 2011, p.63)

9. Deletion: This procedure, according to Vinay and Darbelnet (1958/1995, p.161), is a form of ellipsis where the ST element is deleted in translation. Dickins et al. (2002, pp.23-4) refer to 'legitimate reasons' for omission while translating from Arabic into English. These include cases where the ST enjoys 1) excessive use of cohesive devices (e.g. the additive 'و /and'), 2)

unnecessary/background information, or 3) unimportant/irrelevant cultural items such as titles of respect (e.g. الشيخ /Sheikh).

10. Generalization: this occurs when 'a specific (or concrete) term is translated by a more general (or abstract) term' (Vinay and Darbelnet, 1958/1995, p.343). For instance, Arabic is more specific when referring to a paternal uncle (عم), or maternal uncle (خال), whereas English uses uncle to refer to both (Dickins et al., 2002, p.55). Taking into account Hervey and Higgins (1992, p.95), Mansor emphasizes the two conditions they propose for generalization: 1) cases where it is the only appropriate translation, and 2) that the deleted information is easily inferred in the TT, or not an essential element of the ST.

As this study is concerned with assessing overt translation (see Introduction and Chapter 5), it is important to indicate the orientation of each strategy. Oblique translation is target-oriented/domesticating, whereas direct translation is source-oriented/foreignising (Munday, 2012b, p.304). Deletion and generalization are also target-oriented while explicitation is neutral (Dickins, 2012, p.45). In overt translation (Section 5.2), target-oriented strategies are to be limited in order to offer the reader a direct access to the original.

7.2 Translating religious culture

Instead of defining all cultural features (for definition of culture and cultural features see Sections 5.1 and 5.1.1), Nida gives a blueprint for them and asks each translator to ascertain nuances between different pairs of languages and cultures:

> The basic objective and purpose is to point out the underlying principles and their application in various phases of human existence. The translator must determine the specific use in a new language, not upon the basis of some one suggestion given here but upon the general principles which are illustrated. (Nida, 1961, p.147)

He goes on to draw up a scheme of religious culture as:

> The religious culture includes those features which represent an adjustment to 'supernatural' phenomena, e.g., gods, spirits, divine sanctions; revelation, and rites. (Nida, 1961, pp.147-148)

This means that religious culture describes how people react to and interact with religion. Do they worship God? How do they worship Him? What kind of materials do they use in worshipping Him? …etc. All features are alphabetically ordered below (see Section 5.1.1). Three principles will be considered in tackling religious culture. Firstly: the discussion will only include phenomena that are labeled by Nord[43] (1997/2001, p.34) as culturemes, i.e. items that exist in SL culture but not TL culture, or exist in both but somehow differ. For example, the word "evil" is a moral criterion which exists in both Arabic and English as an antonym for "good" or "virtuous", and thus it is excluded. In contrast, the word "pilgrimage" in English refers to 'a journey to a shrine or other sacred place', whereas, the word "hajj - حج" refers to 'the pilgrimage to Mecca that every Muslim is required to make at least once in his life, provided he has enough money and the health to do so' (Collins English Dictionary, 2015; see also Abdul-Raof, 2005, p.167) and, therefore, included in the analysis.[44] Secondly: the discussion will examine the translation methods used by the translator in rendering these cultural terms and expressions. Finally: it will consider any compensation strategies implemented in order to make up for a translation loss. Suggestions of alternative translations will be proposed when possible.

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[43] The term cultureme was first coined by Vermeer (1983 in Nord 1997, p.34, see also section 2.2.2).

[44] The term "hajj - حج " is defined in Maqāyīs Alluġa (2015) as: الحاء والجيم أصول أربعة. فالأول القصد، وكل قصد قصد. حج... ثم اختص بهذا الإسم القصد إلى البيت الحرام للنسك.

7.2.1 Eschatology

The category of eschatology, for the purpose of this study, will be broadened to cover all aspects of the Deity's intervention in this life. This means that it includes not only things related to the hereafter (death, judgment, heaven and hell), but also other things that happen in this life by God's power which is superior to human abilities, such as miracles, divine punishments and/or blessings. The examples of eschatology occurring in the *The Sealed Nectar* TT are shown in Table 7.2 along with its ST (الرحيق المختوم) and a gloss.

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Eschatology	1	ونفذ الماء في الطريق فأنزل الله مطرا على عبدالمطلب ولم ينزل عليهم قطرة، فعرفوا تخصيص عبد المطلب بزمزم ورجعوا	And water ran out on the way, so Allah sent down rain on Abd-Almuttalib and did not send down a drop on them. Thus, they realized that designation of Zamzam was to Abd-Almuttalib, and so they returned.	58	On their way, Allâh showed them His Signs that confirmed ´Abdul-Muttalib's privilege about the sacred spring.	66
	2	أرسل الله عليهم طيرا أبابيل، ترميهم بحجارة من سجيل، فجعلهم كعصف مأكول	Allah sent flocks of birds on them, pelting them with stones of baked clay, and made them like eaten chaff.	58	Allâh sent birds in flight upon them, throwing forcefully stones of baked clay upon them and made them like scattered chaff	67
	3	مع كل طائر ثلاثة أحجار، حجر في منقاره، وحجران في رجليه أمثال الحمص، لا تصيب منهم أحدا إلا صارت تتقطع أعضاؤه، وهلك	with every bird three stones, a stone in its beak, and two stones in its legs like chickpeas. When hitting any one of them but cutting his limbs and he perished.	59	each carrying three stones; one in its beak and two in its claws. These stones hit Abrahah's men, and cut their limbs and killed them.	67
	4	أما أبرهة فبعث الله عليه داء تساقطت بسببه أنامله، ولم يصل إلى	As for Abrahah, Allah then sent him a disease tumbling his fingertips, and he could not reach San'a'	59	Abrahah himself had an infection that required his fingertips to be cut off. When he	67

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
		صنعاء إلا وهو مثل الفرخ، وانصدع صدره عن قلبه ثم هلك	but like a nestling, his chest cracked from his heart and then perished		reached San'a', he was in a miserable state and died soon after.	
	5	وكان تفسيرا للحكمة الخفية التى كانت في نصرة الله للمشركين ضد أهل الإيمان بطريق يفوق عالم الأسباب	And it was an interpretation of the hidden wisdom shown in Allah's support of the polytheists against people of belief in a way that surpasses the world of reasons	59	And would provide a justifiable explanation for the ulterior Divine Wisdom that lay behind backing polytheists against Christians in a manner that went beyond the cause-and-effect formula	68

Table 7. 2 Examples of eschatology in The Sealed Nectar

All examples listed in Table 7.2 are examples of divine intervention in ordinary people's lives. The first example is a gift from God to Abdul-Muttalib. The second, third and fourth are instances of His penalty for Abrahah's aggression. The last one shows God's miraculous defense that safeguards His Sacred House in Makkah.

By using generalization, the translator deleted an important ideational meaning of the ST, in addition to the fact that it is possible both lexically and syntactically to properly express the event in the TT:

ST: ونفذ الماء في الطريق فأنزل الله مطرا على عبد المطلب ولم ينزل عليهم قطرة، فعرفوا تخصيص عبد المطلب بزمزم ورجعوا

(gloss: And water ran out on the way, **so Allah sent down rain on Abd-Almuttalib and did not send down a drop on them.** Thus, they realized that designation of Zamzam was to Abd-Almuttalib, and so they returned.)

TT: On their way, **Allâh showed them His Signs** that confirmed ʿAbdul-Muttalib's privilege about the sacred spring.

Generalization, thus, does not fulfill the two conditions mentioned in section 7.1.3 above. An alternative translation procedure, such as direct translation, needs to be applied.

The ST in the second example, alluding to Surat Al-Feel (Qur'an 105:3-5), poses a translation problem. It emulates the Qura'nic expressions that summarize the whole event in a few succinct sentences full of archaic terminologies, and hapax legomena (see Section 3.1.4.3 on Challenges of translating the Qur'an). In order to recast the text, the translator applies intratextual explicitation (طيرا أبابيل، من سجيل، كعصف مأكول -gloss: flocks of birds, from baked clay, like eaten chaff > birds in flight, of baked clay, like scattered chaff). He uses two different strategies to compensate for the loss of intertextuality of the allusion: (a) generalized compensation in raising the force of the process by inserting the adverb "forcefully", and (b) compensation in kind via operating on phonetic properties of the discourse "like scattered chaff".

An investigation of the third example in Table 7.2 indicates that the two clauses at the beginning show less departure from the ST than the last sentence. Nevertheless, the lexical repetition in the ST (أحجار، حجر، وحجران – gloss: stones, stone, two stones) is rendered into varied lexical items (stones, one, and two, respectively) which is an optional stylistic shift to produce an idiomatic English expression (see Dickins, 2011/2012, p.150). Moreover, the juxtaposing of the small size of stones described in the simile 'like chickpeas' with the outrageous impact they had on the army is rhetorically purposeful. So, the deletion of the simile (أمثال الحمص –gloss: like chickpeas) results in a loss in the message and is unjustified in what is supposed to be an overt translation. Although modulation in the final sentence could be considered an obligatory shift as the literal translation will produce a meaningless expression in English, there is a great loss in the interpersonal meaning, i.e. engagement and appreciation. The provoked attitude [-reaction] conveyed via the structure of restriction in Arabic where the exceptional particle "إلا=except" preceded with negative particles such as "ما، لم، لا = not/no" disappeared in

the TT. This structure counters the reader's expectations and guides him/her to the authorial attitudinal value (see Section 5.1.2). The ugliness of the scene of a powerful punishment is neutrally narrated. It would not be an exaggeration to say that a manipulation of the structure by the translator is required to induce a similar attitudinal response from TT readers, such as by using 'expressions of negativity' (Hunston and Thompson, 2000, p.21). A sentence such as "the stones never hit a person without cutting his limbs and destroying him" would better compensate for the interpersonal meaning.

As we saw in Chapter 6, Extract 2 (Section 6.2.3.2), in the fourth example, the divine penalty for Abrahah's invasion is converted into a natural infection due to non-compulsory modulation (Allah sent on him a disease > Abrahah had an infection). Explicitation of the simile plus the absence of non-core and evaluative lexis deprived the TT reader from seeing the image of the rebellious (مثل الفرخ - gloss: like the nestling) and feeling the noise of his despairing death (وانصدع صدره عن قلبه ثم هلك - gloss: his chest cracked from his heart, then perished).

The fifth example in Table 7.2, in contrast to the aforementioned examples, shows more evaluative language in the TT. Because of implementing explicitation, the translator as intervener inserts the word "Justifiable" which carries a positive attitude [+composition, +security]. He also specifies the religious group "Christians" who are referred to with the generic noun "أهل الإيمان - i.e. believers" in the ST. The choice might arouse a sentimental or negative attitude in this special group of TT readers. An alternative general noun such as believers or monotheists is closer to the ST item and perfect to convey a similar notion of God's miraculous defense of His Sacred House against any kind of aggressive attack or attackers. What seems to be happening here is a consistent pattern of explication in the TT.

In the last part of this example, the translator succeeds in providing an equivalent idiomatic expression to the Arabic one: بطريق يفوق عالم الأسباب > in a manner that went

beyond the cause-and-effect formula,[45] though a more common expression would be "laws of cause and effect".[46]

Proper nouns occur eight times in these examples of eschatology. The first group consists of four nouns, namely; 3 names of persons and one of a place (Abdul-Muttalib [twice], Abrahah, San'a') that are borrowed, except for an instance of deletion (Abdul-Muttalib > Ø) in the first example due to generalization. The second group includes four instantiations of the Deity name "الله" which is borrowed in the first and second examples, deleted in the fourth example at the translator's discretion, and literally translated in the fifth example into "Divine". Nouns in the former group are conventionally borrowed to fill the semantic gap. As stated by Nida (1981, p.56), there is no risk in borrowing proper nouns as long as their transliterations do not resemble other words in the TL. To the contrary, translation procedures of the latter group raise some questions and will be discussed in Section 7.2.10 below.

7.2.2 Moral and ethical criteria

Islamic law is the main source for all moral and ethical criteria in Islamic ideology. Standards are clearly set by the two types of revelation; Qur'an and Hadith during the Prophet Muhammad's life, and then by scholars' consensus and judgment after his death (Section 3.2). The case is different for pre-Islamic Arabs whose scale of values depended totally on their customs and traditions that varied from one tribe to the other. However, there had been some general standards of good or bad which were either approved (e.g. generosity, braveness), or rejected (e.g. wailing over the death of one's relative) by Islam. The examples of moral and ethical criteria found in the analysis and demonstrated in Table 7.3 belong to the former, i.e. Islamic:

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[45] The expression has 16.800 hits on Google™.
[46] This has 1.340.000 hits on Google™.

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Moral and ethical criteria	1	وذهب جمع من العلماء إلى جواز رفع النسب فوق عدنان	And a group of scholars believed in the permissibility of raising the lineage above Adnan	23	A group of scholars favored the probability of going beyond 'Adnan.	29
	2	مضعفين للحديث المشار إليه	weakening the aforementioned Hadith.	23	considering the aforementioned *Hadith* to be unauthentic	29
	3	للحكمة الخفية	for the hidden wisdom	59	the ulterior Divine Wisdom	68

Table 7. 3 Examples of moral and ethical criteria in The Sealed Nectar

Close analysis of the rendering of the first example reveals a slight distraction in the denotative meaning of the word "جواز" by translating it as "probability". The matter discussed here is whether it is permissible or not to go beyond 'Adnan in the Prophet's lineage by Islamic law. Using the word "probable" indicates that something is likely to happen, but it may not. It does not show conformity to or transgression of Islamic law. It is, thus, better to replace "probability" with "permissibility, admissibility or lawfulness" (Al-Khudrawi, 2010, p.96).

TT in the second example of Table 7.3 conveys the same ideational meaning of the ST. Both first and second examples involve obligatory shifts in the point of view in the TT as they describe specific Islamic criteria.

The third example in the table is worth noting (see 5th example in Table 7.2 for full context). A collocation such as "the ulterior wisdom" is less frequent in English.[47] A more frequent religious expression in English is the collocation of "the Divine Wisdom".[48] Transposition in addition to manipulation of the word order in the TT is the translator's professional solution to produce what Nida terms 'the natural equivalent'

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[47] The online search reveals only 5 hits on Google™.
[48] It has 5.550.000 hits.

(Nida and Taber, 2003, p.12). He transfers the noun "الله - gloss: God" in the adjectival phrase (التى كانت في نصرة الله - i.e. that was in God's support) of the ST into the modifier "Divine" in the main clause of the TT, without causing a loss in the translation process.

In all aforementioned examples two nouns are borrowed: The proper name "Adnan" and the Islamic term referring to the Prophet Muhammad's sayings "Hadith". Other specialists prefer rendering "Hadith" as 'tradition' (Al-Khuli, 1989, p.32; Al-Khudrawi, 2010, p.105).

7.2.3 Religious artifacts

All manufactured tools used to serve a religious purpose are religious artifacts, such as pulpits, veils and prayer rugs. Religious artifacts, in most cases, are also features of the material culture that people invent for different usage. For instance, the sword is used for battles whether they are because of people's beliefs or not. Table 7.4 displays the examples of religious artifacts.

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Religious artifacts	1	السيوف والدروع و الغزالين من الذهب	the swords and the armour and the two deer of gold	58	The swords, armor and the two deer of gold	66
	2	القداح	the arrows	60	divination arrows	69
	3	القداح	the arrows	60	the arrows	69
	4	القدح	the arrow	60	an arrow	69
	5	القداح	the arrows	60	the divination arrows	69

Table 7. 4 Examples of religious artifacts in The Sealed Nectar

In Table 7.4, TT in the first example is a literal translation of its ST. This example does not suffer a loss in the textual meaning. The underlying problem about it is the missing part of the contextual meaning which is implied in the ST. In a later edition of the Arabic ST, the author adds a footnote when he mentions these artifacts for the first time to explain

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that these were antiques and precious gifts sent to the Ka'bah by Persian emperors (Al-Mubarakpuri, 2010, p.34). Similarly, it would be of great help to the TT readers with different background knowledge to be provided with such a frame in this revised edition of the translation. It is indeed an important piece of information in the ST discourse world which explains why Quraish and Abdul-Muttalib did not wrangle over these artifacts as they did over the Zamzam well (for the meaning of discourse world, see Section 4.2.4).

The other four examples (2nd to 5th examples of Table 7.4) refer to the same artifact "القدح" in singular (one instance) and plural forms (3 instances). Two different methods are used in the translation: literal translation (the arrows, an arrow) and intratextual explicitation (divination arrows). Though these arrows differ from the normal kinds that are used as weapons (they have neither heads nor feathers[49]), they still resemble them. Their exact shape is not a crucial part of the ST discourse world. As this meets Nida's (1961, p.131) criteria for cultural equivalence, namely similarity of form and function, one can say that the translation is satisfactory.

7.2.4. Religious constructions

Any building used for religious purposes such as a mosque and church, or to surround sacred locations (e.g. the well of Zamzam, the holy water in Makkah), will be considered a religious construction. Table 7.5 shows all examples of religious constructions:

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Religious constructions	1	بئر زمزم	well of Zamzam	21	the Zamzam spring	26
	2	الكعبة	the Ka'bah	22	Al-Ka'bah	28
	3	زمزم	Zamzam	22	Zamzam	28
	4	الحجر	Al-Hijr	57	the shade of the Ka'bah[50]	65

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[49] See Al-Jaza'ery (1992, p.590).
[50] An overt translation error

5	فضرب الأسياف بابا للكعبة، وضرب فى الباب صفائح الغزالين من ذهب	So, he forged the swords a door for the Ka'bah, and stamped the two deer as sheets of gold on the door	58	The gate of the Ka'bah was stamped from the gold swords and the two deer	66
6	بئر زمزم	well of Zamzam	58	the Zamzam well	66
7	زمزم	Zamzam	58	the Zamzam well	66
8	بئر زمزم	well of Zamzam	58	the well of Zamzam	66
9	زمزم	Zamzam	58	the sacred spring	66
10	الكعبة	the Ka'bah	58	the Ka'bah	66
11	الكعبة	the Ka'bah	58	the Ka'bah	66
12	الكعبة	the Ka'bah	58	the Ka'bah	66
13	الكعبة	the Ka'bah	58	the Ka'bah	67
14	الكعبة	the Ka'bah	58	Ø	
15	الكعبة	the Ka'bah	58	the Ka'bah	67
16	الكعبة	the Ka'bah	59	the Ka'bah	67
17	الكعبة	the Ka'bah	60	the Ka'bah	69
18	بيت الله	House of Allah	59	Allâh's House	68

Table 7. 5 Examples of religious constructions in The Sealed Nectar

Arabic names referring to religious constructions are mainly borrowed in the examples in Table 7.5. This can be explained as follows:

Five examples are combinations of borrowing and literal translation: "the gate of the Ka'bah, the Zamzam well, the Zamzam well, the well of Zamzam and Allah's House" shown in examples 5-8 and 18 of Table 7.5, respectively. The two examples of intratextual explicitation by specification are found in the first and ninth examples: "the Zamzam spring" and "the sacred spring". Only one feature, the 4th example in Table 7.5, of all religious culture analysed in this chapter shows an overt translation error. The ST context is a narration of the meeting between Abdul-Muttalib's maternal uncle, who came to his aid, with his paternal uncle who extorted the properties. The scene described as " ثم أقبل فوقف نوفل، وهو جالس في الحجر مع مشايخ قريش - gloss: then he came, and found Nawfal sitting in Al-Hijr with Quraish's elite" and translated as "He found Nawfal sitting with some old men of Quraish in the shade of the Ka'bah". The word "shade" when referring to a place, in monolingual dictionaries of English, means either (1) 'a place made relatively darker or cooler than other areas by the blocking of light, esp. sunlight' (Collins

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English Dictionary, 2015), or (2) 'a place sheltered from the sun' (Merriam-Webster English Dictionary, 2015), and neither fits the Arabic word "الحجر". The term "الحجر" is the name of part of the Ka'bah that Quraish could not build because they did not have enough lawful money at that time. [51] The TT refers to it in the anecdote of rebuilding the Ka'bah as follows:

> The Quraish ran out of licit money they collected, so they eliminated an area covering six arms' length on the northern side of Al-Ka'ba which is called <u>Al-Hijr</u> or Al-Hateem. (Al-Mubarakpuri, 2002, p.80, my underlining)

This means that Al-Hijr is a part of the Ka'bah. In other words, it is the northern part of what Nida (1961, p.237) called 'the holy of holies' and not simply a shade which may be in different positions according to the sunlight direction. Cross reference to page 80 in the TT, short definition and/or simply borrowing all are possible alternatives.

All other examples in Table 7.5 displayed in the 2nd, 3rd and 10th to 17th examples show borrowing except for one deletion (example 14) to avoid repetition of the same lexical term in the TT.

7.2.5 Religious events

This category includes anything that happens that is of importance to a religion or a religious personality. For instance, the birth of the Prophet Ishmael is a religious event, yet the birth of any of his sons is not, as none was a prophet. The classification of an incident as an example of eschatology (according to our definition in section 7.2.1) or as a religious event, is often perplexing. One way or another religious events happen by God's grace, and thus they are His blessings to mankind. For the purpose of this study, two criteria are suggested to distinguish a religious event:

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[51] Quraish decided not to use illicit money in rebuilding the Ka'bah as they had a lot of respect for its Holiness.

1. A significant event that happened to religious personalities whether it was natural (e.g., the birth of a prophet) or miraculous (e.g., Zamzam's water gushed forth in a barren valley by Allah's will to sustain Ishmael and his mother Hagar).

2. A significant event that happened in support of a religion (e.g. miracles that support the prophets' claim to prophethood) or as part of it (e.g. the building of the Ka'bah by Abraham and his son and his calling upon people to perform Hajj to it).

Using this criterion, one can exclude supernatural events that happened to non-religious personalities such as Abdul-Muttalib or Abrahah and his army, and hence classify them under eschatology. Examples of religious events are listed in Table 7.6:

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Religious events	1	ورزقه الله من هاجر إسماعيل	And Allah blessed him with Ishmael from Hajar	21	Hagar gave birth to Ishmael عليه السلام	26
	2	وهناك تفجرت بئر زمزم بفضل الله	And there exploded the well of Zamzam, by Allah's grace	21	thanks to Allâh's favor water gushed forth	26
	3	وقد حاول فرعون مصر كيدا وسوءا بزوجته سارة، ولكن الله رد كيده في نحره	And pharaoh of Egypt had tried machinating and evil to his wife Sarah, but Allah returned his machination into his throat	21	the Pharaoh tried to do evil to his wife Sarah, but Allah saved her and the Pharaoh's wicked scheme recoiled on him	26
	4	إلى نفي هاجر مع ولدها الصغير ـ إسماعيل ـ فقدم بهما إلى الحجاز ، وأسكنهما بواد غير ذي ذرع عند بيت الله المحرم	to deport Hagar with her baby – Ishmael -. So, he took them to Hijaz, and settled them in an uncultivated valley by Allah's Sacred House	21	to send Hagar and her baby away to a plantless valley in Hijaz, by the Sacred House	26
	5	أنه أرى إبراهيم في المنام أنه يذبح إسماعيل ، فقام بامتثال هذا الأمر	that He showed Abraham in his sleep that he was slaughtering Ishmael, so he obeyed this command	22	that He had Abraham عليه السلام see, in his dream, that he slaughtered his son Ishmael عليه السلام , and therefore Abraham عليه السلام	27

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
					stood up to fulfil His Order	
	6	البشارة بإسحاق	the glad tidings of Isaac	22	Allâh's Promise to give Abraham ﷺ another son, Isaac ﷺ	27
	7	وفي هذه المرة بنيا الكعبة، ورفعا قواعدها، وأذن إبراهيم في الناس بالحج كما أمره الله	And this time they built the Ka'bah, and raised its foundations, and Abraham called the people to the Hajj as Allah commanded him	22	This time, father and son built Al-Ka'bah and raised its pillars; and Ibrahim ﷺ, in compliance with Allâh's Commandment, called unto people to perform pilgrimage to it.	28
	8	اصطفى الله منه سيدنا محمد	Allah selected our sovereign Muhammad from it	24	Allâh selected the Prophet Muhammed ﷺ	30
	9	قبل مولد النبي صلي الله عليه وسلم	before the birth of the prophet, peace be upon him	59	before the birth of the Prophet Muhammad ﷺ	67
	10	لفتح مكة	for the conquest of Makkah	58	the conquest of Makkah	66
	11	فهذه الوقعة لفتت أنظار العالم ودلته على شرف بيت الله ، وأنه هو الذى اصطفاه الله للتقديس	So this incident attracted the attention of the world and guided it to the honour of Allah's House, and that it was the one which Allah chose for the sanctification	59	The Elephant incident attracted the world's attention to the sacredness of Allâh's House, and showed that this House had been chosen by Allâh for its holiness.	68
	12	قبل أن يولد رسول الله صلى الله عليه وسلم	before the birth of the messenger of Allah peace be upon him	61	before the birth of Muhammad ﷺ	70
	13	بعد مولده	after his birth	61	After the prophet's birth	70

Table 7. 6 Examples of religious events in The Sealed Nectar

Although both first and second examples in Table 7.6 are translated by modulation, the first loses its interpersonal meaning due to altering the agent in the TT (Allah blessed him > Hagar gave birth). Both are also examples of the translator's application of a cultural filter via adherence to the stylistic norms of English. He opts for producing subordinated

sentences rather than following the Arabic ST in its coordinated sentences (see Greenspoon, 2005; also Arabic vs. English stylistics in Chapter 5, Section 5.1.3):

ST1: ورجع إبراهيم إلى فلسطين، ورزقه الله من هاجر إسماعيل

(And Abraham returned to Palestine, **and Allah blessed him with Ishmael from Hagar**)

TT1: and Abraham returned to Palestine **where Hagar gave birth to Ishmael**.

ST2: ولم تمض أيام حتى نفذ الزاد والماء، وهناك تفجرت بئر زمزم بفضل الله

(and only few days passed then food and water finished, **and there the well of Zamzam gushed forth by Allah's grace.**)

TT2: Before long, they ran out of both food and water, **but thanks to Allah's favor water gushed forth**….

What matters here is that the translator seems not to be paying attention to the ST author's choice in the first example. The optional shift in the lexis and transitivity structure (which is also part of the ideational meaning) reflects a shift in the ideological point of view from an Islamist who sees Allah/God as the source of everything into a secular Western ideology where things naturally happened: *and Allah blessed him with Ishmael from Hagar >< where Hagar gave birth to Ishmael* (see Al-Mohannadi, 2008; Munday, 2008b, p.25; see also Sections 2.5 and 4.2.2, p.127). As discussed in section 6.1.3.2, such a shift renders the religious event into a natural one. This adds voice to Munday's (2012a, p.16) assertion that '[t]he translator needs to uncover the ST writer choice and to re-encode' it appropriately in the TT.

The third example in Table 7.6 can be divided into two parts according to its translation method. The first clause is literally translated into English with no distraction in the meaning. The second part "رد كيده في نحره – returned his machination into his throat" is problematic as it is an allusion to a metaphorical expression (see Section 6.1.1.2). The translator, thus, employs intratextual explicitation, i.e. gloss, to render the core meaning

of the allusion in addition to a compensation strategy to restore the image. He not only recreates the metaphor in English, but also implements alliteration to elevate the style "the Pharaoh's wicked scheme recoiled on him".

Close investigation of the fourth example listed in Table 7.6 shows that the translator opts for generalization in the TT which is an optional shift; nevertheless, the ST meaning is retained and the deleted information is clear from the context (to deport Hagar with her baby - Ishmael. So he took them to Hijaz, and settled them in an uncultivated valley by Allah's Sacred House > to send Hagar and her baby away to a plantless valley in Hijaz, by the Sacred House). Similarly, the meaning is unaltered in the fifth example. Except for the final words which are transposed into the TL (this command > His order), this segment is literally translated.

As is seen in Chapter 6, Section 6.1.3.2, the lexical choice of "Promise" in the TT downplayed the evaluative language of the ST in Example 6, Table 7.6. Explicitation which seems to be a trend is not successful here. Equivalents such as *good news* or *glad tidings*[52] would be closer to the ST and emotively charged. Again explicitation is used in translating the seventh example. In the first clause, the translator prefers generic nouns (TT: father and son) to refer to Abraham and Ishmael (referred to in the ST with a cataphoric dual pronoun) though they have been mentioned twice in the same paragraph (TT: Ibrahim, Ismael, a father and a son). The following two clauses are literal translations of the ST. However, the translator's choice of the archaic preposition "unto" is a strategic compensation for the allusion to the Qur'anic expression in the ST (وأذن إبراهيم في الناس بالحج كما أمره الله -gloss: *and Abraham called unto people to perform Hajj as he commanded by Allah*, referring to verse 27 of Surat Al-Hajj (Qur'an 22: 27)), but the avoidance of using the well known term in English "hajj" is questionable here (this term refers to a specialized religious activity and will be discussed further in Section 7.2.9).

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[52] See Al-Mughni Al-Kabir English-Arabic Dictionary (1991).

The transliteration of Arabic names of 1) the Prophet Abraham and Ishmael as *Ibrahim* and *Ismael*, and 2) the Deity name as *Allah* all call for consistency by introducing "hajj" in this context. This also would provide the TT readers with the frame of analysis they need to understand the whole event that explains where pre-Islamic Arabs learned about religion and got their rituals from (for the meaning of frame see Section 4.2.4).

Similar to Example 6, the eighth example in Table 7.6 is also toned down in the translation (see Section 6.1.3.2). The attitudinal value in the Arabic hybrid term (اصطفى – selected [with passion and grace]) is not compensated for. The translator, furthermore, detaches himself from his audience:

ST: اصطفى الله منه سيدنا محمد

(Allah selected from it **our sovereign** Muhammad)

TT: that Allah selected **the Prophet** Muhammad

Here the author-reader relationship is altered, i.e. the TT has no 'addressee - involving linguistic devices' (House, 1997, p.154. House refers to evaluative language as [+emotive]). Aside from this, the omission of the honorific expression (our sovereign) with its religious implications shows a lack of politeness. This is evidence of different axiological orientations on the part of the ST author and TT translator. Indeed, all this brings home the argument of Simpson (2004/2007, pp.123-127), who identifies three types of narrator modality and psychological point of view (see Section 4.2.2, p.127):

(a) **Positive shading** where the narrator's feelings, desires and duties regarding characters or events are encapsulated in the discourse. Obligation is the major type of modality in this discourse.

(b) **Negative shading** when the narrator is confused or uncertain about the characters or events. Probability is the underpinning of the author's view point.

(c) **Neutral shading** 'is typified by *categorical assertions* where the narrator

withholds subjective evaluation and interpretation' (Simpson, 2004/2007, p.127,

italics in original). It is described as "demodalized' framework' (ibid, p.125).

Though these patterns are identified in narrative fiction, it appears that the discourse in

this example of non-fictional narration is manipulated in a similar way. The ST author

via his positive shading, considering himself one of the Muslim community, expresses

the event in an emotive language and with a lot of respect for the Prophet Muhammad

(selected [with passion and grace] our sovereign Muhammad). In contrast to the author's

axiology, the TT translator, via his neutral shading, objectively describes the event and

character merely as "selected the Prophet Muhammad". Having in mind educated and

elite scholars as the target readers (see Translator's interview, Appendix B), the translator

through applying the cultural filter turns the unifying Islamic discourse into a formal

academic English and, hence, turns '*the dynamic flux of experience*' into a '*static*

observable' one (see Bennett, 2007, p.151, italics in original; and Section 6.1.3.2).

The ninth and tenth examples in Table 7.6 are literally translated. The insertion of

the name of the prophet "Muhammad" in the latter could be motivated by cohesive

purposes (Baker and Olohan, 2000). The lexical void of example eight (اصطفى – selected

[with passion and grace]) appears again in the eleventh example toning the translation

down with no compensation strategy on the translator's part. To the contrary, the

translator compensates for the non-core word "الوقعة" (the incident) by preceding it with

a modifier with capital letter "Elephant > The Elephant incident" which highlights its

salience. The expression seems intratextually consistent (4 out of 5 instances in three

consecutive paragraphs). This ties in with the findings of other researchers, such as

Munday (2012a, p.151) and Babych and Hartley (2004, p.836), who found that significant

units, that need strategic solutions, are stable within a given TT. The rest of the example

is literally translated.

Just as the eighth example shows the author's positive shading in the ST, so too does the twelfth. In adherence to the Islamic teaching of not referring to the Prophet by his first name,[53] the author alternatively uses the expression "رسول الله" (i.e. Allah's messenger). The translator conveys neutral shading by referring to the Prophet by his first name "Muhammad". The name is followed by an image which is a prayer in Arabic, another principle of politeness[54] the translator did not conform to throughout the TT, yet which is incomprehensible for the TT readership, who are non-native Arabic speakers/readers (see Section 6.2.3.1 on using images in the TT). As suggested in Chapter 6, a literal translation of the expression "peace and blessings be upon him" is possibly better. It would trigger in the mind of the TT readership some appreciation of the amount of respect the ST writer has for this person, and evoke an attitudinal meaning of [+propriety]. Therefore, the image as used here is simply a confusing element in the TT's discourse world for non-Arabic speakers.

Interestingly, the ST structure in the thirteenth example of Table 7.6 forces the translator to resort to explicitation in order to avoid ambiguity in the TT:

ST: وقيل: بل توفي بعد مولده بشهرين أو أكثر

(gloss: and it was said: surely died [he - implied pronoun referring to the Prophet's father] after **his birth** [his – attached pronoun referring to the Prophet himself] two months or more)

TT: Some others said that his death was two or more months after **the Prophet's birth**.

In this last example, the translator had to use the generic noun "the Prophet" in the TT (his birth > the Prophet's birth) so as to avoid producing an ambiguous sentence structure,

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[53] This principle is mentioned in Surat An-Noor: (Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. (Qur'an 24:63)).

[54] This is mentioned in Surat Al-Ahzab: (Indeed, Allah confers blessings upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace. (Qur'an 33:56)).

such as "he died two or more months after *his birth*", when following the ST (see Section 3.1.4.3).

7.2.6 Religious groups

A religious group refers to the group of people that share the same religious belief. Each group usually shares common rituals which are prescribed in their religion by a prophet or a guru (7.2.9). The examples listed in Table 7.7 below show all religious groups mentioned in the sample of this study:

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
f) Religious groups	1	المشركين	the polytheists	59	Ø	
	2	مسلمون	Muslims	59	Ø	
	3	النصارى	the Christians	59	the Christians	68
	4	وهم المسلمون إذ ذاك	And they were the Muslims at that time	59	the Muslims of that time	68
	5	مشركين	polytheists	59	polytheists	68
	6	للمشركين	for the polytheists	59	polytheists	68
	7	أهل الإيمان	people of belief	59	Christians	68

Table 7. 7 Examples of religious groups in The Sealed Nectar

The first two examples in this table are simply deleted in the TT. While the first poses no problem as it is clear from the context, the second is a dramatically important factor to the TT readers' frame of discourse analysis (see Section 4.2.4). The ST segments in Examples 2 and 4 show an 'intense' cultural gap where 'it is impossible to establish coherence between what is said and what is known' (Naudé, 2010, p.286). The translator needs to be alert to 'cases of mismatch' and to provide readers with the key element in understanding the ST discourse (Hatim and Mason, 1997, p. 114), especially, in the fourth example *the Muslims of that time*. The immediate question that comes to the readers' mind will be: Are there Muslims before the advent of Islam?

The underlying principle behind the ST author's choice of the term "Muslims" in referring to Christians and Jews in the first example and to Christians in the fourth is ideologically justifiable as follows:

In Islamic ideology the core belief of all monotheistic religions is Islam. This is because the word "Islam" in its general sense means submission, and in religious discourse it means submission to God's will by worshipping only Him with no partners or mediators (Abdul-Wahhab, 2011, p.25). Consequently, all people who hold this belief (submission to God), whether they are Jews, Christians, or whoever, are considered Muslims and hold the same brotherhood (cf. Delisle and Woodsworth, 2012, p.195-6). This also appears in Chapter 11 *Calling unto Islam beyond Makkah*, when the Prophet asked a Christian servant called Addas about himself:

> 'Addas replied: "I am a Christian by faith and come from Nineveh." The Prophet ﷺ then said:
> "You belong to the city of the righteous Yunus, son of Matta. [i.e. Jonah son of Amittai or Matthew]"
> 'Addas asked him anxiously if he knew anything about Jonah. The Prophet ﷺ significantly remarked:
> "He is <u>my brother</u>. He is a Prophet and so am I." (Al-Mubarakpuri, 2002, p.164, my underlining)

Hence, the religious brotherhood is emphasized in Islamic ideology. In accordance with all moral and ethical criteria in Islamic ideology (see Section 7.2.2), the standards of unifying religions and believers are declared in the Qur'an in Surat Al-Imran[55] and Al-Hajj.[56] Therefore, the bonds of brotherhood are clearly set out in the ST author's ideology. This unity and harmony among monotheists also explains his use of the expression " أهل الإيمان" (literally: people of the belief) in the seventh example of Table 7.7, which is discussed fully in Section 7.2.1 above (5th example in Table 7.2). Other examples, 3-6 in

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[55] (Indeed, the religion in the sight of Allah is Islam. (Qur'an 3: 19))
[56] ([It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation]. (Qur'an 22: 78))

this category, are literally translated. It is highly recommended in this part of the texts where different terms of religious groups are interchangeably used, to provide the reader with some explanations using one of the paratextual explicitation means (Table 7.1).

7.2.7 Religious personages

For the purpose of the study, this category will be divided into two sub-classes, namely proper names and generic nouns. It is found useful to discuss proper names of religious personages here to distinguish them from other names of persons included in the category of linguistic culture (see Section 5.1.1).

7.2.7.1 Proper names of religious personages

Two translation procedures are applicable for proper names of religious personages. Borrowing is advised for names that only exist in the ST culture such as the name of the Prophet Muhammad (see Section 6.1.5.2 for the possible variations in transliteration). Other names that already exist in the Western culture are better literally translated to their Latin origin. For example, the Prophet Abraham and his two sons, Isaac and Ishmael, should be translated into their Latin origin in order to eliminate confusion caused by transliterating them on the part of the TT reader who might mistakenly think they are different from people mentioned in the Torah and Bible. Table 7.8 below lists all proper names of religious personages as they appear in both ST and TT:

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Religious personage (proper names)	1	سيدنا إبراهيم عليه السلام	our Sovereign Abraham	20	Ibrahim عليه السلام	25
	2	إبراهيم عليه السلام	Abraham	20	Ibrahim	25
	3	إبراهيم عليه السلام	Abraham	20	Ibrahim عليه السلام	25
	4	إبراهيم	Abraham	21	Abraham عليه السلام	26
	5	إبراهيم	Abraham	21	Abraham	26

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Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
	6	إبراهيم	Abraham	21	Abraham	26
	7	إبراهيم	Abraham	21	Abraham ﷺ	26
	8	إبراهيم	Abraham	22	Abraham ﷺ	27
	9	إبراهيم	Abraham	22	Abraham ﷺ	27
	10	إبراهيم	Abraham	22	Abraham ﷺ	27
	11	إبراهيم	Abraham	22	Abraham ﷺ	27
	12	إبراهيم ﷺ	Abraham	23	Ibrahim ﷺ	29
	13	إبراهيم	Abraham	24	Abraham	30
	14	محمدﷺ	Muhammad Allah prayed on and saved him	17	The Prophet	23
	15	أنه ﷺ	that he, Allah prayed on him and saved	23	Prophet Muhammad	29
	16	سيدنا محمدﷺ	our Sovereign Muhammad	24	the Prophet Muhammad ﷺ	30
	17	صلي الله عليه وسلم	Allah Prayed on and saved him	24	the Prophet Muhammad ﷺ	30
	18	إسماعيل ﷺ	Ishmael	18	Ismael	24
	19	إسماعيل	Ishmael	21	Ishmael ﷺ	26
	20	إسماعيل	Ishmael	21	Ø	
	21	إسماعيل	Ishmael	21	Ishmael	26
	22	إسماعيل	Ishmael	22	Ishmael ﷺ	27
	23	إسماعيل	Ishmael	22	Ishmael ﷺ	27
	24	إسماعيل	Ishmael	22	Ishmael ﷺ	27
	25	إسماعيل	Ishmael	22	Ishmael ﷺ	27
	26	إسماعيل	Ishmael	22	Ishmael ﷺ	27
	27	إسماعيل	Ishmael	22	Ishmael	27
	28	إسماعيل	Ishmael	22	Ismael	28
	29	إسماعيل	Ishmael	22	Ismael ﷺ	28
	30	إسماعيل	Ishmael	22	Ismael	28
	31	إسماعيل	Ishmael	22	Ismael	28
	32				Ismael ﷺ	28
	33	إسماعيل	Ishmael	23	Ismael	29
	34	إسماعيل	Ishmael	23	Ismael ﷺ	29
	35	إسماعيلﷺ	Ishmael	23	Ø	
	36	إسماعيل	Ishmael	23	Ø	
	37	سارة	Sarah	21	Sarah	26
	38	سارة	Sarah	21	Sarah	26
	39	سارة	Sarah	21	Sarah	26
	40	هاجر	Hajar	21	Hagar	26
	41	هاجر	Hajar	21	Hagar	26
	42	هاجر	Hajar	21	Hagar	26
	43	أم إسماعيل	Ishmael's mother	21	Hagar	26
	44				Hagar	26
	45				Hagar	26
	46	إسحق	Isaac	22	Isaac ﷺ	27
	47	إسحق	Isaac	22	Isaac	27
	48	إسحق	Isaac	22	Isaac ﷺ	27
	49	إبراهيم عليه السلام	Abraham peace be upon him	55	Ibrahim	63

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
	50	مافوق إبراهيم إلى آدم عليهما السلام	what is above Abraham to Adam peace be upon them.	55	Beyond Ibrahim ﷺ back to Adam ﷺ	63
	51	محمد بن عبد الله بن عبد المطلب	Muhammad son of Abdu-Allah son of Abdul-Muttalib	55	Muhammad bin 'Abdullah bin 'Abdul-Muttalib	63
	52	إسماعيل بن إبراهيم عليهما السلام	Ishmael son of Abraham peace be upon them	55	Ismael son of Ibrahim ﷺ	63
	53	إبراهيم عليه السلام	Abraham peace be upon him	55	Ibrahim ﷺ	63
	54	نوح عليه السلام	Nooh peace be upon him	56	Noah	63
	55	إدريس عليه السلام	Idris peace be upon him	56	Prophet Idris	64
	56	شيث بن آدم ﷺ	Shith son Adam peace be upon him	56	Shith bin Adam	64
	57	أسرتِه ﷺ	his family Allah prayed on and saved him	56	Prophet Muhammad ﷺ	64
	58	إسماعيل	Ishmael	60	Ismael ﷺ	69

Table 7. 8 Examples of religious personages (proper names) in The Sealed Nectar

A general overview of both ST and TT reveals that the translator follows the ST author. However, opting for naturalness, he sometimes deletes the names to avoid repetition, as in examples 20, 35, and 36, or inserts them to maintain cohesion such as in 32, 44, and 45. With regard to translation procedures, explicitation is used here in two cases: (1) when the ST author uses pronouns (attached or implicit, as in example 15, 17, and 57) to refer to a personage, the translator prefers to explicitly state it (Prophet Muhammad), and (2) when the author uses the Kunyah[57] "أم إسماعيل "(the mother of Ishmael, example 43), the translator replaces it with the name (Hagar). In addition to explicitation, the translator switches from literal translation into transliteration (borrowing) and vice versa in an inconsistent manner. This can be seen in examples 2-13, 18, 19, 21-31, 33, 34 where the

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[57] See Section 7.2.1.1.

translator sometimes translates the names into their Latin origin (Abraham, Ishmael) and sometimes via transliteration (Ibrahim, Ismael), which is, needless to say, distracting. The translator also switches between borrowing and calque in translating the word "بن " (son of) which is used to connect personal names in Arabic. For example, it is borrowed (بن /ibn > bin) in examples 51 and 56, yet introduced as a loan-word in example 52 (بن > son of) with no apparent reason for the shift.

As far as the attitudinal meaning is concerned, the translator does not echo the ST writer's emotive language. On examining examples 1 and 16 in Table 7.8, one can find them congruent. As we saw in section 7.2.5, the ST expressions are involved and positively shaded (our sovereign Abraham, our sovereign Muhammad), whereas the TT's are less involved and neutrally shaded (Prophet Muhammad, Ibrahim, see example 8 in Section 7.2.5). So, the translator here is positioning himself away from the readers and the source text as well.

7.2.7.2 Generic nouns of religious personages

Generic nouns are less dominant than proper names in this sample of analysis. Table 7.9 below shows examples of generic nouns of religious personages in both ST and TT:

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Religious personages (generic nouns)	1	رسول الله ﷺ	messenger of Allah	17	Prophet Muhammad ﷺ	23
	2	رسول الله ﷺ	messenger of Allah	24	Allah's Prophet ﷺ	30
	3	النبى ﷺ	the Prophet, Allah prayed on him and saved	55	Prophet Muhammad ﷺ	63
	4	النبيﷺ	the prophet, Allah prayed on and saved him	59	the Prophet Muhammad ﷺ	67
	5	لنبيه	For his prophet	59	His Prophet ﷺ	67
	6	رسول الله ﷺ	The Prophet of Allah, Allah prayed on him and saved	60	Prophet Muhammad ﷺ	68

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Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
	7	الذبيح	the slaughtered	60	he was also the son the divination arrows pointed at to be slaughtered as a sacrifice at the Ka'bah.	68
	8	قيم هبل	Hubal's custodian	60	the guardian of their most beloved goddess, Hubal.	69
	9	الذبيحين	the slaughtered two	60	the slaughtered two	69
	10	النبي ﷺ	the prophet Allah prayed on him and saved	60	the Prophet ﷺ	69
	11	رسول الله ﷺ	messenger, Allah prayed on him and saved	61	Muhammad ﷺ	70
	12	رسول الله ﷺ	messenger, Allah prayed on him and saved	61	the Prophet	70

Table 7. 9 Examples of religious personages (generic nouns) in The Sealed Nectar

Close analysis of Table 7.9 indicates that the ST author alternates between "النبي" (the Prophet) in examples 3-5, 10 and "رسول الله" (Allah's messenger) in examples 1, 2, 6, 11, 12, yet the translator uses only "Prophet". Expressions such as "God's messenger" or "messenger of God" are normally used in English Christian discourse,[58] thus there is no point in avoiding them in the TT. In examples 7 and 9 the ST introduces the same noun in different forms: a) singular "الذبيح" (the slaughtered), and b) dual "الذبيحين" (the slaughtered two). These terms are used as a metonymy to show the obedience of the Prophet Muhammad's ancestors (His father Abdullah and their great-grandfather Ishmael). Metonymy is 'a figure of speech in which the name of an attribute is used in place of the entity itself' (Crystal, 2008, p.303). For instance, 'the city of fog' is used as a metonymy of 'London' and 'the ship of the desert' is a metonymy of 'the camel' (Abdul-Raof, 2001a, p.144). Both 'Abdullah and Ishmael, being so pious, submitted to their father's will to be offered as a sacrifice, i.e. to be slaughtered, but God saved them. Therefore, the term "الذبيح" (the slaughtered), be it singular or dual, has a judgment value [+propriety] in the ST textual and cultural context that cannot be conveyed in the TT. The

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[58] See BNC corpus: http://smlc09.leeds.ac.uk/itb/htdocs/Query.html#

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translator here used two different procedures in rendering it. Firstly, in example 7, he uses intratextual explicitation (TT: He was also the son the divination arrows pointed at to be slaughtered as a sacrifice at the Ka'bah). Secondly, he translated it literally as "the slaughtered two" leaving the TT reader to infer the correlation. A cross-reference would certainly enhance comprehension.

The eighth example is somehow different. It is a combination of a generic noun and a proper name (قيم هبل – Hubal's guardian, genitive case in Arabic). The translator borrows the proper name (هبل - Hubal), and translates the generic noun (قيم - guardian). He, using intratextual explicitation, inserts the expression "of their most beloved goddess" and makes it very explicit to the TT reader.

The last point to be discussed in this section, which appears in both categories of religious personage, is the use of courtesy expressions (see Section 6.2.3.1). In addition to introducing them as undefinable images in the TT, the translator uses them excessively with Abraham, Ishmael, Isaac, and Muhammad (26 instances in the ST vs. 38 in the TT), but not with Noah, Idris (Enoch[59]), Shith, nor Adam (omitted in examples 54-56 in Table 7.8). This different distribution of courtesy expressions may reflect different attitudes and values.

7.2.8 Religious sites

This category, for the purpose of this study, is added by us to Nida's classification of religious culture (Section 5.1.1) in order to differentiate between religious constructions and holy places which can be open areas. In other words, terms that refer to religious constructions are 'concrete inanimate non-human nouns' such as church, whereas terms that are used to refer to religious sites are 'abstract inanimate place nouns' such as the

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[59] He was the eldest son of Cain after whom the first city was named (Genesis 4:17) (Collins English Dictionary, 2015).

Holy City (Abdul-Raof, 2001a, pp.36-38). Table 7.10 below demonstrates examples of religious sites:

Religious culture	Ex. n.	ST	Gloss	P. n.	TT	Page n.
Religious sites	1	الحرم	the Haram [the Sacred place]	19	the Haram	25
	2	بيت الله المحرم	Allah's Sacred House	21	the Sacred House	26
	3	حرم الله	Allah's Sacred place	57	the vicinity of the Sacred House	65
	4	المزدلفة	AlMuzdalifah	58	Muzdalifah	67
	5	منى	Mina	58	Mina	67
	6	القبلة	the Qiblah [the direction of prayer]	59	Ø	

Table 7. 10 Examples of religious sites in The Sealed Nectar

From a translation perspective, the analysis of Table 7.10 shows that one example is totally deleted (6), one is literally translated with partial deletion (2), another is explicated (3), and three are borrowed (1, 4, 5).

The first three examples of Table 7.10 refer to the Holy City of Makkah; nevertheless each one is translated differently. The root repetition "حرم" (Sacred) in these examples is one of the ST cohesive devices which is lost in the translation. In the first example the word "الحرم" (the Sacred place), though introduced for the first time, is only transliterated in the TT. It seems to be useful at this early stage of narration to provide the TT reader with intratextual or paratextual explanation (Holt, 2004; Zabadi, 2007). An expression such as "the sacred boundaries of Makkah", or a definition of "Haram" in this context would set the reader's frame of analysis to properly grasp the holiness of this particular place. For example, Al-Khudrawi offers the following definition:

> The sacred boundary of Makkah within which certain acts are unlawful and are lawful elsewhere. It is not lawful to carry arms, or to fight within its limits. These limits are marked by pillars on all sides. (Al-Khudrawi, 2010, p.114)

As this is a bit long and might distract the reader's attention, it will be better to include such a definition in a footnote or a glossary list.

In example 2, the ST term is a compound noun[60] formed by adding the Sacred House to Allah. Aiming to reduce redundancy in the TT, the translator deletes the deity name and translates the rest of the expression literally. The third example shows the most intervention on the part of the translator to explain the word "حرم" (i.e. all the sacred area of Makkah):

ST: فقال: إنما يمضي إلى ملك أبيه، وإلى <u>حرم الله</u>

(gloss: then said: Indeed he is going to his father's estate, and to **Allah's Haram [sacred place]**)

TT: saying: "Your son is going to Makkah to restore his father's authority, and to live in **the vicinity of the Sacred House**."

Here the translator provides an explicative gloss (Table 7.1). However, this gloss does not particularly indicate the sacredness of this vicinity. Had the word Haram been explained in the first place, it would have been easier for the TT reader to understand why it is attractive to live in the vicinity of the Sacred House. Examples 4 and 5 are proper names of places which are successfully transliterated into English.

Similar to the second example of Table 7.7, the last example in Table 7.10 shows the unity and harmony of monotheistic religions. The ST author uses the metonymic term "القبلة" (the direction of prayer) to refer to the Holy City of Jerusalem. The metonymy evokes appreciation [+valuation]. Both ST writer and reader share the same background knowledge and value Jerusalem as the first direction of prayer in Islam. The direction of prayer was then transferred to Makkah by Allah's command in 2 A.H. (Al-Mubarakpuri, 2010, p.189). The ST author's positive shading of uniting all Abrahamic religious groups

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[60] Compound nouns in Arabic are formed by the use of genitive structure (غرفة نوم - bedroom) or noun-adjective pairs (الشرق الأوسط - the Middle East). (See Dickins, 2011/2012, p.141).

(Jews, Christians, and Muslims) in this narration smooths out the comparison between Jerusalem and Makkah and makes it sound like a statement of fact that hurts all believers:

ST: لأننا حين ننظر إلى بيت المقدس نرى أن المشركين من أعداء الله سيطروا على هذه القبلة مرتين، وأهلها مسلمون كما وقع لبختنصر سنة (٥٨٧ ق.م)، والرومان سنة (٧٠ م)، ولكن الكعبه لم يسيطر عليها النصارى ـ وهم المسلمون إذ ذاك ـ مع أن أهلها كانوا مشركين.

(gloss: because when **we** look at Jerusalem **we** see that Allah's enemies of polytheists occupied **this Qibla [direction of prayers, +valuation]** twice, **while its people are Muslims** like what happened to Bukhtanassar in 587 B.C. and the Romans in 70 C.E., **to the contrary, Al-Ka'bah** has not been occupied by Christians - the Muslims by then - though its people were polytheists.)

TT: **By contrast, Jerusalem had suffered the atrocities of Allah's enemies**. Here we can recall Bukhtanassar in B.C. 587 and the Romans in 70 C.E. the [sic] **Ka'bah, by Divine Grace**, never came under the hold of the Christians - the Muslims of that time - although Makkah was populated by polytheists.

The ST author is involving his readers who share the same ideology of brotherhood among believers (when we look at Jerusalem… this Qibla… while its people are Muslims… the Muslims by then). All these techniques show high emotively charged and unifying discourse (see Section 3.2 on religious discourse). The translator here, again, seems not to be aware of the significance of the ST author's choices. His manipulation of the TT discourse in deleting *this Qibla* when referring to *Jerusalem* and *while its people are Muslims* detaches Jerusalem from the readers, and strips it of its positive value. Additionally, by inserting *the Ka'bah, **by Divine Grace*** at the beginning of the second sentence, the translator juxtaposes Makkah with Jerusalem and makes the narration sound like a competition between two Holy Cities of different religions and different religious groups. This neutral shading of Jerusalem, again, may arouse a sentimental reaction from Jews and Christians who pay much respect to Jerusalem just like Muslims. Use of

alternative expressions that positively shade *Jerusalem* such as *the Holy City of Jerusalem*, and deleting *by Divine Grace* would better reflect the ST author's axiology.

7.2.9 Specialized religious activities

Prescribed rituals of a religion are considered as specialized religious activities. These activities, though sometimes existing in other religions, may drastically differ from one culture to the other. In regard to Arabic/English translation, Abdul-Raof studies cultural aspects in Qur'an translation and finds that ritual expressions fall into three categories:

1. Items that refer to 'shared rituals with similar connotations in both Christianity and Islam', such as اضحية = sacrifice.

2. Terms that are shared, yet with a different conceptual and cultural context, such as Hajj >< pilgrimage.

3. 'Delexicalized expressions' which form lexical voids in English, such as عمرة /umrah/ (Abdul-Raof, 2005, pp.166-68).

The first category can be directly translated into English, while the second and third, being mostly problematic, need strategic solutions to bridge the gap between the two lingua-cultures. Examples of specialized religious activities with their translations are demonstrated in Table 7.11:

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Specialized religious activity	1	بالحج	to the Hajj	22	to perform pilgrimage to it	28
	2	اعتمر	performed a short Hajj	57	performed 'Umrah	56
	3	يحجون الكعبة	they perform pilgrimage to the Ka'bah	58	made their pilgrimage to the Ka'bah	66
	4	حج العرب	the Arabs' Pilgrimage	58	Arab pilgrims	66

Table 7. 11 Examples of specialized religious activities in The Sealed Nectar

As shown in Table 7.11, the translator encounters two specialized religious activities, namely Hajj (examples 1, 3, and 4) and Umrah (example 2). Though they are similar to each other from the ST perspective, each activity is translated differently. As for the former, the translator renders the term into its equivalent "pilgrimage" without any further comments. Abdul-Raof (2005) stipulates the difference between Hajj and pilgrimage by stating:

> Another shared word with a different context in Arabic is haj (pilgrimage). Although the Arabic and English words both refer to a religious ritual, the SL and TL words convey different concepts of ritual and also refer to different places where these different rituals are performed; thus, the two expressions are referentially and pragmatically distinct in the two cultures. (ibid, p.167)

In his conclusion, to solve such a problem, Abdul-Raof recommends:

> To narrow the gap of cultural unfamiliarity, I suggest domestication of the SL expression and exegetical footnotes in order to bring the message home to the TL audience (ibid, p.172)

This would be the best option for terms of which entries in English monolingual dictionaries do not clearly show cultural differences, such as fasting. Yet for the word Hajj, it recently exists as a borrowing in English. In this case, in addition to what is said in section 7.2.5 about correlating Hajj to Abraham's tradition, the best alternative is to use it as it appears in English dictionaries, i.e. Hajj/ Haj.

In contrast to the word Hajj that is well known in English, the term "عمرة" /umrah/ only exists in specialized religious dictionaries. Netton defines it as:

> A minor pilgrimage to Mecca that does not count towards the fulfillment of the religious duty and may be made any time and requires less ceremonial. (Netton, 1997, p.92)

Thus it seems to be difficult to borrow the word عمرة /umrah/ without backing it up with intratextual or paratextual explicitation, or else paraphrasing it into a short Hajj, i.e. a 'lesser pilgrimage' (Al-Khudrawi, 2010, p.367).

7.2.10 Supernatural beings

Any referent that is extraordinary or beyond the laws of nature, such as God, angels, or ghosts, is a supernatural being. Table 7.12 shows examples of the supernatural beings in both ST and TT.

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Supernatural beings	1	الله	Allah	17	Ø	
	2	الله	Allah	17	Ø	
	3	الله	Allah	21	Allâh	26
	4	الله	Allah	21	Allâh	26
	5	الله	Allah	21	Ø	
	6	الله	Allah	21	Ø	
	7	الله	Allah	21	Allâh	26
	8	الله	Allah	22	Allâh	27
	9	الله	Allah	22	Allâh	28
	10	الله	Allah	22	Allâh	28
	11	الله	Allah	23	Allâh	28
	12	الله	Allah	24	Allâh	30
	13	الله	Allah	24	Allâh	30
	14	الله	Allah	58	Allâh	66
	15	الله	Allah	58	Ø	
	16	الله	Allah	58	Allâh	67
	17	طيرا أبابيل	Flocks of birds	58	birds in flight	67
	18	بحجارة من سجيل	with stones from baked clay	58	stones of baked clay	67
	19	وكانت الطير أمثال الخطاطيف والبلسان	And the birds were like the swallows and the starlings	58-59	These birds were very much like swallows and sparrows	67
	20	ثلاثة أحجار— أمثال الحمص	three stones – like chickpeas	59	three stones --- Ø	67
	21	الله	Allah	59	Ø	
	22	الله	Allah	59	Allâh	67
	23	الله	Allah	59	Allâh	68
	24	الله	Allah	59	Divine	68
	25	ربه	his God	60	Ø	

Table 7. 12 Examples of supernatural beings in The Sealed Nectar

The translation of the deity name *Allah* (examples 1-16, and 21-25) is tackled throughout the previous sections 7.2.1 - 7.2.9. Within all the examples, this name is either borrowed or deleted. The only problem in borrowing the word *Allah* is that it may be associated with what Nida has (1975, p.72) called 'an "alien" God' in the TT receptor's mind (see also Holt, 2004). In other words, *Allah* may mistakenly be recognized as a God who differs from the one who is mentioned in the Torah or the Bible. It is highly recommended here, especially as the term is used for the first time, to use one of the explicitation techniques in order to draw the readers' attention to the fact that *Allah* refers to the one true God in Christianity, or simply, the Creator. The only justifiable deletion of *Allah*, according to Dickins' criteria (Section 7.1.3), appears in Example 6 where it is easily inferred from the context (بواد غير ذي زرع عند بيت الله المحرم < to a plantless valley in Hijaz, by the Sacred House). Other examples of deleting *Allah/God,* are unjustifiable as they are either an important piece of information (حتى يرضى ربه < until his God was satisfied) that causes 'an intense gap between cultures' (Naudé, 2010, p.286), or shifts in the agent Abrahah < أما ابرهه فسلط الله عليه داء, Hagar gave birth to Ishmael (ورزقه الله من هاجر إسماعيل > had an infection) which distort the message, as we saw in sections 6.1.3.2, and 6.2.3.2 of Chapter 6. Such shifts should have been avoided to allow readers to directly access the ST and appreciate it.

Example 19 in Table 7.11 shows literal translation accompanied by another successful generalized compensation strategy via operating phonetic features in **swallows** and **sparrows**. Other examples (17, 18, 20) are comprehensively explained in section 7.2.1.

7.2.11 Terms of revelation

The Divine disclosure of God and His will to humans is known as revelation, whether that revelation was oral (Qur'an, Hadith), written (Torah, Bible), or just a dream. All terms of revelation in the ST are demonstrated in Table 7.13:

Religious culture	Ex. n.	ST	Gloss	P.n.	TT	P.n.
Terms of revelation	1	سفر التكوين	book of the creation	22	the Genesis	27
	2	القرآن	The Qur'an	22	The Noble Qur'ân	27
	3	للحديث	to the Hadith	23	Hadith	29
	4	أنه أمر فى المنام بحفر زمزم ووصف له موضعها	that he was commanded, in the sleep, to dig Zamzam and its position was described to him	58	Ábdul-Muttalib received an order in his dream to dig the Zamzam well in a particular place	66

Table 7. 13 Examples of terms of revelation in The Sealed Nectar

The first example is a literal translation (سفر التكوين > the Genesis), whereas the second and third are borrowed from the ST (see Section 7.2.2 for possible translation of Hadith). As mentioned before (Section 6.1.4), the addition of "Noble" here is a compensation strategy to raise the force of the translation as a whole.

The last example (n.4 in Table 7.13) is rendered via modulation and explicitation (ST: that he was commanded, in the sleep, *to dig **Zamzam** and its position was described to him* >< TT: Ábdul-Muttalib received an order in his dream *to dig **the Zamzam well** in a particular place*). The translation shows no loss and the message is successfully transmitted into the TT.

7.3 Conclusion

The purpose of this chapter was to highlight the translation strategies the translator opts for in rendering the religious culture, and whether or not these strategies fit into the general plan of overt translation. In all the 160 examples of culturemes in the analyzed

data, 71 items (44%) are borrowed. Although borrowing is a strong indication of an overt translation, this procedure was unsystematic throughout the TT. The inconsistency in opting for borrowing names of religious personages, which is a striking feature of the ST, in some cases and translating them in others, is distracting (Ishmael >< Ismael, son of >< bin, Abraham >< Ibrahim). The translator also combined borrowing with literal translation (the gate of the Ka'bah), or with explicitation (the Zamzam spring) in translating religious constructions, and both in religious personages (the guardian of their most beloved goddess, Hubal), but not in religious sites as in *the Haram*. Likewise, the similar religious activities *Hajj* and *Umrah* are differently rendered. Though the word *Hajj* is lexicalized in English dictionaries, it is literally translated as pilgrimage, whereas *Umrah* is borrowed without explanation (performed 'Umrah').

Similarly, literal translation is widely applied to religious culture (31.5%), which highlights the fact that Islam and Christianity share the same tradition (Holt, 2004). Words such as *the Genesis, the Divine Wisdom, Prophet, Jerusalem* can be directly transferred into the TL; even so, the translator needs to pay attention to the nuances of meaning in certain terms such as Hajj >< pilgrimage (Abdul-Raof, 2005).

Only intratextual explicitation (Table 7.1) is used throughout the translation. This is a conscious strategy, as the translator states:

> [T]here are some personal touches, and some personal meanings that I wanted to highlight. Because I am afraid that my reader may not understand me, so I added something from myself to make myself more understood. (Translator's interview, Appendix B)

Although explicitation solves the problem of structural ambiguity as in *others said that his death was two or more months after **the Prophet's birth***, it may pose a problem of evoking a negative reaction from TT readers if unnecessarily applied (believers > Christians).

Most importantly, deletion in this TT causes significant shifts in the interpersonal meaning and reflects an authorial stance that differs from the ST's. Although culturemes are part of the field, i.e. ideational meaning, they are highly *sensitive terms* and 'most susceptible to value manipulation' (Munday, 2012a, p.41). This is evident in the translator's neutral shading and [-engagement] discourse in comparison with the ST author's positive shading and [+engagement], as in ***our sovereign** Abraham, **our sovereign** Muhammad > Ibrahim, the Prophet Muhammad*, and in *when **we** look at Jerusalem **we** see that Allah's enemies of polytheists occupied **this Qibla** twice, **while its people are Muslims** > By contrast, Jerusalem had suffered the atrocities of Allah's enemies*. Such shifts and neutral shading are probably a result of adopting TL norms in introducing academic English discourse; however, there is always 'the possibility that they will affect the reception of the text' (ibid).

Other procedures of oblique translation strategy, such as transposition, modulation and generalization, are limited, while adaptation is never used.

In conclusion, the TT is clearly overtly translated with various instances of compensation. Had the translator avoided both overt errors (*Al-Hijr > the shade of the Ka'bah*) and also any unsystematic borrowing along with unjustifiable deletion, the TT would have been an adequate overt translation. In other words, it could have achieved a secondary level function that gives the reader a direct access to the original and co-activates the ST/TT discourse worlds.

Chapter Eight

Conclusions and Recommendations

Today the necessity to understand how other cultures work in order to live peacefully together makes

[religious texts] required reading and their sympathetic translation crucial

(Long, 2005, p.2)

8.0 Introduction

As 'most common cultural clashes do not take place on the map but in the street' (Rooke, 2004, p.46), this study, hopefully, is a small step towards bridging the gap between two drastically different cultures, namely Western vs. Islamic, and providing room for mutual understanding. It is an applied study that has analyzed and criticized the translation of the biography of the prominent Islamic figure, the Prophet Muhammad, from Arabic into English under the title *The Sealed Nectar*. It is also a descriptive product-oriented study in that it compares the ST with the TT in order to unearth the translation norms. Chapter 1 introduced the motivation, objectives, research questions and methodology along with the context of culture for both ST and TT. Key notions in translation studies and cultural approaches were then discussed in Chapter 2. Chapter 3 reviewed the literature of translating religious texts, Islamic discourse and biographies in order to uncover obstacles to rendering these genres. The review was also extended to Chapter 4, in which different translation quality assessment models were investigated. More attention was paid to House's model since it is based on SFL, which relates texts to their cultural contexts. In Chapter 5, House's model was revisited to suggest modifications, followed by an application of the proposed model on two excerpts from *The Sealed Nectar* in Chapter 6. Chapter 7 shed light on the translation of the most *sensitive* feature of the ST, namely, religious culture. This final chapter, Chapter 8, is a summary of the findings via answering

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the research questions in the following section, stating limitations, suggesting research topics for the future and providing recommendations in 8.2, 8.3 and 8.4, respectively.

8.1 Findings

The study will now answer the research questions posed in Chapter 1 as follows:

As for the first question (*To what extent is House's (1997) TQAM successful in assessing an overt translation of a culturally loaded text? What modifications are required?),* the sample analysis in Section 4.2.6 highlighted the fact that culturally loaded texts are strongly marked on the ideational and interpersonal dimensions. House's model, working on one level of register analysis, analyzes the ideational, interpersonal and textual meanings of a text through examining lexico-grammatical realizations in field, tenor and mode of discourse. Nevertheless, in a culture-bound text the model did not show how the meaning of culture-specific items, i.e. *culturemes*, unfolds throughout the field of discourse; and how the author encapsulates feelings and values in such features as realized in tenor. Hence the study moved from the macro- into the micro-level of register analysis. It suggested a consilience of Nord's culturemes, Nida's cultural features, Dickins et al.'s compensation strategies, Katan's levels of cultures and Martin and White's appraisal theory to develop House's TQAM (Chapter 5). Categories of culturemes are modified and reclassified to incorporate features of discourse then affiliated to the field (Section 5.1.1). Appraisal theory is employed to explore author's evaluation within tenor (Section 5.1.2). Moreover, overt translation, in House's classification, aims at activating two discourse worlds in the TT. This entails that the ST should shine through its TT. So stylistic and rhetorical shifts between SL and TL (Arabic vs. English) were tackled in Section 5.1.3 and examined within mode. In addition, compensation strategy (Section 5.2.1), missing in House's model, is added to the internal processes of assessment to uncover creative solutions introduced by the translator to

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balance gain and loss while dealing with such sensitive texts. The study also made use of the notions of discourse world and frames of discourse in defining and assessing overt translation (Section 5.2). They were implemented in Chapters 6 and 7 to assess whether or not it was necessary for the translator to intervene on the basis of the ideological background of discourse. Thus the proposed model, via highlighting the correlation between levels of culture and discourse variables (Table 5.1 and 8.1 below), complements House's framework of translation quality assessment.

The second question was: *Upon applying the modified model to The Sealed Nectar, what mismatches (covertly erroneous errors) are there in the register variables between the ST and TT profiles?* The detailed analysis of ST and TT profiles in Chapter 6 revealed mismatches on all the three variables of register that were altogether discussed in section 6.3. Notably, on field, while translating culturemes, imprecise lexis was chosen, names of religious personages were inconsistently translated, and courtesy expressions were inter-semiotically rendered. Furthermore, overt errors (see the third question below) alter the content of such sensitive text. On tenor, one third of evaluation is lost in the TT. The invoked attitude was subject to a large number of shifts. Different cases of intertextuality and metaphorical expressions could have been compensated for. Such a kind of loss inevitably blurs the interpersonal meaning in the TT. On mode, the complex nature - written to be read as if heard - could not be heard in the TT. The cumulative shifts in [+dialogic] oral features (loose formulations, deixis, coordination and parenthetical structure), the more abstract and less redundant discourse of the TT has muted the ST author's voice and less involved the readers, i.e. the translation did not co-activate the ST/TT discourse worlds (Section 4.2.4). The result is a formal academic English discourse.

The third question was: *What mismatches are there of denotative meanings or a violation of TL system (overtly erroneous errors) in the ST and TT profiles?* Various overt errors in the TT were labeled in sections 6.1.5 and 6.2.5. Under the category of mismatches of the denotative meanings, there were many instances of omissions and substitutions. A great deal of information, which sometimes is vital to the frame of discourse, was deleted from the TT. The two types of substitutions, wrong selections and wrong combinations of elements, were detected. This could be construed as lack of acquaintance with religious discourse (see Introduction and Translator's interview, Appendix B). Only one error of dubious acceptability was identified under the category of breaches of the language system. As suggested before, it seems to be overlooked by the translator. Drawing on the data analysis in Chapter 6, one more category, namely mistransliteration (Section 6.1.5.2), is added to this model to keep count of errors in mistransliterating names. It is worth noting here that overt errors (mismatches in denotative meanings or violations of the TL system) are more serious than covert errors (mismatches in register variables) as they distort the message of the religious text and affect the receptors.

The fourth question was: *What patterns of translation procedures did the translator adopt while translating religious terms and culture? How far did these contribute to a successful overt translation?* Chapter 7 comprehensively defined categories of the religious culture, preferably sensitive terms, and discussed all translation procedures applied to them. As we saw in section 7.3, borrowing, which is the first and foremost source -oriented one, was the prevailing procedure adopted for rendering religious culture; however, it was unsystematic. The next most employed procedure was literal translation, which is an indication of some similarities between Islamic and Christian religious culture, or in other words, between Islam and other Abrahamic religions. This is evident in the similar names of religious personages (Abraham, Sara,

Ishmael), names of cities (Ur of the Chaldees, the valley of Baca, Jerusalem), religious activities (pilgrimage, sacrifice), to name but a few. The translator also opted for intratextual explicitation and never used paratextual. Besides solving structural ambiguity, explicitation in such a sensitive text is indeed 'a procedure that carries some risk' (Munday, 2012a, p.151) as it may invoke undesired attitudes in the TT receivers (believers > Christians).

Similarly, omissions are threatening in culture-bound texts. The assessment showed that deletion in this text causes either significant shifts in the attitudinal meaning or a lack of the information needed for the frame of discourse analysis. This certainly affects the narrative point of view (Munday, 2008b, p.32), and indicates the translator's neutrally shaded discourse in narrating religious events (7.2.5, 7.2.8). On that account, in addition to the fact that in overt translation the ST is to be intact (House, 1997; 2015; 2016; Bittner, 2014), omission is not recommended for overt translation. Nonetheless, explicitation and omission mark the translator's intervention that 'will often depend on consumers and their needs' (Hatim and Mason, 1997, p.90). So, only on the basis of the relevance of information to the ST/TT discourse worlds and frames of discourse analysis, these two procedures are to be applied.

More manipulative procedures of oblique translation were restricted in this TT, and adaptation was not implemented. However, within these two extracts, one overt error in rendering religious construction is found (Al-Hijr > the shade of the Ka'bah).

The last question of the study was: *What does the modified model reveal about translation practice, and what progress does it offer to translation quality assessment?* Although *The Sealed Nectar* has vigorous and positive online reviews from its audience (see Introduction), the assessment (Chapters 6 and 7) indicates that it suffers distortions in both ideational and interpersonal meanings due to unsystematic borrowing, deletion and overt errors. Such problems do not match the aim of the publisher in producing a

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revised text (SN2) which is 'simple and easy' (Publisher's interview, Appendix A). Additionally, the application of a cultural filter that adopts TL norms introduces neutrally shaded and [-engagement] discourse. This hinders the overt translation from achieving a second level function that provides a direct access to the ST and co-activates the ST/TT discourse worlds; hence, such a cultural filter should have been avoided.

It is worth noting here that the publisher (Mujahid, 2014, personal communication) is aware of a more recent edition of the ST by Dar El-Wafaa (Al-Mubarakpuri, 1999/2010; see Section 1.6), which includes explanations of some archaic terms and additional facts in footnotes. Or in other words, the Dar El-Wafaa edition offers readers what Jakobson (1959/2004) calls intralingual translation. Providing translators with a copy of this edition could have been of great help. However, with regard to ensuring the quality of professional translation (see Drugan, 2013; and Section 4.1), this translation shows a failure or deficit in the project management processes, in addition to the fact that the translator has not been given a skopos or trained to tackle such kinds of text (see interviews in Appendices A and B).

As far as the progress in translation assessment is concerned, the model is a small contribution to the field of quality assessment models. However, the launch of this model along with House's (2015) latest model within months of each other offers researchers and specialists a platform for new investigations. As discussed in section 5.3, both models have the same scheme for analysis, i.e. both analyze register variables, yet the focus of assessment in each variable differs in accordance with the type of translation (covert vs. overt) and the function of the TT (primary level function vs. secondary level function; see Table 5.3). So, in order to assess an **overt translation** of a *culturally loaded text*, the model in this study has proposed improvement to House's (1997) model that can be summarized again in Table 8.1 (see Table 5.1):

Levels of culture	Technical	Formal	Informal
Language metafunctions	Ideational	Textual	Interpersonal
Register	Field	Mode	Tenor
Subject of assessment	Culturemes	Stylistic and rhetorical shifts	Evaluation of value-rich items

Table 8. 1 Manifestations of culture in relation to translation assessment

Table 8.1 shows how the enhanced model has moved to a micro-level analysis and expands all the three variables of register (see Section 5.1). It includes culturemes within field, evaluation of value-rich items in tenor, and stylistic shifts within mode (Section 5.2). It also keeps the textual analysis in all variables to ensure the co-activation of ST/TT discourse worlds. By concentrating on overt translation, the model complements House's theory of translation quality assessment.

But despite that, this model and House's (2015) revised model are tested on a relatively small corpus, and they therefore need further investigations. Reflections on the two models may help towards a better understanding of the phenomenon of translation and translation assessment.

8.2 Limitations

The study also is confined to a detailed investigation of two extracts from the book *The Sealed Nectar* in comparison to its Arabic original. The text is a historical recount of the Prophet Muhammad's life, i.e. a religious text. Other religious texts, biographies or historical documentations may pose different problems and/or entail other modifications to the model.

Another limitation is that Hallidayan SFL and appraisal theory, which was developed to analyze the English language (see Baker, 1992/2006 for criticism of Halliday's thematic structure), is employed to analyze both English and Arabic. As explained in section 5.1.2, Munday (2012a) successfully uses this approach to analyze

translations between various language pairs and of different genres. However, many researchers (Munday, 2012a; Martin and White, 2005; Coffin, 2002)) highlight the fact that, in appraisal theory, judgement and appreciation are culturally and/or individually determined (e.g. a certain kind of food can be +appreciation in culture A, -appreciation in culture B). This could pose problems when the translation aims at a primary function, i.e. covert translation, yet in overt translation the function is to give readers an access to the original. Hence, values of the ST need to be represented in the TT. In fact, what seems critical in translation assessment is that at some points of the text, there will be neither negative nor positive evaluation, but rather the discourse, from a different viewpoint, is neutrally shaded. Therefore, the study has employed Simpson's (2004/2007) stylistic analysis to describe such cases and, hence, fills the gap (Section 7.2.5, p. 319).

As for thematic structure, section 5.1.3 shows how Dickins et al. (2002) adopt the Hallidayan thematic structure of given-new and adjust it to Arabic (for details see Dickins, 2011/2012; 2015). Bearing in mind the direction of translation (Arabic > English), Dickins' approach works well on the data analyzed in this study (6.1.1.1, 6.2.1.1).

8.3 Importance of the study

The most significant and original contribution of this study is that it develops House's model to assess *overt translation* (Section 5.2). It, thus, complements House's framework of translation quality assessment and introduces a replicable model for the advancement of applied translation studies. Applicable to assess Arabic/English overt translation (see Chapter 6), the proposed model may be further used to assess other pairs of languages. It can also be tested on more culture-bound texts: auto/biographies (auto/biographies of kings, poets, etc.), historical documents, religious texts, and other genres that elicit overt translation.

As noted by Lejeune (2009), there are few studies on biographies and life writing, and few on translating them. The study does contribute to this limited scope and recommends other researchers to use different models for TQA and to determine their viability for this genre.

Similarly, the study notably contributes to religious translation, especially translating Islamic religious discourse, via identifying categories of *sensitive terms,* i.e. religious culture, with illustrative examples from a real text (Chapter 7). Hence it provides translators and translation scholars with a ready-made tool to be used.

As appears in the course of this study, the shared tradition between Islam and Christianity (Holt, 2004) could probably solve the problem of addressing the controversial issue of intertextuality. Interesting research topics can be deduced. Although there are dictionaries of Islamic terms, a dictionary - most efficiently an electronic one which compares similar concepts and explains nuances - will be of great help for novice translators and students/trainees (Siu, 2008; Halahla, 2010). In contrast to Islamic term dictionaries, there is no Arabic-English dictionary of Arabic idiomatic expressions, though 'there are some similarities between idioms in the two languages' (Alqahtani, 2014, p.245).

As revealed by the analysis (7.3), only intratextual explicitation was used. The study would recommend using paratextual explicitation procedures such as glossary, footnotes or chapter-end notes. This could help in reducing the length of the TT and maximizing comprehension (Mawdudi, 2006; Al-Azzam, 2005; Hatim and Mason, 1990).

Likewise, teachers and trainers can use the developed model to help students/trainees to move to a micro-level of register analysis and highlight its salient features, especially *sensitive* texts. This might help students/trainees to refrain from

subjective intervention into the TT. Assessors/critics as well as teachers/trainers could make use of the model to assess students/trainees/translators' overt translation.

Last, but not least, the current study answers Chesterman's (2005) and Munday's (2012b, p.295) call for 'consilience' in translation studies. It brings together cultural approaches with text analysis theories to develop a translation quality assessment model (Chapter 5). In agreement with these scholars, the study 'question[s] the **simplistic linguistics-cultural studies divide** that has for some time marred the discipline by creating frictions and oppositions' (ibid, 297, bold in original). It also fulfills the urgent need, stressed by Long (2005), in the current conflict-ridden era to investigate religious text translation (Chapters 6 and 7) that we described in the motivation behind this study (Section 1.1).

8.4 Recommendations

Drawing on the above findings and limitations, the study proposes future research topics on the following points:

Firstly, it is recommended to investigate, as opposed to the case of this study, the validity of the given-new thematic structure when translating from English into Arabic (5.1.3). This can add implications to the current proposed model in particular and to translation assessment in general.

Secondly, there is a need to conduct more research on the obligatory reversed structure of equative sentences in Arabic (see linguistic culture in Section 7.2.1.1), and whether such a structure could form a new category in Dickins's (2011/2012; 2015) classification of emphatic thematic structure in Arabic.

Thirdly, analysis shows the translator's omission/manipulation of Arabic originative sentences (6.2.3.1). This may indicate a difficulty of translating originative sentences.

Therefore, more assessments need to be carried out on translation procedures and/or compensation strategies that are used to render Arabic originative sentences.

Fourthly, Arabic uses a structural formula of restriction to counter readers' expectations (see engagement in Section 7.2.1.2). It will be useful to explore other formulas of restriction, rhetorical expressions and/or grammatical structures that have a similar function in Arabic and, hence, involve evaluation.

Finally, more translations of religious texts remain to be analyzed in order to investigate whether the neutrally shaded discourse is a trend in translating religious texts from Arabic into English, or whether it results from the translator's attempt to adopt TL norms in producing an academic English discourse (Chapter 7), or else is an indicator of the translator's axiology. Above all, the translation of Islamic religious discourse stands in need of further research.

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Appendices A-F

Appendix A

Publisher's Interview (See the CD)

Appendix B

Translator's Interview (See the CD)

Appendix C

Extract 1: موقع العرب وأقوامها **(See the CD)**

Appendix D

Extract 2: نسب النبي (صلى الله عليه وسلم) وأسرته **(See the CD)**

Appendix E

Darussalam Transliteration System

Appendix F

Appendix F 1: *Five Minutes' Peace* (House, 1977, pp.176-9) **(See the CD)**

Appendix F 2: Publisher's Permission **(See the CD)**