

# **The Translation of Intertextual Expressions in Political Articles**

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Ph.D. Thesis

2008

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## Acknowledgements

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I am very grateful to my supervisor Professor Myriam Salama-Carr for all the time, effort and support she offered to me, in addition to her assistance with the references which were useful to the study but hard to find around.

I am also thankful to my local supervisor Professor Abdullah Shunnaq, who helped me with the research in Jordan, and was extremely generous to me whenever I came to see him in his city, Irbid.

I should not forget how indebted I am to my parents, who have always taught and encouraged me to be a distinguished person as well as gave me unconditional love.

My deep appreciation goes to my brothers and sisters, who have been a source of support, and whose own dreams of studying the PhD have, unfortunately, not come true, but have been one of my inspirations to make it happen.

Last, but not least, without the long patience of my dear wife, it would have been very difficult for me to succeed in my life, in general, and my academic life, in particular. I owe her too much.

Thank you Allah for blessing me with these great people.

## Abstract

### **The Translation of Intertextual Expressions in Political Articles**

The study discusses the translation of intertextual expressions in political articles, aiming at understanding the role of intertextuality within the cultural, ideological and individual circles.

Critical discourse analysis shows clearly how indispensable intertextuality is to political discourse in particular as a major ideological tool, especially in the information age when the media employ numerous forms of intertextuality to reinforce their message in terms of legitimisation or delegitimisation. Political newspaper comments tend to belong to the argumentative or vocative (appellative) type of texts, which are intended to achieve a maximum impact on the receiver.

In an attempt to relay intertextual expressions across languages, a culture-specific problem is mainly found since different aspects of intertextuality are likely to arise in social, historical, religious and literary terms which form the unique background of each culture. It is suggested that a three-stage process underpins the successful translation of intertextual expressions. First, an intertextual expression needs to be identified; second, its 'host of associations' have to be fully comprehended; thirdly, the appropriate type of equivalence is to be chosen to 'reflect the same ideological force' of the original expression. This is often achieved by means of functional equivalence, which provides corresponding target language culture expressions that are expected to 'invoke the same effect' of those of the source language culture.



## Transliteration System of the Arabic Alphabet<sup>1</sup>

### Consonants

ء	' (except when initial)	ز	z	ق	K
ب	b	س	s	ك	k
ت	t	ش	<u>sh</u>	ل	l
ث	<u>th</u>	ص	S	م	m
ج	<u>dj</u>	ض	D	ن	n
ح	H	ط	T	ه	h
خ	<u>kh</u>	ظ	Z	و	w
د	d	ع	'	ي	y
ذ	<u>dh</u>	غ	<u>gh</u>		
ر	r	ف	f		

### Long vowels

أى	ā
و	ū
ي	ī

### Short vowels

.	a
·	u
˘	i

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<sup>1</sup> Adapted from that used in the Encyclopaedia of Islam.

This transcription does not apply to the newspaper titles as the spellings are taken from their own websites.

## Introduction

Translation is a major means of communication between different peoples of the world, through which societies can learn about, and thus have a better understanding of, other cultures, no matter how remote they are from each other. However, in some extreme cases of remoteness, translation might become a very hard task to the extent that some scholars have talked about the *untranslatability* of culture-specific terms and expressions, despite all the efforts exerted by the translators to learn about the cultures of the languages they are dealing with, so that the gap can be bridged as adequately as possible.

One of the main aspects of culture is politics, in which culture is mixed with ideologies and interests. This might be seen in world politics today, where a number of conflicts are taking place under right or wrong names, such as East vs. West; Islam vs. non-Islam; US vs. terror; etc., adding to the dilemma of the translator of political texts in various respects, especially the position they need to take to enable them to make the right decisions.

The study investigates the various facets of political discourse, which tends to be part of a conflict between people assigning themselves 'greater authority' or power (Bolivar 1992: 159). Language is believed to be an integral element in the practice of government, for any political action is accompanied, influenced, justified, criticised by language (Schäffner 1997a: 1). Political discourse adopts a major strategy of legitimation and delegitimation or positive self-presentation and negative other-presentation (Chilton and Schäffner 1997: 23-6), experiencing the world through a trilogy of the dimensions of *space*, *time* and *modality* in which every Other is placed according to their degree of closeness to the Self (Chilton 2004). Diverse text-types

and genres belong to political discourse, including the argumentative, vocative form of articles written by non-politicians – the concern of the present research.

The study explores the relationship between language and politics through the framework of critical discourse analysis, which studies language as a social entity.

The adopted theoretical approach is that of *society and power* developed by Norman Fairclough in his many contributions (mainly 1989, 1992, 1995a, 2003), bearing in mind the *moral* aim of critical discourse analysis in taking the side of the oppressed or dominated to uncover the ways discourse is manipulated by those who have the power to achieve their goals (van Dijk 1986: 4; Fairclough and Wodak 1997: 259). Texts have ‘causal effects’ on people’s attitudes and behaviours (Fairclough 2003: 8), as can be seen in the language of *Newspeak of Nineteen Eighty-Four* by George Orwell.

Thus, what political discourse attempts to achieve is *common sense* that serves the goals of one’s own group by gradually influencing the public to feel that their own ideological type of discourse is the ‘natural’ way of thinking (Fairclough 1989: 90).

This would enhance the polarised image in the ideological square of the political conflict between Us and Them (van Dijk 1998: 69), leaving little space, if any, for any neutral ground.

This conflict of discourses finds an open area in the media to take place, for their pervasive role has surpassed the effect of all other institutions like the church and school (Dijk 1998: 187-8). One of the reasons for the cumulative effect of the media is the variety of tools employed by ideologies to convey their messages, among which is intertextuality.

The main hypothesis of the present study is that intertextuality is a major player in discourse, in general, and political discourse, in particular, which most probably

cannot be comprehended, let alone translated, in a separate manner from the surrounding cultural, ideological and individual aspects.

From the perspective of text-linguistics, intertextuality is one of the seven standards of textuality to maintain the unity of text by establishing relationships between the current text and any other previous texts. De Beaugrande and Dressler (1981) and de Beaugrande (1980) explain how the production and reception of texts is dependent on the interaction taking place in the reader's mind between such texts. On the other hand, from the point of view of semiotics, intertextuality should not be thought of as an option for the reader, but as an '*obligatory* operation of the mind which necessarily complements the receivers' experience of textuality' (Riffaterre 1984: 142).

Therefore, the media, as a major producer of discourse with an ideological agenda, cannot succeed without the manipulation of intertextuality, for they realise that they are only, like any author, 'a member of a team, and a participant in a community of discourse that creates its own collective meaning' (Porter 1986: 35). That is, they cannot isolate themselves from the *history* and *society* in which they are situated, as Bakhtin suggests (Kristeva 1980: 65). In order to secure the type of understanding that serves its goals, a media institution seeks to establish a common intertextual background where all the *voices* (like experts and professional politicians) and *comparisons* (to other events or people) assist in the persuasive target of the institution (Fairclough 1989: 152, 185; Achugar 2004: 311). Images, advertisements, music, movies, in addition to other genres of media arouse different forms of intertextual links.

To interpret intertextual relations, the receiver uses their socio-cultural background, their ideological affiliation as well as their individual *mediation*, which refers to the 'extent to which one feeds their own beliefs into a communicative situation' (de

Beaugrande and Dressler 1981: 182). One's interpretation is likely to vary in both quantity and quality according to one's level of knowledge. The higher the level, the more interaction, productivity and dynamism there will be in the processing of the current text with other texts (Kristeva 1980: 36; Allen 2000: 1).

Furthermore, intertextuality is not only related to the written form or literary aspect of texts, but to every walk of life. It is found in 'the *languages* of cinema, painting, music, architecture, photography and in virtually all cultural and artistic productions' (Allen 2000:174). No person can start from zero to contribute to this world in any field; they will have to build on what already exists in order to achieve any advancement for humanity. It is thanks to intertextuality that creativity arises by means of establishing new relations, initiating different perspectives towards traditional issues, or exploring new experiences in old subjects.

The complexity of intertextuality is multiplied when transferred from one language to another, as even within the same language 'text receivers must travel the whole distance from the *ideologically neutral* denotation of language (i.e. usage) to the volume of *signification* which underlies use' (Hatim and Mason 1990: 120), let alone across languages (and cultures). It is thought to be a 'culture-bound translation problem' (Almazan Garcia 2002: 27-8), requiring three different stages to arrive at an adequate type of rendition. First, a translator needs to *identify* the intertextual expression – which may be a difficult thing to do for those who do not have 'exceptional backgrounds' (Leppihalme 1997: 179). Second, they need to *interpret* it correctly along with its associations. Third, to *translate* it into a corresponding expression, various types of equivalence (mainly *formal*, *ideational* and *functional*) may be suggested for different contexts and different audiences. The degree of closeness between the source and target cultures would play another major role in

deciding the type of equivalence and the translation strategy in dealing with intertextual expressions.

In order to investigate the complexity of the translation of intertextual expressions in political articles, the study will discuss the connection between the various features of political discourse and the translation issues related to culture, ideology and equivalence. It will also examine the implications of intertextuality from the point of view of different disciplines, such as semiotics, text linguistics and translation. It is divided into five chapters, most of which consist of a number of sections each addressing one aspect of the chapter topic.

Chapter One consists of three sections, discussing political discourse and the means of understanding its complications. The first section studies political discourse in terms of text types, levels, general features and tools. The second section addresses the notion of critical discourse analysis as a framework for the investigation of political language, with its emancipatory aim of deciphering relations of power through various analytical methods. The third section relates political discourse and critical discourse analysis to ideology, with its general explicit and implicit tendencies and tools.

Chapter Two consists of four sections, looking into the underlying translational issues related to political discourse. Firstly, the first section addresses the question of culture in translation, exploring its nature and reflecting on ways of bridging the gaps between cultures, mainly between English and Arabic. The second section narrows down the scope of focus to ideology. The group way of thinking and acting is part of the bigger circle of society, both of which inevitably contribute to shaping the author's as well as the translator's individual background. The third section investigates the significance of the relationship between translation and politics and

some of the difficulties in translating political texts. The fourth section attempts to find out solutions for these problems by means of types of equivalence. In spite of the problematic nature of this concept, equivalence may offer a kind of choice for the translator while dealing with culture-specific items.

Chapter Three consists of two sections on intertextuality: one looks into English studies and the other into Arabic studies. The first section addresses the concept of intertextuality from the perspectives of semiotics, literary criticism and text linguistics. It is seen as an inescapable feature of text, which cannot be produced without its background of history and society, but which, at the same time, has its own manifestations in our modern times. The second section explores the nature of intertextuality from semiotic as well as literary points of view, often historically connected with plagiarism in poetry in one of its numerous forms of rhetoric.

Chapter Four elaborates on the translational approach to the concept of intertextuality. In order to achieve a successful, effective rendition of intertextual expressions, it is believed that three thought processes will be required, namely: identification, interpretation and translation. The level of the translator's cultural awareness of both the source and target language cultures is of paramount importance in this regard.

Chapter Five presents the analysis of the data collected from the five most widely read Arabic Jordanian newspapers. Fifty-eight intertextual expressions were translated into English through the three chosen types of equivalence (*formal, ideational and functional*), which were refereed by an American professional translator, and then given to two groups of students. The test of the first group was intended to check their awareness of the intertextuality of the expressions while the second was to explore how to relay them in translation into English. In this chapter, the expressions are discussed in terms of the type of intertextuality they represent; the purposes they are

intended to serve; the numbers of students who could identify them and tell about their origins in the Arabic questionnaire; the numbers of students using each type of equivalence; and the numbers of students who achieved different degrees of translation adequacy in the English translation questionnaire.

At the end, conclusions are drawn on the applications of intertextuality and the translator's choices to deal with intertextual expressions, along with some further research and a number of recommendations thought to be useful to improve the end product of translation.



# Chapter One

## Political Discourse

### Introduction

The language of politics is not always the same, for it covers a number of text types and genres as well as varies in function and structure from one situation to another, which will be seen again in Section 2.3. However, it seems to be involved, in most cases, in a conflict of ideologies and interests.

This chapter consists of three sections. Section 1.1 investigates the nature of political discourse and the special relationship between language and politics. The strategic functions, text forms, general orientations as well as tools distinguishing political language are considered in detail. Section 1.2 looks into the contributions of critical discourse analysis as a framework for the study of political texts. The outlook of language as a social entity is the basis of critical discourse analysis, aimed at uncovering the reality of ideology, power and hegemony by means of different methods proposed by different scholars. Section 1.3 assigns special importance to ideology, for it seems to underlie all discourses, especially that of politics. In society, such discourses are intended to be publicised to achieve the maximum ideological influence, in which the media plays a major role, relying on a number of general strategies and employing a number of tools expected to serve different discourses, especially of those who have the power.

## 1.1 Political Discourse Analysis

Power: the elite who [have] the clout to make *their* choices about what [are] good and bad forms of a particular language into language standards. (John Joseph 2006)

Politics is one of the most interesting areas in critical discourse analysis. This may be the result of the nature of politics itself, in which there are no definite rules to govern the practices of the people engaged in this field. Although politicians tend to assert that they have a foundation of principles to control their actions, others may argue that this does not seem to be always the case. Thus, the role of ideology – which will be discussed in detail in Section 2.2 – is found to be an integral part of political discourse. Political discourse is described by Bolivar (1992: 159-161) as “that related to any political activities of a human group”, whether governments or parties. In other words, it has to do with the “interaction that takes place between persons who actually have or assign themselves greater authority.” Conflict is said to be the rule in such a kind of discourse. Bolivar also draws attention to the element of evaluation often embedded in a way or another in people’s communication, to refer to their attitudes and feelings while they transmit information.

As mentioned above by Joseph, it is political discourse in particular that is mainly about power, to the extent that even in scholarly writing the concepts of politics and power have been used as synonyms (Kramarae 1984: 11). This is to assume the political nature of conflict and absence of consensus, with language playing a major role in the relation between action [i.e. deeds] and structure [i.e. words]. Political discourse, in other words, “focuses on the ideological meaning of text” (Seidel 1985: 44).

### 1.1.1 Politics and Language

The relationship between politics and language is more complex. As stated by Schäffner, who is interested in political discourse and its translation, “any political action is prepared, accompanied, controlled and influenced by language”, and many other verbs can describe it, such as “guided, explained, justified, evaluated, criticised” (1997a: 1). However, “the broader societal and political framework in which such discourse is embedded” (Ibid) should not be ignored in any linguistic analysis.

In his analysis of one of the major players in the political life of the United Kingdom, Fairclough (2000) exerts special effort in his book *New Labour, New language*. He starts by citing a statement by Tony Blair about the Third Way that sounds very interesting for the present study:

Ideas need labels if they are to become popular and widely understood. The “Third Way” is to my mind the best label for the new politics which the progressive centre-left is forging in Britain and beyond. (Ibid: 4)

It seems that the politicians who belong to the New Labour have got the message and have been using these labels constantly in “speeches, newspaper articles, books and pamphlets, official documents, etc”, such as ‘enterprise’, ‘flexibility’, ‘welfare-to-work’, ‘social exclusion or inclusion’, ‘participation’, and ‘fairness’ (Ibid).

These labels are very influential in the world of politics because they, by means of frequent repetition over long periods of time, can change people’s underlying points of view.

On the other hand, Fairclough draws attention to one problem in the relationship between language and politics – that of the dichotomy of *rhetoric* and *reality*, or the gap between what politicians say and what they do. Political opposition everywhere, especially to New Labour, concentrates on such forms of gaps (Ibid: 155-6).

An example from the expressions analysed in Chapter 5 to refer to this discrepancy may be the following:

ويبدو تصريح الربيعي انعكاسا واضحا لطريقة تفكير الحكومة العراقية عن طريق مستشارها الأمين الذي يبدو أنه "غائب طوشة" ولا يدري شيئا أو يتجاهل غض الطرف عن الانتهاكات والجرائم  
fairly literally as 'The statement by Al-Rubei'i seems to explicitly reflect the Iraqi government's way of thinking through their security secretary who seems to be unaware of what is going around him or ignores all the crimes committed against his people'. He must have affirmed, before this statement,

the government's intention to achieve security on the ground.

It could be one of the features of democratic countries that discourse plays a more important role than action, whereas action surpasses discourse in other countries.

This idea happens to be found in Fairclough (Ibid: 157), who points out that "language is a very important part of the action in the social practice of government – much of the action of government *is* language." In such societies, different parties use different discourses to obtain people's support for their ideologies to prevail.

According to van Dijk (2002: 203), political discourse is basically built up in our political *cognition*, whereby our beliefs and attitudes are changed or maintained by "various forms of text and talk" while we socialise with people, receive education, follow the media (see next section) and get involved in conversation. It is said to consist of three levels:

The base level consists of individual political actors, as well as their beliefs, discourses and interaction in political situation. The intermediate level constitutes of political groups and institutions, as well as their shared representation, collective discourse, relations and interactions. The top level is constituted by political systems, and their abstract representations, orders of discourse, and socio-political cultural and historical process. Of course, these levels are related in many ways, so that the micro and macro levels seem to manifest themselves at the same time. (Ibid: 205)

This statement is of great relevance because it makes a fairly direct link between political discourse and intertextuality. A politician cannot produce any text out of the culture and society they come from, nor is it easy for them to produce a text without making use of their institutional background. Their individual contributions are expected to rely on these elements that have built up their distinct personality.

An example is given by van Dijk of an MP giving a speech in parliament. They would be speaking to express their own political convictions as an individual; at the same time, they would be expressing the attitude of their party or constituency as a member of an ideological group; and also at the same time, they would be using a system of parliamentary democracy within the “‘common ground’ of cultural knowledge, norms and values, shared by all other groups of the same culture” (Ibid).

A similar example from the expressions analysed in this study may be the following statement by the Jordanian writer Ahmed Nawfal. The expression وترفع بوجهنا الدرة كلما وجاشت عواطفنا وكلما تذكرنا محمد الدرة translates fairly literally as ‘The rod is raised in our faces whenever our emotions get high and whenever we remember Mohammad Ad-Durra’. The writer criticises the government for not allowing the people to express their feelings of support to their fellow Palestinians in their struggle against the occupation. He, as an individual, uses creative metaphors and similes to get across his ideas effectively to the readers. As a member of the Islamist opposition, he tends to start from the Islamist discourse as a point of departure in his outlook on the political situation of the country. Finally, he presents his attitudes to the public within the “‘democratic” system and the cultural atmosphere prevalent in Jordan.

Within the general common ground of basically undisputed knowledge, there arises a need to distinguish between personally and socially shared beliefs, which tend to be “‘organised in various schematic formats, clustered and assigned a theoretical place in

the overall architecture of the social mind” (Ibid: 224). In the middle, group knowledge and attitudes organised by ideologies would affect the personal knowledge and attitudes, building their mental models which affect all their social practices, among which are their discourse production and reception (Ibid).

One of the pioneering literary works that gives a vivid description of how common ground can be achieved through discourse for the service of those who have the power is George Orwell’s *Nineteen Eighty-Four*, introducing what he calls Newspeak, the official language of a totalitarian state. The creation of this language aims, according to Chilton, who is engaged in discourse analysis and the relationships between language, discourse and politics, “not only to provide a medium of expression for the world-view” of the people who live in this state to submit to the dominant ideology, but also “to make all other modes of thought impossible” (1988: 45).

Irrespective of the extent to which, and in what forms, this is found in real life in various countries, it might be making use of the Sapir-Whorf theory, proposing that the human thought is determined by the language they speak – a view which does not seem to be accepted by mainstream sociolinguists. Yet, language has a considerable effect on the way we view the world (see Section 2.1 on Translation and Culture).

To come to understand political discourse, three dimensions can be borne in mind: *space*, *time* and *modality* (Chilton 2004), which are believed to be the triangle according to which humans conceptualise and maintain the world around them. This means that people, events, countries and behaviours are all evaluated according to their closeness or remoteness from the Self, which occupies one end of the scale, whereas the Other occupies the other very remote end of the scale. Firstly, to start with the most important among the three, which is even involved to some extent in the other two, *space* could manifest itself in material or metaphorical forms. On the one

hand, the material aspect arises from the fact that politics is very much engaged in “cooperation and conflict over allocation of resources”, which have a great geographical significance. On the other hand, the metaphorical, or mental, aspect may take the forms of pronominal expressions, in which the first person (I or We) represents the Self and the second-person and third-person take various situations along the space scale between being close and remote from the Self. The metaphorical aspect may also take a form of “social” distance, which counts as more important than the geographical element. For instance, “to the English people Australia may be ‘closer’ than Albania”, or expressions such as “close cooperation”, “remote connection” (Chilton 2004: 58), could make the spatial axis more intelligible. Secondly, *time* is concerned with “historical periodisation”, whereby the deictic expressions, such as “now”, “nowadays”, “today” or “after the revolution”, act as an “anchoring point” (Chilton 2004: 56) for the participants in political discourse. “Now” is considered the centre of the conceptualisation of the time axis, around which the Self is located, and according to which things are said to be ‘near’ or ‘distant’. Other expressions that may illustrate this axis are: “the revolution is getting closer”, “the time for an agreement has arrived”. Whether thinking of the future or the past, time is significant, especially in terms of nationalist history as well as planning (Ibid: 58-9). Thirdly, the *modal* axis is believed to be associated with “discourse ontologies”, i.e., reality and morality (Ibid: 59). People’s propositions about the world tend to be between relations or entities that may/might have reportedly/definitely exist(ed) (Ibid). Fairclough (2003:165) has a similar view of highlighting modality which, he believes, has to do with the attitudes that describe “factuality, degrees of certainty or doubt, vagueness, possibility, necessity, and even permission and obligation”, reviving the issue of the role of those who have the power, as it is they who are actually able to

“commit themselves to truth claims in the aforementioned forms” (Ibid: 167). What could also be listed under modality are “evaluative” statements, employing terms of desirability (such as good or bad) and intensity (such as love/ like/ hate; bad/ dreadful/ appalling) (Ibid: 173). The terms of desirability seem to draw from the binary division imposed by political discourse between Self and Other; Us and Them; right and wrong, whereas the terms of intensity, though embedded in the binary conceptualisation, allows for degrees of intermediary positions.

The triangle of space, time and modality in political discourse proposed by Chilton seems to be illuminating, as it seems to follow the natural perspective of human beings to perceive and evaluate the details of life around them, in which the Self is the centre of concern and everything related to it has a special importance. Any event takes place within a specific time and a specific place and receives various degrees of positive, negative or neutral attitudes from people in an interconnected manner. If a politician or a commentator who is a non-politician can truly understand this formula, they can manipulate it in their discourse to convince the public of their points of view through modifying their triangle of thought, familiarising their proponents and views to people as well as alienating their opponents, perhaps without the people being conscious of this process of manipulation. This is called by some “legitimation” and “delegitimation”, one of the major strategic functions of political discourse.

### 1.1.2 Strategic functions

According to Chilton and Schäffner (1997: 23-6), for example, four strategic functions are employed in political discourse: first: *coercion* (using speech acts, censorship and access control); second: *resistance* (opposition and protest: like using appeals, petitions, rallying and graffiti); third: *dissimilation* (information control, like



using secrecy, denial, omission of reference to actors, lying); and fourth: *(de)legitimation*: (positive self-presentation and negative other-presentation).

It seems that these strategic functions tend to be representative major acts of politics. Legitimation and delegitimation, in particular, appear to underlie the other functions, or it could be argued that these two are more associated with text and talk whereas the others are more associated with power and authority. (De)legitimation encompasses all the tools and features of political discourse, which are based on the ideological square of Us and Them as will be discussed in Section 1.3.

In order to achieve the above functions, especially that of (de)legitimation, many forms of language are employed in different situations for different purposes by different people.

Scholars of discourse analysis admit that

political language, political discourse, and political texts themselves are vague terms. In linguistic literature, political language has been used either to denote the use of language in the context of politics, i.e. a specific language use with the purpose of achieving a specific, politically motivated function, or it has been used to denote the specific political vocabulary, i.e. words and phrases that refer to extralinguistic phenomena in the domain of politics. (Schäffner 1997a: 1-2)

This explains why there have been attempts to classify all the texts often listed under the umbrella of political discourse.

Schäffner (Ibid: 2), for instance, distinguishes between *internal* and *external* political communication, in which “political ideas, beliefs, and practices of a society or some part of it” are discussed “within political institutions” or “aimed at the general public”, respectively. Another way to look at political discourse might be to differentiate between *inner-state* and *inter-state* discourses, taking numerous forms such as, treaties, speeches, parliamentary debates, newspaper editorials or commentaries, press conferences and politicians’ memoirs (Ibid).

Schäffner (1997c: 121-133) again looks back at these classifications to fit political discourse in only three main types: firstly, diplomatic discourse in multi-national institutions, which has “special syntactic and lexical conventions”; secondly, politician's “speeches and statements”, which are of two kinds (as mentioned above): internal political communication and external political communication; and thirdly, “politically relevant texts by non-politicians”, which are seen in political comments by “writers and intellectuals” on certain events and have a significant culture-specific element.

The expressions investigated in the present study are taken from newspaper editorials or commentaries, belonging to the politically relevant texts written by non-politicians. They are aimed at the general public, addressing both inner-state and inter-state political issues.

Meanwhile, Kharma (1997: 273-6) mentions two main characteristics of the language of politics and diplomacy: first, the “abundance of clichés” achieving euphemism; second, “deliberate ambiguity” which could mean different things to different people. It could be argued that it makes more sense to assign these, in Kharma's terms, to the language of diplomacy in specifically, in Schäffner's terms, to the category of politicians' speeches and statements because neither multi-national institutions nor political comments by non-politicians would normally include euphemism or ambiguity. On the contrary, especially in the case of multi-national institutions, clarity and agreement on one interpretation are considered as top priorities in the structuring of such texts.

The issue of text typology will be addressed in brief here and in more detail later in Section 2.3 in the course of discussing the translation of political discourse.

### 1.1.3 Text types

The boundaries between types of texts are difficult to define, and each typology addresses texts from a different perspective. For instance, Slype et al (1984: 36-37) cite a text typology proposed by the Cultural Cooperation Council of Europe in 1979 to spread the French language, based on the textual field. The main text types were: *legislative and administrative, legal, economic, political and social, religious, literary, moral, educational, research and practical*. Yet, the classification is criticised as a merely formal approach based on the topic of the text. In addition, a great deal of overlap between these types makes it hard to label a text with any of them. For example, a journalistic text may be political, and a literary text might be narrating historical events (Al-Suleimani 1998: 90).

Other functional typologies are proposed whether on the basis of *language function* (Buhler 1934) or *rhetorical purpose* (Werlich 1976). The first typology, which draws on Buhler, suggests three functions of language: the *expressive*, focussing on the author's mind; the *informative*, focussing on the extralinguistic reality; and the *vocative*, focussing on the receiver's response (Newmark 1988: 40). The second one, which draws on Werlich, also suggests three types according to the following rhetorical purposes: the *expository*, with its three subtypes of description, narration and conceptualisation; the *argumentative*, with its two overt and covert sub-types; and the *instructional*, with its optional and non-optional sub-types (Hatim 2001b: 264).

Independently of the typology adopted by an analyst of discourse, it is important to bear in mind that an author may either use any of the above functions of language (or rhetorical purposes) or produce hybrid texts in which a mixture of two or more of them is achieved in order to influence the readership. Within any of these types and in

any form of language, a broad range of tools and techniques can be employed to affect the audience.

#### 1.1.4 Political tools

Beard (2000) lists a number of tools often found in political discourse. Firstly, *metaphors* of “war, contest and sport” indicate the element of confrontation through the concepts of “enemies and opponents, winners and losers” (Ibid: 22). Secondly, *metonymy* “replaces the name of something with another thing connected to it”. Thus, this connection influences people’s attitude to the original person or thing. In the example ‘The White House today threatened Saddam Hussein with military action over the UN inspection affair’, the American position is reported as positive in which the White House replaces the president and his assistants, whereas the Iraqi president’s position is reported negatively due to the sense of his individual dictatorial decisions (Ibid: 26). Thirdly, *intertextuality*, the study’s main concern, is effective in referring to prior texts or high profile events. ‘Donnygate’ and ‘Camillagate’, for instance, refer to the famous scandal of ‘Watergate’ (Ibid: 27). Fourthly, the power of *analogy* depends on “the degree of similarity” between the things being compared. An analogy was used by Thatcher when she likened the economy of a nation to that of an individual household (Ibid: 28). Fifthly, *contrastive pairs* may be helpful, especially when they quote a religious or social reference, such as those by St. Francis about discord vs. harmony; error vs. truth; doubt vs. faith (Ibid: 42).

A metaphor emphasises the cognitive aspect of politics by providing a picture of the conflict in the mind, which automatically submits to the universal binary concept of good and evil. From the data of the study, the expression *كانت تحارب التدخل الإيراني* translates fairly literally as ‘They fight

the Iranian and Syrian intervention in the Iraqi affairs and their role in the regional issues'. Here, the metaphor of war is used to refer to the political conflict of interests in Iraq between the United States on the one hand and Iran and Syria on the other. The "axis of evil" which is used to describe Iraq, Iran and North Korea is extended here to Syria –another opponent of the United States – so that the the claim that the Americans' fight for "good" against "evil" would be more obvious.

As for analogy, it compares what people may not already realise to what they closely know. A smart politician holds comparisons to things from people's daily life whose similarity can hardly be contested. For example, فهم في هذا كمن يمتطي النمر، لا يعرف أين (لا يظهر أبقى ولا أرضا قطع) translates fairly literally as 'They, in this regard, are like someone riding a tiger, unaware where it takes him or when it will attack him, or like someone who keeps travelling on a riding animal neither keeping the animal strong nor finishing the distance'. It contains two instances of analogy, in which these politicians are likened to a person who rides a tiger or never takes a break while travelling on a riding animal; both are ignorant of their destinations.

Finally, contrastive pairs, or antonymous lexical choices, have a rhetorical effect on the audience, serving the political binary division in a direct way. For instance, the expression نحن العرب شنتم أم أبيتم .. رضيتم أم غضبتم .. translates fairly literally as 'We Arabs, whether you wish or refuse, feel pleased or enraged, ...'. The writer here uses two contrastive pairs, stating that whether the opponents like it or dislike it, get happy or angry, We have countered the entire world.

Similarly, Jones and Peccei (2004) point out a couple of tools, namely: *euphemism* and *parallelism*. The first one refers to "a figure of speech which uses mild, inoffensive or vague words as a means of making something seem more positive than

it might otherwise appear.” For instance, the president of former Yugoslavia, Slobodan Milosevic, started operations in non-Serbian populated areas, by means of bombardments, sieges and massacres, but called this campaign ‘ethnic cleansing’ to hide the crimes under that description (Ibid: 48) (see also Dragovic-Drouet 2007: 31).

An instance of euphemism from the intertextual expressions in this study might be حتى إنه لم يعد ممكنا قضاء أي مصلحة في مرفق حكومي من دون دفع "المعلوم" للموظف المختص, which translates fairly literally as ‘It has even become impossible not to get any formality done in any government department without “paying the known” to the person in charge’. Here, دفع المعلوم paying the “known” avoids the explicit mentioning of a corrupt act of bribery.

The second tool, parallelism, is employed through the expression of several ideas in similar language structures (Ibid: 51), which can very closely correspond to the contrastive pairs suggested above by Beard (2000).

Chilton and Schäffner (2002: 17) refer to intertextuality, relating it to *recontextualisation*. Whereas the former has to do with relationships between texts, the latter often refers to “the process by which dominant text assimilates, for some strategic purpose, elements of another genre”. Instances of this might be the incorporation of a politician’s phrase or a party’s slogan into daily life conversation or news headlines.

They also talk about *implicitness*, which takes the two main forms of entailment and presupposition. On the one hand, *entailment* means that a statement includes “truth relations between sentences that hold irrespective of whether those sentences are empirically verifiable or not”. So, for example, “the fanatic assassinated the president” entails that the president died, because ‘assassinate’ is a kind of hyponymy of ‘die’ (Ibid: 33). On the other hand, *presupposition* is a relationship between two

statements in which “a negated presupposing sentence preserves its presupposition”. For instance, “The prime minister of Russia is visiting today” presupposes “there is a prime minister of Russia”. At the same time, the sentence “the prime minister of Russia is not visiting today”, also presupposes “There is a prime minister of Russia” (Ibid: 34).

In a detailed study of the discourse of the New World Order, Lazar and Lazar (2004) call the major macro strategy of political discourse “out-casting”, in which individuals and groups are dichotomised as in-groups (us) and out-groups (them) through four micro-strategies. The first is *enemy construction*, by saying that they “violate our values” of freedom (Ibid: 227). For instance, the expression أو لحماية حدود كيان الاحتلال مع الضفة الغربية translates fairly literally as ‘or to protect the borders of the occupation entity with the West Bank’. Here, the enemy is described as “the occupation.”

The second is *criminalisation* of the enemy’s actions, because they commit intentional illegitimate forms of violence as well as mix civilians with combatants (Ibid: 231), exemplified by the expression ما علاقتنا إذن بأطفال قانا وبمئات الأطفال اللبنانيين والفلسطينيين والعراقيين .. which translates fairly literally as 'What do we have to do with the children of Qana and hundreds of Lebanese, Palestinian and Iraqi children'. Here, the focus is laid on the massacres, like those of Qana in Lebanon (1996 and 2006), committed against children, men and women.

The third is *orientalisation*, in which the conflict is displayed as taking place between the West and the Non-West, especially the Arab-Orientals. Lazar and Lazar point out that four stereotypes are repeatedly employed to represent the Arabs and Muslims: bellicosity, moral degeneracy, duplicity and uncivilised mentality and behaviour (Ibid: 234).

The fourth is *(e)vilification* in which connectedness with God makes Us associated with everything that is good whereas the Other has false claims with religion (Ibid: 236). The expression *ليفتش عباس، إذا شاء، عن شرعيته .. ومعه الأحمق والوسواس الخناس والأراذل* translates fairly literally as ‘Let Abbas search for his legitimacy... along with “the idiot”, “the whisperer”, “the one who withdraws”, “the mean”, “those who harm people with their bad language” and “those who harm people with their bad behaviour”’. This is a good example of an attempt to relate the other side with Satan, who represents the ultimate evil in contrast with Us who are connected with God.

Chilton (2004) elaborates on different aspect of political text and talk, referring to a recent phenomenon in Western politics, the influence of *religion*. He also stresses the dominant principle that the Self is always right; the Other always wrong. The Self is legitimised; the Other is delegitimised. On the one hand, positive self-presentation takes the forms of self-praise, self-apology, self-justification and self-identification as a source of authority, vision and wisdom, whether as an individual or a group. On the other hand, negative other-presentation takes the forms of blaming, scape-goating and even attacking the humanness of the Other (Ibid: 47). He mentions some political tools, such as *implicature*, *metaphors* and *passive constructions*. There are also *antonymous lexical choices* which are made to stress binary conceptualisations of all the elements of political life (Ibid: 202). Moreover, *presupposition* is an effective tool in political discourse, in which specific information is put to the receiver as ‘old’ rather than ‘new’, which would contribute to the building of consensus (Ibid: 64).

Implicature relates to the ambiguity that could help a politician deny any bad intention as well as keep all the options open. For instance, the expression *كنا دائما من دعاة العقلانية وضبط النفس واللجوء إلى الصدر الواسع والنفس الطويل، والحوار بالتي هي أحسن* translates



fairly literally as 'We have always been among those who call for rationalism, self-restraint, tolerance, patience and dialogue in the best of manners'. This states that We have always been rational and called for open-minded dialogue, and may imply that the Other has not been or done the same.

To look into the passive voice, it has many uses in language, among which is being afraid of, or for, the doer. This would avoid any confrontation with any party as the focus is the action not the person. The example *ولكن ما الذي سيبنى من حرب إحراق بيروت،* translates fairly literally as 'But what are going to be the fruits of the war of burning of Beirut – “burning for no purpose”! Is it to please others and to try to bring back the rule of Anjar, or what!?' It avoids mentioning those who caused the war to take place.

The influence of religion is one of the major aspects adopted in classifying the intertextual expression in Chapter 5, exemplified here by *ما يحدث اليوم .. ليس مجرد منكر ..* which translates fairly literally as 'What happens today is not just a “munkar”, and also to be silent about it is not just a “munkar”, so that they should change it... and with the least of faith'. This is a reference to the obligation of a Muslim to try and change the faults found in their society, for the concept of demanding good and denying evil is a key Islamic concept.

As for antonymous lexical choices, they are very close to Beard's contrastive pairs above, for both seem to depend on the power of opposite terms to show the disparity between the two.

There are also presuppositions, which attempt to force the audience to accept a certain piece of information without giving them time to think about its validity. For instance, to say *لقد أدى تداعي الأمم على قصعة الوطن إلى فقدان المناعة الوطنية ..* translates fairly literally as

'The call among nations to the plate of the country has led to a loss of national immunity'. This presupposes an old piece of information that the nations of the world have already agreed upon conspiring against Our nation.

A very significant aspect that needs special attention in political discourse is the impact of *connotations*, which are extremely effective in aligning people, things and events to a positive or negative side and, thus, minimising the neutral area. They are also believed to be an integral feature in the signification of intertextual expressions in their travel from one context to another as will be seen in Chapter 3. Connotations are also very important for translators to consider as will be seen later towards the end of Section 2.3.

For Nida and Taber (1982: 91), connotation is that "aspect of meaning which deals with our emotional reaction to words", whether strongly or weakly; positively or negatively. Such associations of meanings could even be individual sometimes, like going to the doctor for a child who has come through a bad experience there. They propose three primary factors for connotative meanings. *Association with speakers* comes first. When a word is associated with a specific kind of people, our attitude towards them becomes the connotation of that word, such as those words associated with child speech, particular social classes or certain religious groups. *Circumstances of usage* come second. Connotations of some words vary according to the circumstances, such as the words used in church with a different meaning from their usage in a pub. *Linguistic settings* come third, as there are words which often co-occur with other words and tend to acquire from them their connotations. 'Green', for instance, gets some associations from its collocation with 'fruit' or with 'envy' (Ibid: 92-4).

It sounds sensible that the three factors – speakers, situations and language – are there because they represent the pillars of communication.

For example, in the aforementioned expression .. أهو إرضاء الغير والسعي لرجوع حكم عنجر , the term عنجر refers to an area in Lebanon, an association with the Syrian intelligence which has granted it a negative connotation of foreign interference in Lebanese political life.

Connotation, for Ali (2006), stands “midway between symbolism and ambiguity”. Because of its “emotive and expressive” aspects, it has a special power depending on “the literary competence” of the author as well as “the cultural awareness” of the audience. It relates to ambiguity for its capability of “harbouring double meaning and euphemism” which sounds more interesting than the verbal message.

The ambiguity linked to connotation here is part of the nature of political discourse itself as mentioned above, which requires people to take time making analysis of the politicians’ intentions.

Beard also stresses the significance of connotation. It is very difficult in the world of politics to find a neutral word without a positive or negative hint. Terms like *left*, *right*, *centre*, *extreme*, *moderate*, *strong* and *radical* could apply to all political trends.

In addition, the positive or negative meanings of terms depend on both who is using the term and about whom. A person may be proud of the descriptions they are supposed to be criticised for by their opponents. These connotations may also change across time, such as ‘wets’ and ‘Tory’ which lost their negativity into neutrality.

Beard calls such terms *labels* or *badges*, among which a smart person would choose to be called whether by themselves or others (Beard 2000: 6-7).

One example of considering the positivity or negativity of the connotation from the point of view of the author might be found in the expression أنه ذات أوسلو باعوه بئمن بخس

وكانوا فيه من الزاهدين, which translates fairly literally as ‘that once upon an Oslo they were sold for a low price and they were regarded as insignificant’. The mention of Oslo, in which one of the major peace treaties between the Arabs and the Israelis was signed, has a negative association for those who reject it, believing that it has compromised the historical rights of the Palestinians.

Looking into the contributions above, especially that of van Dijk’s three levels of political discourse, three similar levels of connotation may be suggested: those of the individual, the group and the society. Every individual has their own feelings about words, about the people who (repeatedly) use them or about the situations in which they are uttered. A society also has its own culture, which is reflected through language and has a strong influence in placing people, things and events in evaluative positions. An intermediary position is occupied by the group’s ideology, which works hard to steer the emotions of as many individuals as possible in order to attain the society level. Thus, an analyst of political discourse has to be aware of the setting and the author of the words which carry a degree of connotation, as it is subject to change especially as a result of big events, organised media pressure or clichéd use of terms. This is to highlight the significance of thoroughly analysing how discourse influences people’s perspectives, which is the topic of the next section.

## **1.2 Critical Discourse Analysis**

Critical theories are afforded special standing as guides for human action. They are aimed at producing enlightenment and emancipation. (Ruth Wodak 2001)

### **1.2.1 Nature of Critical Discourse Analysis**

Historically speaking, the entire concept of *critical discourse analysis* is a relatively new term that has been used interchangeably with critical linguistics, but which seems to replace it in its particular concern with the relationship between language on the one hand and the notions of history, ideology and, most importantly, *power* on the other hand. It is believed by Wodak (2001: 3) to have deep roots “in classical rhetoric, text linguistics and sociolinguistics, as well as in applied linguistics and pragmatics.”

The above term consists of three words, among which ‘discourse’ is the most important. The concept of ‘discourse’ is a controversial one, as it is confused by some on its relation to the concept of ‘text’, reducing it to the spoken forms of language and assigning ‘text’ to the forms of writing. However, the more common contemporary view of discourse is to cover all the extended forms of language, whether in writing or speaking (Hatim 2001a: 67).

The distinction may be clear in Hodge and Kress’s (1988: 6) terms, referring to discourse as a “social process in which texts are embedded, while text is the concrete material object produced in discourse”. They add that

the notion of text needs to be retained and contrasted to the notion of discourse as process, precisely because a text is so limited and partial an object of analysis. Text is only a trace of discourses, frozen and preserved, more or less reliable or misleading. Yet discourse disappears too rapidly surrounding a flow of texts. Analysis needs to be able to take account of both. (Hodge and Kress 1988: 12)

Thus, first, the distinction between text and discourse should not be equated with the differentiation between spoken and written modes of language. Second, text is part of discourse, whereby the former often constitutes a solid, limited unit within the dynamic open process of the latter. However, text can be made dynamic not by itself, but by means of another dynamic process – *intertextuality* – the focus of the study, as part and parcel of every text, as will be seen in Chapter 3, and which is a very important element in critical discourse analysis.

Intertextuality looks at texts from a historical perspective, attempting to transform “the past – existing conventions and prior text – into the present” (Fairclough 1992: 85). This historical background is taken for granted by people in order to produce meaning of their “knowledge about the social and physical world and forms of textuality, ‘common sense’, linguistic and generic conventions etc.” (Ibid: 210). It is also this historical background, along with the processes that it arouses, that represents the actual meaning of a certain text and is supposed to be part of any analysis (Hodge and Kress 1993: 112).

Similarly, Gee (1999: 54) stresses the role of intertextuality, remarking that words arouse “potential situated meanings” because they have “histories” through being used by “other people's mouths and on other people’s pens.” Thus, they become “open to being activated or more fully activated”, making the study of these situated meanings “an important part of discourse analysis.”

Attempting to investigate the nature of critical discourse analysis, the following definitions can be found, paying special attention to the added italics.

For example, critical discourse analysis is believed, according to Seidel (1985: 44), to be a “unifying focus for both linguistics and sociology” but with “a pragmatic dimension in that it has as its main investigative focus the study of sign systems, or codes, in terms of *user relations*.”

It is also argued it addresses “the *higher-level organisational features*” of both spoken and written texts as well as the interaction between the speaker and listener and between the writer and reader (Fairclough 1992: 3).

Others highlight the word ‘critical’ which means to conduct analysis of discourse “with an *attitude*” (van Dijk 2001: 96).

According to Hatim (2001a: 67-7), critical discourse analysis is concerned with “the way texts hang together in terms of negotiative procedures, interpretation of sequence and structure, and the social relationships emanating from interaction”. Practically speaking, it contributes to the *change* in people’s talk and, thus, their practice, pointing to “the ways in which certain practices serve to obscure and therefore perpetuate what is taken for granted” (Wood and Kroger 2000: 12-3).

To reconcile the above contributions on the reality of critical discourse analysis, it can be found that this discipline addresses the language user’s relations of power, in order to make people in society aware of these relations, so that they can change their attitude towards other persons or groups, especially through the language they use. In sum, critical discourse analysis is aimed at investigating language as a social entity.

### **1.2.2 Methods of Discourse Analysis**

A number of methods have been proposed to conduct analysis of discourse, perhaps due to the variety of disciplines from which critical discourse analysis has arisen, as mentioned above.

Wood and Kroger (2000: 18) point out that “the developing nature” of critical discourse analysis, due to its engagement with a number of disciplines such as anthropology, communication, education, and psychology has contributed to the variety of forms of analysis.

However, it seems that the two main trends of critical discourse analysis are based on either theories of *society and power* (pioneered by Norman Fairclough and Ruth Wodak), or on theories of *social cognition* (pioneered by Teun Van Dijk) (Meyer 2001: 18).

The first approach is essentially that of Norman Fairclough (1992), who proposes two levels operating in a complementary manner: *micro-* and *macro-analysis*. Micro-analysis aims at accounting for the ways “participants produce and interpret text on the basis of their members’ resources”, whose nature can only be identified in terms of macro-analysis. It is this interrelationship that can explain the “three-dimensional framework” mediating between social practice and text through discursive practice, whereby the nature of the discursive practice itself “determines the macro-processes of discursive practice, and it is the micro-processes that shape the text” (Ibid: 86). These two micro and macro types of analysis are similar to what will be discussed later in Chapter 3 about intertextuality, for the concept is also addressed from a micro perspective when dealing with individual instances of intertextual expressions, whereas a macro point of view looks at overall conventions and systems of language that pave the way for these instances to exist in the first place.

For Fairclough (1995a), discourse is analysed through the following dimensions: the *language text*, spoken or written; the *discourse practice*; and the *sociocultural practice*. In other words, it is examined against three levels: firstly, “the immediate situation”, secondly, “the wider institution or organisation”, and, thirdly, “the societal level” (Ibid: 97). An example of this is given by Fairclough of an interaction between a married couple, in which the first level is seen as their particular relationship; the second level as their relationship within the family; and the third level as the “gender relationships in the larger society” (Ibid). Then, Fairclough introduces his actual methodology to be employed in discourse analysis, as illustrated in Figure 1A below (Ibid: 98):

The method of discourse analysis includes linguistic description of the language text, interpretation of the relationship between the (productive and interpretative) discursive processes and the text, and explanation of



the relationship between the discursive processes and the social processes. (Ibid: 97)

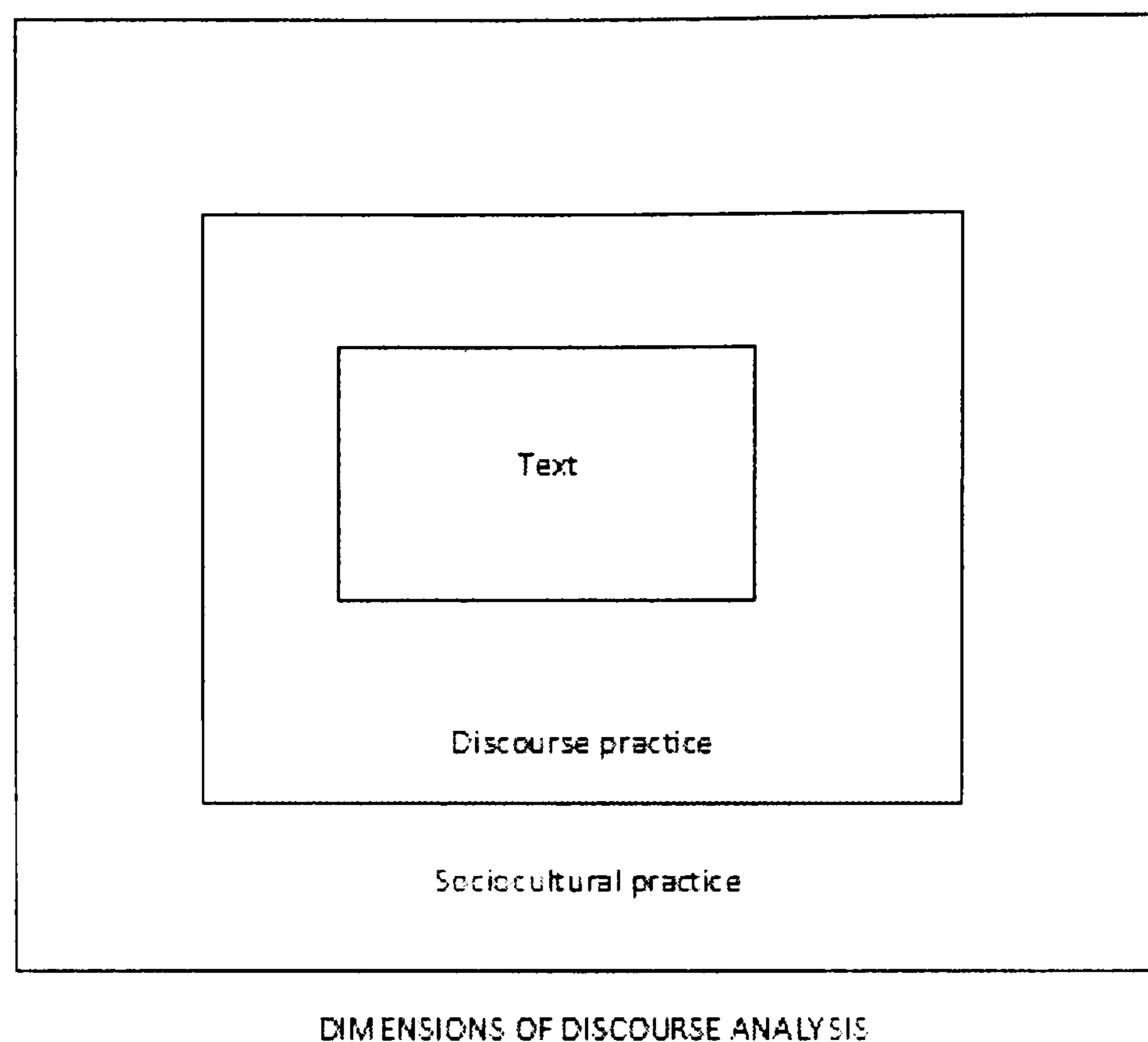


Figure 1A

For example, the excerpt from the data analysed in Chapter 5 "عونه" فسارح ليقول إنه "عونه" translates fairly literally as 'He rushed to say I am "for it", to belong to it and even to take the stance not only of a worshipper but a prayer leader. This is part of a political article by Sultan Al-Hattab, describing the stages of one of the bills in the Jordanian parliament, seen from the perspectives of both the author's individual background and liberal ideology. It is written within the general political system of the Hashemite kingdom of Jordan.

These three levels, analysed in terms of the three dimensions, sounds similar to the other trilogy of connotative meanings discussed later in the section, in which the individual (corresponding to a text) is looked at within a larger circle of a group

(corresponding to a discursive practice) within a larger circle of society (sociocultural practice).

In addition, Fairclough differentiates between *linguistic analysis* (operating on lexical, semantic, syntactic, phonological and textual levels) and *intertextual analysis* (drawing on “the particular configurations of conventionalised practices”, such as genres, discourses, narratives found “in particular social circumstances”) (Ibid: 188).

Thus, intertextual analysis plays the role of a mediator between texts and social contexts, depending on ‘history’ within “the three-dimensional framework for discourse analysis” (Ibid: 189).

These dimensions are also closely linked to the three dimensions of discourse in van Dijk’s levels of political discourse above, comprising individuals, institutions and overall systems. The first of these levels matches with the first dimension of language texts; the second level matches with the second dimension of discursive processes; and the third level matches with the third dimension of sociocultural practices. These levels undergo both processes of macro and micro analysis of the individuals’ ways of production and reception of texts and the nature of the individuals’ resources which enable them to do so.

The three levels are somewhat similar to the second approach – that of van Dijk (2001: 97-8) – who calls them the theoretical triangle of “discourse-cognition-society”, whereby discourse is identified as a “communicative event”; cognition comprises both the personal and the social aspects; and the society involves the “local, micro structures of situated face-to-face interaction, as well as the more global, societal and political structures variously defined in terms of groups, group-relations.” a speech given by an MP in parliament has been one of the examples cited by him in this regard in the previous section.

These group relations need to be investigated to see how ideology manifests itself in conflicts of power and hegemony, attempting to achieve one of the goals of discourse analysis – that of emancipation.

### **1.2.3 Power, Hegemony and Emancipation**

When a question arises about the feasibility of the entire work of critical discourse analysis, a number of answers can be presented, showing the ethical grounds of this newly developed discipline.

In order to be able to answer the question, it may be useful to remember the pioneering contributions of Michel Foucault (1979) on society and power, on which Fairclough bases his approach to critical discourse analysis. Foucault contrasts between power in pre-modern times and modern times, in which the latter uses “technologies and techniques” that are “embedded with the mundane practices of social institutions” (in Fairclough 1995a).

Fairclough starts by explaining how serious texts could be, because they “as elements of social events have causal effects.” They can change our knowledge, beliefs, attitudes; they can shape our identities as consumers (through advertising) or gender members; they can start wars, introduce changes in our education or industry, or redesign our architecture. In other words, “texts have causal effects upon, and contribute to changes in, people (beliefs, attitudes, etc.), actions, social relations, and the material world” (Fairclough 2003: 8).

This can be exemplified in the following couple of intertextual expressions in the study, taken from the same article by SāliH alKallāb.

- أما أن تأكل حركة ((حماس)) من ثمار الشجرة المحرمة وفي الوقت نفسه تعتبر أن من يأكل من ثمرها مرتكب إثم ومتجاوز على حرمان الله فإن هذا هو الكيل بمكيالين

- فإنه عليها أن تطلق هذه الحكومة بالثلاث وأنه عليها أن تغادر المجلس التشريعي بلا تردد فالحلال بين والحرام بين وما بينهما شبهات

- For Hamas to eat from the fruits of the forbidden tree and, at the same time, consider whoever eats from it a sinner and a trespasser of the prohibitions set by Allah is truly double standard.

- Hamas should divorce this government three times and should leave the legislative council unhesitatingly, for what is Halal is clear and what is Haram is clear.

These two are aimed at criticising the participation of Hamas in the Palestinian Legislative Council, for it used to attack that political institution. It is noteworthy that the author, in spite of his liberal background, uses religious terms and concepts in an attempt to deny the commitment of the movement to its own Islamic principles. This technique may have a causal effect on some, changing their sympathy or trust to opposition or suspicion.

These causal effects on people's mental as well as material aspects of life need power to operate on the ground, which implies that there are degrees of power and that the language used by those who have power is different from those who do not.

Power may be described as the ability to make change by means of action, bearing in mind that this ability can take various political, financial, religious, social and professional forms.

Jones and Peccei (2004: 38) give examples of how those who have the power attempt to secure it by persuading people that what they both want is the same. As a result, a "cost-conscious ruler is able to save money on armed forces and police officers," by

means of language to establish a sort of ideology believed by people to be ‘common sense’ that is difficult to argue about.

Thornborrow (2004: 65) points out that common sense can be achieved when people, situations or events are represented in such a systematic way that these become “established in our culture as the most usual, prevailing ways of talking or writing.” When this is realised, it gets very difficult to speak “outside that representation” to describe these people, situations or events.

This contribution is very interesting as it links the above mentioned language of Newspeak proposed by George Orwell, as the sole acceptable way of talking, to naturalisation – one of the ideological strategies of discourse.

In a similar vein, as O’Barr (1984: 264) concludes, language performs a double role: on the one hand, “mirroring the society” and, on the other hand, “influencing, affecting, and even transforming social relationships.”

This means that language both affects, and is affected by, social relationships, and that critical discourse analysis is expected to explore the nature of these relationships in both directions, but mainly how language influences society.

Van Dijk highlights the *moral* aim of critical discourse analysis, for it does not concentrate on pure theoretical issues. Instead,

it starts from prevailing social problems, and thereby chooses the perspective of those who suffer most, and critically analyses those in power, those who are responsible, and those who have the means and opportunity to solve such problems. (van Dijk 1986: 4)

This means that it often takes the side of the weak against the strong or the oppressed against the oppressors. Yet, this is not an easy task at all for a discourse analyst because they have only one ‘weapon’ to use – language – whereas those who have the power may have other means to ‘fight back’ with, such as coercion, access control,

prohibition and economic pressure. The freer the societies, the less hard the discourse analyst's task becomes and the more secure they feel to perform their role effectively. Fairclough is aware of the fact that those who have the power may even determine the 'correctness' or the 'appropriateness' of the meanings of words or linguistic norms, indicating the intensity of the ideological struggle in society and, thus, illustrating the concept of "power behind discourse", which is an integral part of critical discourse analysis (Fairclough 1989: 89).

This can also be very relevant to the aforementioned novel *Nineteen Eighty-four* by Orwell, in which the invented language – Newspeak – was introduced to exclude any other forms of language.

Discourse itself is "an ideological practice" in the sense that it "constitutes, naturalises, sustains and changes" power relations, entailing that political and ideological practices are not "independent" of each other, but political practice is a "superordinate" to ideology such that hegemony plays a major role in accounting for discursive behaviour (Fairclough 1992: 67).

This discursive behaviour is governed by various degrees of "structuring of power and domination, ranging from equality (the dimension of solidarity) to inequality (the dimension of power)" (Hodge and Kress 1993: 203).

However, it may be argued that since ideology is most of the time present in discourse, the suggested element of equality relationship is not likely to be that obvious. In fact, the main feature of ideology is to be engaged in competition, or even conflict, with other ideologies in order to attain the status of *hegemony*.

Hegemony is defined by Fairclough (2003: 218) as a way of conceptualising and emphasising power as dependent on "consent or acquiescence rather than just force,"

incorporating discourse, in its “dominance and naturalization of particular representations,” as a significant component.

What critical discourse analysis wants to achieve, according to van Dijk (1993: 249), is to reveal “the role of discourse in the (re)production and challenge of dominance.”

Others also rephrase the goal by stating:

What is distinctive about CDA is both that it intervenes on the side of the dominated and oppressed groups and against dominating groups, and that it openly declares the emancipatory interests that motivate it (Fairclough and Wodak 1997: 259).

Fairclough and Wodak elaborate on the ‘emancipatory’ goal, which is closely related to intertextuality in terms of *openness* to other texts as will be argued later in Chapter 3. First, Wodak (2001: 10) points out that critical theories are “aimed at producing enlightenment and emancipation,” not only by means of description, but also by “rooting out delusion, raising awareness” of people’s needs and interests, and “demystifying discourses” by “deciphering ideologies.” Nevertheless, she endorses what Fairclough (1989) has argued above, arguing that “language is not powerful on its own – it gains power by the use powerful people make of it” (Ibid).

That is interesting for the present study in that discourse is given the actual opportunity to bear fruit by means of power, which often applies to international diplomatic discourse or politicians’ speeches and statements. However, it is not the case with the political comments with which the study is engaged, whose authors are non-politicians and, more or less, like critical discourse analysts in interpreting political actions and discourses, as well as, supposedly, in their *moral* role of explaining to people where their needs and interests truly are; that is, using only the ‘weapon’ of language.

Second, Fairclough (2003: 218), projecting himself as a Marxist, contends that in a capitalist society power is more dependent on the aforementioned “consent or acquiescence rather than just force”, in which the “struggle over discourse” is considered a major aspect of hegemonic struggle.

This could mean that in such societies people are controlled, not by overt violence or oppression, but by manipulation of language perhaps by both legitimate and illegitimate means of language, such as deception, telling half-truths or even lying, which politicians are sometimes accused of.

In his turn, Wooffitt (2006: 139) argues that critical discourse analysts should adopt a clear political attitude – a moral outlook both in the academic and public spheres – that their objective is to introduce social change, by means of “identify[ing] injustice in the structure of society” and seeking to “ameliorate the conditions of those groups who suffer for them.”

Thus, if discourse tends to be an ideological practice; if ideology is about power and domination; if power is often associated with inequality and injustice; and if language is supposed to be the medium of all these conflicts, then a question arises on how and where to spot ideology and how it could be manipulated.

### **1.3 Ideology in Discourse**

Discourse is “an ideological practice” as suggested earlier. However, it is thought by many to be neutral, or at least there is a lack of awareness of its ideological background, especially when it comes to some genres of the media such as news reports. Thus, if media are not an objective mediator and tend to be ideologically motivated, then readers, listeners and viewers need to be more critical in analysing media discourse, since it has a close association to the relations of power, mainly



those of politics, seeking to accomplish ideological common sense for the service of those who have power.

### 1.3.1 Nature of Ideology

The ubiquitous nature of ideology requires that it be explored in a way that attempts to demystify the vagueness of the term from a discourse analysis point of view, and it will be addressed again from a translational point of view in Section 2.2.

Fairclough (1989: 93-4), for example, distinguishes “two families” of definitions of ideology. The first one has been associated with the United States since the Second World War, but still lives up till today in the UK, describing ideology as “any social policy which is in part or in whole derived from social theory in a conscious way.”

The other family belongs to the Marxist thought, describing it as “‘ideas which arise from a given set of material theories’ in the course of the struggle for power.”

It may be argued that the former definition, firstly, sounds too general to be applied to ideology alone; secondly, it focuses on the social aspect although other aspects such as the political sphere may have more obvious association with ideology; thirdly, it does not relate ideology to any group attitude. Meanwhile, the latter definition relates ideology to the material background, which might not always be the case. It can be also noticed that the former definition rightly refers to a conscious aspect, which definitely turns later into a subconscious entity, whereas the latter rightly refers to the struggle for power, which represents the essence of ideological conflict.

According to Hodge and Kress (1993: 210), ideology is distinguished by having two features without which any analysis would not be complete. First, it has “a double face”, requiring the contradictions that emerge from the conflicting interests to be identified. Second, it is “inscribed in social practice”, since the forms that belong to it

as well as its practices are kinds of meaning, both of which need to be taken into account so that the analysis can be comprehensive.

Ideology is based on the struggle for interest and, more importantly, power, as an integral part of the study of critical discourse analysis. Therefore, the above two points draw the attention of the receiver or the analyst of discourse to the disparity sometimes found between what ideology announces as theory and how actually its practice is seen on the ground.

Van Dijk (1998: 8) builds his own theory of ideology, accounting for the concept again through the trilogy of cognition, society and discourse, as previously mentioned about his methodology in critical discourse analysis. He defines ideology as “the basis of the social representations shared by members of a group.” An ideology is supposed to allow group members to develop a system of beliefs of what is ‘right’ or ‘wrong’. So, it is not merely the world views, but the ‘principles’ underlying them.

Again, Fairclough (2003: 9) starts from his theory of power relations in his description of the term.

Ideologies are representations of aspects of the world which can be shown to contribute to establishing, maintaining and changing social relations of power, domination and exploitation.

Although the attitude to and the struggle for power are highlighted as an integral part of ideology, the description here may be said to introduce a negative conception of the term, especially in the mention of ‘exploitation’, perhaps due to the close connection between ideology and a field which witnesses many practices that may be described by some as ‘immoral’ – that of politics.

### 1.3.2 Ideology and Political Discourse

It has often been said that those who have power seek to make their ideological “common sense” acceptable for everybody. Nevertheless, according to Fairclough (1989: 86), “some degree of ideological diversity” will always exist and conflict will continue. The most common field of ideological diversity is political discourse. In their struggle over common sense, political parties, for instance, attempt to gradually influence the public to feel that their own ideological type of discourse is the ‘natural’ way of thinking about “all aspects of politics” (Ibid: 90).

This means that a conflict remains between ideologies in the sense that each would like to introduce their way of thinking as the one that is spontaneously adopted by any normal person, whereas other ideologies would need to be artificially inserted to their set of beliefs and emotions, not to mention their numerous negative traits. Politics, due to its direct attachment to power, tends to be the major sphere in which such a conflict manifests itself in the form of exclusionary attitudes. One example that may contain a hint of the notion of naturalisation is ناسين أو متناسين أن صندوق الاقتراع لم يكن إلا حالة من حالات الهجرة عند غير نجاشي, which translates fairly literally as ‘forgetting or pretending to forget that the elections were nothing but a case of emigration to someone other than the Negus’.

Here, the opening of the excerpt presupposes the following statement (that the Palestinian election was a mere trap for Hamas) as a an incontestable fact, which should not be forgotten.

This concept of exclusion has been implied earlier in the previous section dealing with political discourse, in which ideology is based on the ideological square of Us and Them. Group conflict feeds on the polarised image of *positive self-presentation* and *negative other-presentation* (van Dijk 1998: 69), which has been raised above by

Chilton mainly in the forms of self-apology or self-justification and blaming or scape-goating respectively. The ideological text and talk which express this square are reproduced by a number of institutions, such as *families, unions, schools, clubs, peer groups, churches, social movements* and, most effectively, *media* (Ibid: 187).

Van Dijk also elaborates on the two principles of legitimation and delegitimation as main functions of ideology. Since ideologies are group based, one's own group has to show its principles as *just, general* (or even *universal*), and to represent *common sense*. By contrast, other ideologies are *partisan* and *self-serving*, and focus is made on the negative descriptions of their representatives or discourse, such as 'radical', 'militant', 'Marxist' and 'fundamentalist' (Ibid: 258-261).

Similar terms are "rogue states" and "the axis of evil", which can be found in the excerpt *من الدول المارقة، ومن محور الشر*, originating from the United States' labelling of a number of countries like Iraq, Iran and North Korea.

Suggesting the ideological square, van Dijk lists four ideological moves: to express information that is *positive* about Us or Them, or *negative* about Them or Us (Ibid: 67).

The ideological square of Us and Them explains how these four moves work, whereby Our positive words and deeds are maximised; Our negative words and deeds are minimised; Their positive words and deeds are minimised; and Their negative words and deeds are maximised. Ideologies cannot spread these propositions unless they employ the means that can best extend their voices to as many people as possible in the society they live in.

The language system, culture and ideologies that exist side by side are complicated factors which build up the society. Therefore, it is argued that

our understanding of reality [is] entirely mediated by the language and the system of signs available to us. That system of signs ... is in fact

not an unbiased reflection of the world but a product of the ideologies of our culture. (Jones and Peccei 2004: 35)

This notion of language as a biased reflection of the world seems to agree with the propositions below by Fowler on the representations of the media, even those of news reports.

### 1.3.3 Media Discourse

It may be argued that the most successful way to influence the public is through mass media, which have managed to achieve much more access than any other institution.

Fairclough (1989: 49), for example, calls the type of influence of the media “the hidden power”, as they conceal ideological relations of power. Again, from a Marxist point of view, those who have the power rely on constant repetition in all media genres, especially news reporting, of their ideology to be broadcast to “whole populations” (Ibid: 54). He explains:

A single text on its own is quite insignificant: the effects of media power are cumulative, working through the repletion of particular ways of handling causality and agency, particular ways of positioning the reader, and so forth. (Ibid)

The cumulation of media effect is a significant issue, for the same ideas are always repeated but in different guises by different people, employing news reports, talk shows, soap operas, animations, movies, etc. as well as quoting the numerous experts – or voices – in all fields who serve the ideological goals of the institution, perhaps without the viewer, listener or reader paying attention to the centre to which all these forms belong.

The above examples of “rogue states” and “axis of evil”, along with all the representations which concentrate on condemning these countries, may best illustrate the cumulative, repetitive effect of the media.

One of the most serious matters to make decisions about in the media world is the issue of “voices”; that is, who can extend their voice through the media. This may be of special significance because it could be considered one of the forms of intertextuality or, in azzu‘bī’s terms in Chapter 3, a direct type of intertextuality in contrast with an indirect type. It will also be raised towards the end of this section as one of the ideological tools.

Five voices are distinguished by Fairclough (Ibid: 185): *politicians, experts, political reporters, representatives of social movements, and ordinary people*. Two questions need to be raised about voices in detail in mediatised political discourse: first, “which voices figure” other than professional politicians and, second, “how the various categories of voice are structured in relation to each other,” especially in terms of having “the last word” (Ibid).

One of the above voices may be of direct relevance to the data analysed in Chapter 5 of the present study – the expert category. Political commentators are implicitly granted the status of experts, a claim which needs thorough readers to accept or reject. Yet, they tend to have a great influence on the readership, especially when they, in a given newspaper, agree on directing the people to take a stance of a certain ideological view, which may often be the case.

However, it has to be borne in mind that the relation between media and politics is not a stable one, for those media institutions which claim to be neutral or objective will be under pressure by different ideological groups to adopt their points of view on as many occasions as possible.

For Fairclough (1995b: 200), mediatised politics is considered sometimes a kind of ‘colonisation’ by one side and other times by the other, as political parties and governments spend much time and money on, and exert considerable effort in, “their information and communication departments” to “control their relationship with the media.”

In his turn, van Dijk (1998: 187-8) remarks that “the role of the media is pervasive and influential” in modern times, and has become more major than that of other institutions, even that of school and church. The production and reproduction of *news*, *advertising*, *documentaries*, *movies*, *games*, *talk shows* and other media genres are said to be governed by ideological expertise and attitudes about their relevance and preference.

In the age of globalisation, every genre of media has become a discipline by itself which needs separate training sessions, and can be steered in different ways towards certain goals set by the administration of the institution. Moreover, one can hardly underestimate the effect of media, for radio, TV, Newspapers, magazines, internet and mobile phones can have access to people more than the other way round. This might be the result of one of the widely spread assumptions that the world today is controlled by two factors: politics and money. So, media institutions attempt to reach every single person so that their interests are gained and their ideologies are served.

Interestingly, it is frequently through intertextuality that in all these forms of media and other modern technological devices the political and financial goals can be achieved by means of systematic cross referencing to each other, overwhelming people with their complex web of relations.

Fairclough (2000: 4) also refers to one of the consequences of mediatised politics, which is the emergence of political leaders as “media personalities”, as in the case of

the United Kingdom with Harold Macmillan in the 1950s and Tony Blair at the beginning of the new millennium. Such figures are expected to employ distinct “communicative styles” considered as significant reasons for “political success or failure.”

This notion of “media personalities” may be of relevance to the above proposition by Fairclough (1989) on the question of voices in the media, but indicates that the voice of professional politicians actually plays a dominant role in contrast to other voices.

#### 1.3.4 General Ideological Strategies<sup>1</sup>

Similar to what has been said earlier, the media aim at achieving an ideological common sense “in the service of sustaining unequal relations of power” in the form of varying degrees of asymmetry (Fairclough 1989: 84). However, in order to be most successful, an ideology needs to follow a methodology of ‘invisibility’ whereby its assumptions are embedded in the background of the text, so that the reader or listener is led to interpret the text in the particular way sought by the author (Ibid: 85). Fairclough states that an ideology “is most effective when its workings are least visible”; otherwise, “it ceases to be common sense” (Ibid). This invisibility of the ideological assumptions of a group is aimed at attaining the level of ‘naturalisation’, interestingly called by Fairclough “the royal road to common sense” (Ibid: 89), stressing the ironical nature of ideology in the following words.

The apparent emptying of the ideological content of discourses is, paradoxically, a fundamental ideological effect: ideology works through disguising its nature, pretending to be what it isn't. (Ibid: 92)

The disguise important to achieve a maximum effect on the receivers of media production is related to the human tendency to be most influenced by that form of

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<sup>1</sup> A ‘strategy’ is used in this study in a general sense to be reusable in a range of contexts as Mailhac (2007) suggests.



discourse which is addressed to the spontaneity of the subconscious referred to earlier, whereby new propositions are found to be in harmony with their built-in background and therefore tend to be unquestionable.

Fowler (1991:1-2) emphasises from the very beginning that the content of the media is not just 'ideas' but 'beliefs' and 'propositions'. What is reported as news is not chosen for its own importance, but after a complicated process of 'selection' according to a set of rules. Then, it undergoes another process of 'transformation'. These two processes are based on both the conscious and unconscious principles of the institution, and thus make the news a *value-laden reflection of reality*.

Similar "discursive strategies" in ideological struggle are proposed by Hodge and Kress (1993: 157). First, "manipulation of reality" refers to the representation of events and participants. Second, "manipulation of the orientation to reality" involves the process of evaluating them.

Some discrepancy can be seen between Fowler's selection and transformation approach on the one hand, and Hodge and Kress's manipulation of reality and of orientation to reality approach on the other hand. To solve the difference, they may be divided into three stages: selection, representation and evaluation. Firstly, selection refers to the choice of an item to be broadcast or published according to a number of criteria set by the institution. Secondly, representation refers to the choice of lexis, structure, times in which, and other attached elements to which, the item is broadcast or published. Thirdly, evaluation refers to the comments made by the media institution on that item. This classification of the stages might be closer to commentaries than to news reports, for a commentary is basically meant to present explicit evaluation of people and events in a persuasive way. Though a news report may have a degree of evaluativeness, it tends to do so in a more implicit manner.

Shunnaq elaborates on Hatim and Mason's (1990) major strategies of the language of media, focussing on those of newspapers: *managing* and *monitoring*. Firstly, *monitoring* refers to the act of just describing the "available evidence" of a situation. Secondly, *managing* refers to the text producer's 'steering' of a situation to serve a certain goal (1992: 36). Here, Shunnaq seems to disagree with Fowler when the first says that it is the knowledge of the text-type that helps a translator know whether the producer is monitoring or managing. When the situation is monitored – as in neutral news reports – text producers and text receivers are said to be 'spectators'. On the other hand, when the situation is managed – as in editorials and commentaries – they are considered to be 'participants' (Ibid: 40).

He later relates monitoring and managing to the text typology proposed by Hatim and Mason (1990) and others, addressed in Section 1.1, stating that "monitoring dominates in expository texts, and managing in argumentative texts" (1994: 104). In other words, journalistic news reports tend to expose information, whereas "editorials or political cartoons" tend to be more evaluative (Ibid: 104-5).

However, Shunnaq admits (Ibid: 106) that, although news reports are expected to belong to a text type that is "straightforwardly devoted to monitoring over managing," experience shows that at least the way other speakers' discourses are presented varies between managing and monitoring, in which a direct quote is much closer to monitoring than an indirect quote. For instance, the employment of words such as 'said' implies a neutral reporting "without making a commitment to believe it," trying to maintain the expository type of text. Meanwhile, using words such as 'alleged' or 'admitted' tends to display features of an argumentative type, suggesting that the reporter wants to distance themselves from the quoted statement (Ibid: 107). He

concludes by listing a number of procedures that might be utilized by a news editor to manage the stories that they want to broadcast:

- a. selection of the stories that serve their own purposes and neglecting others
- b. general, vague descriptions to cushion the impact (e.g. 'resulting in human losses')
- c. omission of the agents of reported actions (e.g. 'was hit yesterday', 'hit by attacks')
- d. framing by citing sources with 'said', 'alleged', etc.
- e. intervention in the original text to manage the impact (e.g. 'military goal' or 'abominable crime')
- f. heightening of the emotiveness by using expressions with suitable connotations (e.g. 'wounding and killing people', 'women and children').  
(Ibid: 112)

Of the above procedures, the last three may find their way more easily through intertextuality to manage situations.

It may be argued that managing and monitoring tend to be the very foundation which governs the major processes of selection and transformation or the discursive practices in their manipulation either to reality or to the orientation to reality, although it will be argued later towards the end of Section 2.2 that managing is not always of the same type.

Al-Shamali (1996: 29-30) gives an example of the managing of three Arabic texts conveying the same news report. The first is from the BBC, the second from Radio Israel and the third from Radio Jordan. Al-Shamali lists the differences under the type 'semantic managing', in which lexical choices reflect the ideological attitudes. To deal with the first term, the BBC and Radio Israel do not recognise the PLO (Palestine Liberation Organisation) as a "sovereign state", unlike Radio Jordan. In the second one, Radio Israel does not recognise the Palestinian territories as 'occupied', unlike the other two. The other type that he proposes is 'cultural managing', which involves knowledge about geographical areas, social institutions, rituals, beliefs, norms, etc (Ibid: 32).

The above categorisation does not seem to be a comprehensive one, especially when compared to Hatim and Mason's levels of ideological discourse features in Section 2.2. Other types may be proposed to cover the syntactic and textual aspects of language.

The question of direct and indirect reporting addressed above by Shunnaq is raised again by Fairclough (2003:49), relating the first type to a degree of 'faithfulness' in "claiming to reproduce what was actually said or written."

In this case, Fairclough may be using the term 'faithfulness' to refer to the process of monitoring, in just describing the reported situation in a neutral language, but being cautious by pointing out 'degrees', since complete neutrality in the media, especially when ideology is involved, seems to be almost unattainable.

### 1.3.5 Ideological Tools

The above major tendencies of monitoring and, more importantly, managing can be achieved by means of a number of devices, of which the following may be frequent in most media forms.

Fowler (1991) lists some of these, starting with *stereotypes* – the cognitive 'frames' or 'paradigms' in which events and people in life are categorized, and which media institutions have an effective role in enhancing. These 'pigeon-holes' make events and people comprehensible: 'mother', 'patriot' and 'neighbour' versus 'terrorist', 'hooligan' and 'foreigner' are few examples of the way we construct life and make sense of the things around us (Ibid: 17). The expression, which has been translated above *أو لحماية حدود كيان الاحتلال مع الضفة الغربية* might be a good example of a common stereotype in Arabic, in which the very presence of the State of Israel is frequently portrayed as 'occupation'.

Another role to be played by the media is to promote ideological *consensus*, which has been referred to above by Seidel as a target that is ‘absent’ and never achieved. Consensus assumes it is a matter of fact that the whole population is undivided about their interests and acknowledges a certain set of beliefs. Consensual ‘we’ contributes to the procedure, like saying: ‘our health system’ or ‘our economic recovery’ (Ibid: 48-9). For instance, the expression *وإن نادى المنادي سيجد الملك عبدالله الأردنيين يلبون النداء* translates fairly literally as ‘When there is a call of duty, King Abdullah will find the Jordanians answering the call – men who have never changed’. This refers to a kind of consensus, according to the author, that all the Jordanians will be answering the call of duty whenever King Abdullah asks them for support.

In addition, *conversational style* assumes familiarity, informality, agreement as well as symmetry of power and knowledge between the media institutions, especially the newspapers, on the one hand and the audience on the other (Ibid: 57). Dialogic expressions such as second person pronoun(s) and imperatives may come under conversational style (Ibid: 219). A good example of this may be the expression *كونوا كجميلة الشنطي وأخواتها كأم نضال الفرحات وبناتها وأبنائها .. عندها نكن خير أمة*, in which the author aims to encourage people to look up at these great Palestinian women as an example of sacrifice. She starts by addressing the audience in the second person plural, and then concludes by a first person plural: ‘Be like Jameela Al-Shanti, her sisters (like Umm Nidal), her daughter and sons... Only then will we be the best of nations’. In this way, familiarity is achieved by means of both pronouns and imperative forms.

Fowler goes on to talk about *terms of abuse and endearment*. On the one hand, diminutives like ‘Maggie’ or ‘Ronnie’, and honorifics like ‘the premier’ carry

positive meanings. On the other hand, insults like ‘madman’, ‘rat’ or ‘monster’ carry extremely negative meanings (Ibid: 117). This could apply to the expression *يجب أن نلاحق العيار الأمريكي (والإسرائيلي) حتى باب الدار*, which translates fairly literally as ‘We should follow the American and "Israeli" liar till the the house door’. Here, the American and Israeli governments are accused of being ‘liars’, using the colloquial word *عيار* for not fulfilling their commitments.

It can be easily noticed that the ideological devices aforementioned overlap with those of political discourse. The umbrella which covers them all is (de)legitimation with its ideological moves, employing stereotypes, conversational style, consensus-building procedures, and terms of abuse and endearment. First, stereotypes and abuse and endearment terms are similar to the badges and labels in the world of politics proposed by Beard (2000) above, but the former two are more often made by others than by the person themselves. Second, conversational style could be more effective if it uses terms from people’s daily life or colloquial dialects. Third, consensus is impossible to achieve. So, what the media do is to make generalisations in order to broaden the circle of supporters and claim that a majority approves of their propositions.

Last, and most closely to the present study, Fowler refers to *editorials*, which are indexed in newspapers as ‘comments’ or ‘opinions’ as if the other sections were pure ‘facts’. They may enjoy a number of features in layout, typography and logo. Emotive vocabulary such as evaluative adjectives (e.g. ‘innocent’, ‘brutal’) and adverbs (e.g. ‘mercilessly’) are frequently used in editorials. Moreover, generic statements can be found, mainly referring intertextually to proverbs and wisdoms (Ibid: 110-5).

Evaluative terms may be seen in the aforementioned example *ليفتش عباس، إذا شاء، عن شرعيته .. ومعه الأحمق والوسواس الخناس والأراذل من أصحاب الألسنة والأيدي الطويلة*, where six

adjectives ('the idiot', 'the whisperer', 'the one who withdraws', 'the mean', 'those who harm people with their bad language' and 'those who harm people with their bad behaviour') are used to describe, more or less, the same group of people who support the Palestinian president in his conflict with Hamas. As for proverbs and wisdoms, this can be exemplified in many expressions. One of them is "وكانك يا أبا زيد ما غزيت", which translates fairly literally as 'As if you, Abu Zeid, have not carried out an invasion'.

Newspaper comments are argued to be one of the forms of pure ideology. They are expected to display maximum ideological attitude and that is why they constitute the main data to be collected and analysed in the present study.

Achugar (2004) analyses the discourse of two Uruguayan newspapers – *El País* and *La República* – in their coverage of the 9/11 attacks. *El País* constructs the Us group as Western civilisation, representing the values of *Christian liberal democracies* whereas the Other is the 'primitive' or 'barbaric' non-Western side. However, *La República* constructs the two groups according to *social justice principles*. So, We represent "the people" or "the world" whereas They represent all forms of violence and terrorism, including 'state' and 'economic' types of terrorism (Ibid: 295). Three main categories of emotions are said to be employed to affect the audience: firstly, un/happiness (e.g. sadness, anger, happiness, love); secondly, in/security (e.g. anxiety, fear, confidence, trust); dis/satisfaction (e.g. displeasure, curiosity, respect) (Ibid: 300).

Here, again, the ideological 'exclusionary' square manifests itself in the categorisations of the two newspapers, one mainly on a geographical basis and the other on a supposedly moral basis. Yet, they share a procedure of arousing the emotions, which makes use of a natural aspect of humans. But if these emotions are

exaggerated or if they lack rational evidence, they may have serious consequences for the individual, the society and, perhaps, the whole world.

Like Fowler, Achugar draws attention to the effect of *stereotypes*, mainly of the Muslim Other (Ibid: 304). Quoting Karim (1997) and Said (1978, 1997), Muslims have been repeatedly shown to represent ‘fundamentalism’, ‘Post-Cold War Other’, ‘terrorism’ and ‘violence’. Such images are frequent in the conservative El-Pais, whereas the progressive La Republica sometimes ‘unwillingly’ falls into them. On the other hand, both newspapers use *intertextuality*, the topic of this study (see Chapter 3), to refer to historical events in order to interpret the attacks of 9/11. Two forms of intertextuality are distinguished: comparison and reported speech, the first of which is a kind of argumentation that relates the events to the reader’s mental and social models, whereas the second attempts to incorporate the opinions of different authorised voices (Ibid: 311).

Firstly, the ‘comparative’ form of intertextuality may be exemplified in the aforementioned expression *ناسين أو متناسين أن صندوق الاقتراع لم يكن إلا حالة من حالات الهجرة عند غير نجاشي*, suggesting that the risky participation of Hamas in the legislative elections is unlike the safe immigration to Ethiopia by Muslims in the Prophet Mohammad’s time. Secondly, the ‘authorised voices’, which Fairclough (1989) have raised above as a significant aspect in the media, can be spotted in many expressions, such as that of the historical voice of Khaled bin Al-Waleed – one of the companions of the Prophet Mohammad and one of the prominent military leaders in Arab and Islamic history. The excerpt *فلا نامت أعين الجبناء، كما يقول سيف الله المسلول خالد بن الوليد* translates fairly literally as ‘Let the eyes of cowards never sleep, as the sword of Allah, Khaled bin Al-Waleed, said’.



Suleiman (2004: 166) also draws attention to the issue of *place names* in the times of conflict, such as the use of ‘Administered Territories’ or ‘Occupied Territories’ as well as the street names and quarters in Jerusalem in the case of the Middle East.

To conclude, ideology is said to be there in every form of language, for language is used to reflect the background of people as individuals and as groups. A receiver or interpreter of discourse has to be aware of any disparity between people’s ideological discourse and actual practices in society, especially in the domain of politics. In politics, the ideological square steers the discourse for the purpose of the in-group being always positively represented and the out-group being always negatively represented, but in a way that is supposed to go smoothly and naturally so that the receivers will not feel any deviation from the norm. Most of the conflict of ideological discourses takes place through the media as they seem to constitute the main player in the information age, by means of the accumulation they build up in people and through greater access they have to people than any other institution. These media institutions are not without ideologies, but they have to various degrees a commitment to objectivity in terms of monitoring or managing of the situations they report, employing a number of tools which support their claim to the truth values they attempt to represent. It is, then, expected to be easier for those who interpret texts, whether from a critical discourse analysis or a translation point of view, to investigate the validity of these claims.

## **Conclusion**

This chapter has reviewed how politics highly depends on language to achieve its goals, especially in terms of the strategic function of “(de)legitimation”, attempting to accomplish an ideological square of Us and Them. The general as well as the

particular techniques used in political discourse can be identified through critical discourse analysis by means of investigating the various levels of text, discursive practice and sociocultural practice or the methodology of discourse-cognition-society. The influence of language, mainly that of the media, on the way people view the world is very significant, and it is this which critical discourse analysis aims to investigate. Ideologies tend to use the media in a disguised manner to promote their perspectives as the 'natural' way of thinking or representing "common sense." The tools said to be employed in political discourse and those said to be in ideological discourse are more or less the same, for it is an integral part of political discourse to be engaged in the conflict of ideologies in their struggle for power.

Political discourse is found to resort to intertextuality for 'legitimacy' in both ideological and social terms, as has been shown in the levels of political discourse. In addition to being repeatedly mentioned as a political or ideological tool, intertextuality is indispensable for those who deal with politics, as it transfers connotations from one context to another; arouses religious associations; provides text with dynamism and openness to other texts; and offers room for supposedly reliable voices to express their views.

The next chapter looks into ways of approaching political discourse from a translational perspective in order to relay it within its cultural context and with its ideological complications.

## Chapter Two

# Translation and Political Discourse

### Introduction

The previous chapter has shown how language and politics are interconnected, especially when ideological conflicts arise, using media as a means to express their views. Critical discourse analysis methods are found to provide useful insights into political discourse.

This chapter looks into the underlying translation issues related to political discourse. Section 2.1 addresses the question of culture in translation, exploring its nature and reflecting on ways of bridging the gaps between cultures, mainly between English and Arabic. The general tendencies for the translation of culture are explored, in their twofold (source-language centred vs. target-language centred) and threefold (together with a middle way) forms, along with the factors determining the translator's appropriate choice of the translation strategy. Section 2.2 narrows down the scope of focus to ideology. The group way of thinking and acting is part of the larger circle of society, both of which inevitably contribute to shaping the author's as well as the translator's individual background. Here, arises the controversy of the translator's neutrality or mediation in terms of positive and negative forms of intervention. Section 2.3 investigates the significance of the relationship between translation and politics, where reciprocal influence often takes place. The sensitivity of political texts from a translational point of view as well as their genres and typologies are discussed

in detail, with special focus on the nature of newspaper articles. Section 2.4 attempts to find out solutions to these problems by means of types of equivalence. Resulting from the problematic nature of this concept, which has been used interchangeably with the term translation itself, the long debate on equivalence leads the classification of the propositions of translation theorists into five categories, paying more attention to the twofold and threefold divisions which, in one way or another, correspond to those tendencies in the translation of culture.

## 2.1 Translation and Culture

The fact for any case and for any moment, translation mixes two or more cultures. (Javier Franco 1996)

The previous chapter has addressed intertextual analysis to mediate between texts and social contexts, taking history as a basic factor in the analysis. This communal historical background is part and parcel of the interpretation of any text, for the dynamic nature of intertextuality provides the audience with the associations required to decipher the purpose of the author. Intertextual relationships are, thus, closely linked to culture, belonging to varying degrees of *culture-specificity* according to the complexity of the sources from which they originate, such as the literary, social, historical and religious aspects. Therefore, the translation of culture needs to be discussed here in order to pave the way to the understanding of intertextual expressions and their translation.

However, the question of culture is far from simple. It is said to incorporate a large number of complex elements in a certain society and has been addressed from the points of view of several disciplines. From a translational perspective, it is generally assumed that the more remote the cultures, like English and Arabic, the more difficult the translation. If translators can comprehend the scope of culture as well as the deep

implications of the cultural elements, it will be very much easier for them to narrow, or even bridge, the wide gap between peoples of the world. Understanding each other's culture, human beings may live in greater mutual respect and peace. Therefore, the translator is expected to pay significant attention to the intelligent strategies which facilitate communication around the globe.

### 2.1.1 Nature of Culture

Let us review how culture has been defined, though the fuzziness of the term can be shared by the investigated definitions.

Nord (1997b: 23), in her functional approach to translation, reports the following definition of the term by Goodenough (1964: 39):

[A] society's culture consist of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for any one of themselves.

What Goodenough aims to point out is that culture is not a physical phenomenon; it is not about people, things or beliefs, but an 'organisation' of all these things. He excludes from culture people's distinct 'biological heritage', focusing on the "end product of learning: knowledge" (Ibid: 24).

Here, apart from the inclusion of everything under the umbrella of 'organisation' in a society, there is a significant element of 'acceptability', which seems to alienate any attempt to introduce any new beliefs, emotions, behaviours, etc. which does not conform to the society's communal memory.

Culture is also defined by Kharma (1997: 10), in his didactic study of translation, as "the whole way of life of a certain linguistic community." This includes not only *material* aspects but also *conceptual, philosophical, political, religious, and*

*customary* as well as *beliefs* and *traditions*. As these are all reflected in language; culture and language are closely related.

The definition raises another point of debate: the relationship between language and culture. It is true that language and culture are interconnected, but whether the members of a given society should use the same language could lead to a number of issues like multi-cultural societies and multi-lingual societies.

For Aziz and Lataiwish (2000: 106), culture is simply “a set of beliefs which govern the behaviour pattern of a society.” Faiq (2004: 1), similarly, states that culture involves “the totality of attitudes towards the world”; towards events, cultures and peoples. In other words, it is the “beliefs and value systems tacitly assumed to be collectively shared by particular social groups.”

Here, culture is reduced to the belief area as a controlling device of material human activities.

What all the above definitions seem to agree on is the comprehensive nature of culture, using inclusive expressions, such as ‘whatever’, ‘the whole way of life’, ‘a set of’ and ‘the totality’. It could be argued that its very nature continues to make it a fuzzy term, but anyone using it has to be conscious of its scope and contextual relevance.

Going back to the element of acceptability, translation studies is a starting point to debate the problem of culture. If a set of beliefs, emotions or behaviours are acceptable to a certain culture, then some of them may not be so to another culture. This might result from the lack of understanding of the positions of these beliefs, emotions and behaviours within the complicated ‘organisation’ of cultures, as they have disparate points of departure to conceptualise the world around them. Translators, in this case, find it very difficult, or impossible according to the Sapir-Whorf theory, to produce a rendition of these expressions that is comprehensible to a target language

audience. This issue of the translatability or untranslatability of culture, especially *culture-specific items* (Franco 1996: 52) – on which intertextual expressions are highly dependent – will be discussed later in the section.

Wills (1994) starts to raise doubts about “the radical relativism between language and culture, which asserts that no two languages are culturally compatible.” He argues that the propositions by Sapir and Whorf and others (that different societies view the world differently because language controls people’s thought) threaten the very notion of translatability and, thus, this view is “not seriously endorsed by anyone in translation research today.” Nevertheless, research has been conducted about the “possibilities and limitations of translation in respect to cultural environments.” But, he admits that, still, none of the studies of translation has been approached from a pure cultural perspective to provide a unanimous attitude towards the above relativist theory (Ibid: 38).

Furthermore, Wills rejects the idea that “everything is determined by the relation of language to culture,” for many translational practices deal with some universal aspects, which makes translation a “domain of socio-culturally determined linguistic behaviour with both culture-specific and universal components” (Ibid).

Aziz and Lataiwish (2000: 111) seem to agree with Wills. They, first, refer to the Sapir-Whorf hypothesis, which comes to the conclusion that there can never be correspondence between languages, especially in issues like political and social culture. Second, they discuss the theory of ‘universals’ which rejects the above idea, arguing that there are many elements common in all languages, in addition to the translation practices taking place over the ages. Differences on the surface between languages underlie deep structures shared by all natural languages, making translation easier than the relativists’ position might lead us to think.

It may not look obvious that culture is untranslatable, for the reasons cited by Wills and Aziz and Lataiwish about the oldness of the profession of translation as well as the universal items of language. It could make more sense to say that translation is always possible in the first place, because every language is expected to be capable of expressing any idea in one way or another. However, various degrees of difficulty will be faced according to the level of cultural specificity of the expression to be translated, and it might be necessary to use other elements for the sake of explanation or compensation.

### **2.1.2 Levels of Difficulty in Translation**

Interestingly, Agar (1991) coins the term ‘languaculture’ to stress the interconnectedness between language and culture. For him, the cultural problem has basically to do with ‘rich points’ – those “communication breakdowns between two communities.” When he elaborates on the degrees of difficulty of understanding another language, he mentions three levels:

When you encounter a new language, some things are easy to learn. You just patch on some new lexical items and grammatical forms and continue listening and talking. Other things are more difficult, but with a little effort the differences from one language to another can be bridged. But some things that come up strike you with their difficulty, their complexity, their inability to fit into the resources you use to make sense out of the world. These things – from lexical items through speech acts up to fundamental notions of how the world works – are called rich points. (Agar 1991, quoted in Nord 1997b: 25)

This contribution sounds like an attempt at reconciling the previous arguments. To explain, the first type of these may be now described as ‘universals’, whereas the third type ‘rich points’ might be referring to ‘culture-specific’ or ‘culture-bound’ items, to which intertextuality is said to be very much associated, as will be investigated in Chapter 4. The second type occupies an intermediary position in a number of degrees



between them. An example of the first type could be نجما هاديا (a guiding star); another of the second type could be لا يلدغ المؤمن من جحر عشر مرات 'A fox is not taken twice in the same snare' in which a 'believer' is only substituted with a 'fox', both stressing the importance of not forgetting the lessons learned from one's previous mistakes; a third example of the last type could be شرب فنجان القهوة دية للمدهوس 'to drink a cup of coffee to solve as ablood-money for someone killed in a road accident'.

Furthermore, it sounds more helpful to elaborate on the problem of culture in translation by dividing the cultural elements into two or three categories, according to their degree of translatability, rather than just denying the entire possibility of translation, perhaps leading the world to further disagreement and separation. It is much better to talk about bridging the gap between cultures and reflect on the ways to share each other's experiences in terms of respect rather than conflict.

In the case of this study, which deals with Arabic-English translation, it is of importance to bear in mind the unstable, complex relationship between the different cultures of the East and those of the West, as the issue of language plays a major role.

Eksell (1993: 363), for example, notices that the language of the Orient is accessible for an ordinary Western reader only through translation, since there is "little cultural inheritance" in common. Therefore, the translator is an important factor in linking both worlds. He gives an example of the Arabic and Western languages as well as cultures, described to be distant from each other. This is expected to motivate the translator to have a considerable amount of knowledge of the cultures in which they are involved.

Faiq (2004: 9) goes further, talking about a kind of 'cultural antagonism' between Arabic and the West, attributing a major part of the problem to the few studies about the Arab-Islamic world in most of the European languages by 'self-appointed experts'

and the submission of many Arabs by “writing in accordance with the norms of the master discourses of European languages.”

This last element of conforming to the norms of one side can be associated with the question of ideology, addressed in the next section, by following the strategy of *domestication* which tends to hide any element of intervention from the source language culture.

In a somewhat similar vein, Carbonell (1996) draws attention to the translator’s objectivity or subjectivity in dealing with culture. Although he agrees with the generalisation referred to above by Eksell about the difficulty of translation between remote languages and cultures, he argues that translation in itself may constitute a ‘bridge’ or ‘a source of separation’ (Ibid: 83). In other words, if the knowledge acquired by one society about another is accomplished in an objective manner for the sake of learning, away from power relations, then translation can be closer to bridging than to separation. Furthermore, in order to achieve a neutral outlook of another culture, without the effect of subjective value judgements, the best way is to take a position ‘from the outside’, a ‘third language’ attitude, or a ‘third universe’ (Ibid: 84). Ideally, translation is supposed to be an activity *beyond* cultures, “establishing a dialectics between here and there, now and then, us and them.” It is the translator who can either create a virtual ‘boundary of negating’ between cultures, which may later become a real boundary, or promote a middle ‘third space’, in what is described by Carbonell as “the only possible legitimate translation” (Ibid: 93-4).

Baker (2006: 2) also refers to the sensitive role of the translator and interpreter in “circulating and resisting the narratives that create the intellectual and moral environment for violent conflicts.” By the same token, Maier (2007: 265) prefers the concentration on the translator as “a point of contact” rather than “a point of conflict.”

Newmark (1991) attempts to address the problem of culture by going to the essence of translation, or what he calls “the purposes of translation,” of which he lists five:

1. The first purpose is to contribute to understanding and peace between nations, groups and individuals.
2. The second purpose of translation is to transmit knowledge in plain, appropriate and accessible language, in particular in relation to technology transfer. (Ibid: 43)
3. The third purpose is to explain and mediate between cultures on the basis of a common humanity, respecting their strengths, implicitly exposing their weaknesses.
4. The fourth ancient purpose is to translate the world’s great books, the universal works in which the human spirit is enshrined and lives.
5. The fifth purpose is as general aid or as a skill required in the acquisition of a foreign language. (Ibid: 43-4)

He summarises these purposes as the *political*, the *technological*, the *cultural*, the *artistic* and the *pedagogical*, arguing that they may overlap, or rather converge in actual translation (Ibid: 45). However, he is aware that a good translation will not eventually lead to global peace and harmony, but, at least, there will be “a better understanding” when the translators do their task better (Ibid: 148).

However, it is crucial, here, to remember that, as Carbonell has pointed out above, translation may be a source of separation, like in military conflicts when it is used as part of the war machine.

In case these purposes are endorsed, even though Newmark himself classifies them and calls only one of them ‘cultural’, they all seem to belong to culture in one way or another, whether it is knowledge, great universal works, language learning, or politics – the field of the present study and the most obvious area of ideological conflict. However, it is interesting to talk separately about the aspect of culture perhaps to refer to the core of the translation problem here, while dealing with intertextual expressions: *culture-specific items*.

### 2.1.3 Translating Culture-Specific Items

Before starting the discussion of the actual translation strategies, the translators' attention is drawn to a very important point related to the rendition of culture.

The complete penetrative grasp of a text, the complete discovery and recreative apprehension of its life-forms... is an act whose realisation can be precisely felt but is nearly impossible to paraphrase or systematise. (Steiner 1975: 25)

Robinson (1997: 189) seems to agree on the difficulty of comprehending the original cultural message. "We often think we understand a text from a quite different culture, simply because it is written in a language we understand." However, he raises a number of questions, among which he wonders about the extent to which the English culture, for example, has changed since the times of Shakespeare; how well the speakers of various dialects of English can understand each other; and how much their cultures share. These questions make him conclude that translators have to train themselves to be "more suspicious" of their "immediate understanding" of texts, especially when dealing with culture-bound expressions. They would search the internet or go on questioning because this is the way of professionals. They would "immerse themselves" in all forms of culture; "read voraciously"; "learn new foreign languages and spend weeks, months, years in the countries where those languages are natively spoken" (Ibid: 192).

The surface understanding of texts in other cultures is noteworthy with regard to intertextuality, because an immediate look at such expressions might be deceptive for the translator, who might think that they are encountering a self-sufficient unit which has no external reference, while they may fail to notice the first stage of rendering the expression (identification) as will be explained later in Chapter 4.

Even when an intertextual expression and its associations are recognised, it is not always possible to produce an adequate translation at the time. Some time might be

needed for reflection or perhaps for a corresponding concept or expression in the target language to show up while reading or listening to other texts.

Another interesting idea is that of travelling to live in the country of the other language in order to master the language in the context of its culture, which is of great help for translators, though costly, and will be addressed later in Leppihalme's (1997) contribution to the translation of the culture-specific items such as those used by intertextual expressions in Chapter 4. A good example to show how helpful it could be to live in the other language country is *حكم عنجر* (the rule of Anjar), which refers to the location of a Syrian intelligence section on the Lebanese soil.

It is also significant to be aware in the first place what culture-specific elements exactly are in translation. A *culture-specific item* is believed not to exist of itself, but as a result of a 'conflict' arising between values of different cultures or, most often, the 'nonexistent' of these values, their functions and connotations in the target language (Franco 1996: 56-8).

This is a very useful explanation, because it points out the relativity of such items to other languages or cultures. In other words, if an intertextual expression happens to refer to a concept which forms an integral part of culture A, but at the same time represents a similar one in culture B, it is not considered a culture-specific item in this case. For instance, *أن تآكل حماس من ثمار الشجرة المحرمة*, 'for Hamas to eat from the fruits of the forbidden tree' is part of the narratives and imagery of the Arab and Islamic cultures as well as the English and Christian cultures, for the story of Adam and Eve is narrated in both the Qur'an and the Bible, but may not exist in other cultures, in which it is simply a culture-specific item.

In order to translate these culture-specific items, Franco (1996: 68) proposes a number of procedures<sup>2</sup> ranging between the two major strategies of *conservation* and *substitution*, the first of which is closer to the source culture and the latter to the target culture. On the one hand, conservation may take any of the forms: repetition, orthographic adaptation, linguistic (non-cultural) translation, and extratextual or intratextual gloss. On the other hand, substitution may take any of the forms: synonymy, limited universalisation, absolute universalisation, naturalisation, deletion and autonomous creation.

A somewhat similar outlook is suggested by Aziz (1999), who remarks that as translation means the ‘rewriting’ of the source text, ideological shifts (see Section 2.2) have to be involved in the process, especially when “the source text and the target text belong to different cultures.” One can detect two general tendencies in this regard: *alienation* – to shift towards the source culture – and *integration* – to shift towards the target culture. Both trends take the form of addition, deletion or substitution. Addition and deletion range between explicit and implicit comments or interpolation of ideas. Substitution is considered a kind of tool employing both deletion and addition, usually by “replacing an informationally weak linguistic sign” by a strong one (Ibid: 30-1).

The above two propositions seem to show opposite binary tendencies adopted in the translation of culture, which are very closely related to the binary division of the types of equivalence addressed in Section 2.4.

This is also found in Shi (2004), who refers to “the dispute between source-centred and target-centred trends.”

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<sup>2</sup> A ‘procedure’ is used in this study in a specific sense to a particular element within a general strategy as Mailhac (2007) suggests.

For instance, to employ conservation or alienation, the expression *على مقلط العصا* can be translated into ‘the distance of throwing a stick’; to employ substitution or integration, it can be translated into ‘to be under the watchful eye of’.

However, other non-binary translation tendencies can be detected. For instance, for Newmark (1991: 168), the translator has three basic choices when dealing with cultural problems: to *keep the source culture*; to *convert to target culture*; or to select a *neutral international, inter-cultural term*. They can also combine two or three of them.

Hervey and Higgins (1992: 30) also propose a number of general strategies of cultural transposition. First, *exoticism* is an “extreme option of cultural foreignness,” in which the source text is conveyed with “minimal adaptation” and “maximum strangeness.” Second, *cultural transplantation* is located at the opposite end of the scale for it does not look like a translation but an ‘adaptation’, as the source text is rewritten in an entire target language setting. The other strategies below are said to be normal translation practices, since they are located between the above two extremes. Third, *cultural borrowing* transfers the source text expression ‘verbatim’ into target text when a suitable indigenous equivalent is not found in the target language. Fourth, *communicative translation* applies best to proverbs, idioms and clichés, which cannot bear literal translation. Fifth, *calque* is a kind of literal translation which uses the target language words and respects the target language syntax, but imitates the source language structure of the source language expression though it is unidiomatic in the target language. Sixth, there are *compromise* and *compensation*. Translators often have to take the necessary decisions to compensate for losses in the light of all the determining factors, such as the ‘matter’, ‘purpose’ and ‘audience’ of both the source and target texts. Translators feel the need for the following aspects of compensation

when compromises do not achieve acceptable translations. Such aspects have to do with 'kind', 'place', 'merging' or 'splitting'. To choose the right aspect, one has to deal with each of the linguistic levels one at a time, and decide which textual variables are indispensable and which can be ignored (Ibid: 31-39).

To mention others who deal with culture-specific items, Farghal and Shunnaq (1999: 28) suggest only three general translation strategies: Firstly, *cultural approximation* attempts to use a target culture substitute, such as the expression كل يغنى على ليلاه 'Everyone sings his Mary'. Secondly, in *descriptive translation*, the source language concept is paraphrased, especially if it is totally missing in the target language, as in the expression الهجرة عند غير نجاشي 'to resort to an unsafe place'. Thirdly, *lexical creation* refers to the process of coining a new lexical item in the target language to stand for a culture-specific source language item (e.g. 'Valentine's Day' عيد الحب) (Ibid: 9).

According to Bahri (2000: 196-7), there are five translation procedures to take when dealing with culture-specific items: a. *Borrowing* is useful in transmitting the source text information to the target text, when there is no ready equivalent in the target language, with the term undergoing morphological and phonological modifications. b. *Literal translation* is "the commonest method of culture transference," but which does not help much in "narrowing the semantic gaps." c. *Substitution* could be employed when there is "a partial overlap" between the two cultures. d. *Lexical creation* is not a very common practice in which new words are either invented or formed through "regularly formed words" which are "semantically closer" to the source language term. e. *Addition and omission* are helpful tools depending on the presence or absence of the semantic and cultural extensions of a term. Bahri, then, concludes that



translation procedures vary according to the text purpose. For example, a historical or literary text has to preserve the 'content', 'tradition' and 'synchronic' aspects. However, a social or informative text should reflect the 'language' and the 'cultural ethos' of the source language.

Carbonell<sup>3</sup> argues that 'adaptation' is confused by non-experts with free translation. For him, every act of translation implies a degree of adaptation, and is expected to belong to one of its three types: *intracultural adaptation*, *universalization* and *cultural equivalent*.

First, in intracultural adaptation, the substituted element belongs to the source culture environment, but is known to target readers. Since it preserves local colour, the restriction of cultural verisimilitude is respected, as in the expression موقف الإمام لا المصلي فقط 'not only the stance of a worshipper, but that of the prayerleader'. Second, in universalization, the substituted element is a generic reference or contextual hypernym (superordinate), as in the expression فلعل الذكرى تنفع المؤمنين 'It is necessary to remind people of what they already know'. Third, in a cultural equivalent, the substituted element belongs to the target environment. It is used in cases when the cultural setting is irrelevant or is intended to be adapted to a communicative or cultural situation that is typical of the receiving culture, as in many advertisements or theatre plays. These cultural adaptations are acceptable provided that cultural verisimilitude is respected, such as القابضون على الجمر 'diehard resisters'. That means that it is problematic to provide referents that are at odds with the cultural environment.

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<sup>3</sup> Online lecture on 10/3/2008 at the University of Salford.

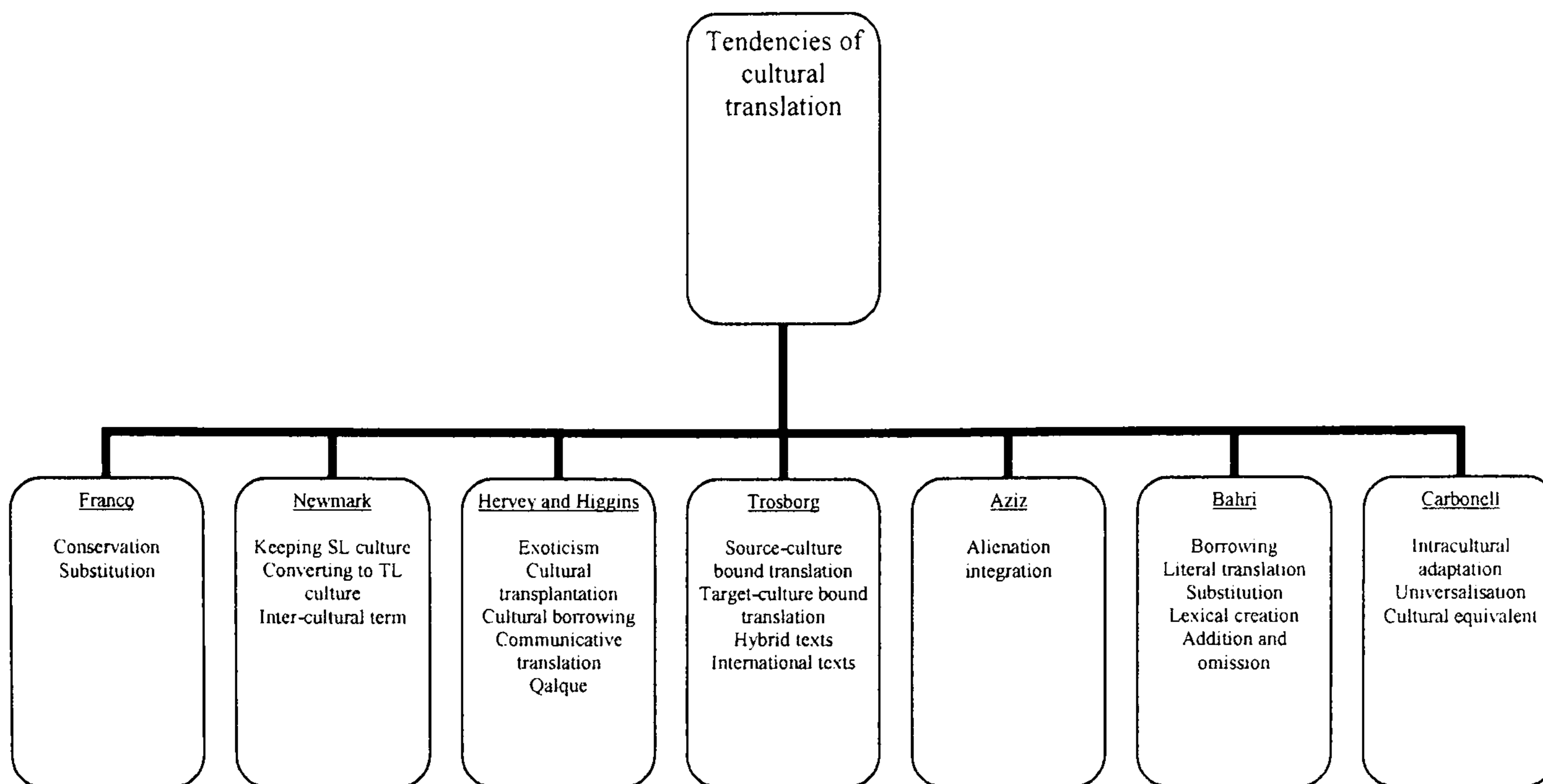


Figure 2A

Having seen all the above strategies and procedures proposed to solve the problem of cross-cultural translation (as shown in Figure 2A), the very traditional dichotomy for the translator to deal with the issue can be noticed: to attach oneself to the source culture or to the target culture. However, since there are no such clear-cut divisions and to attempt to materialise Carbonell's concepts of the 'third space' or 'third universe' as well as the translational bridge notion, there needs to be an intermediary position to comprise degrees of closeness to any of the opposing directions. These three tendencies are believed to have a considerable amount of similarity with the fifth category of theories of equivalence addressed later in Section 2.4, since they allow for more freedom for the translator to 'manoeuvre' in the 'intervening degrees' between the binary tendencies when attempting to render intertextual expressions. Therefore, all the aforementioned tendencies can be re-ordered according to the new trilogy as shown in Figure 2B.

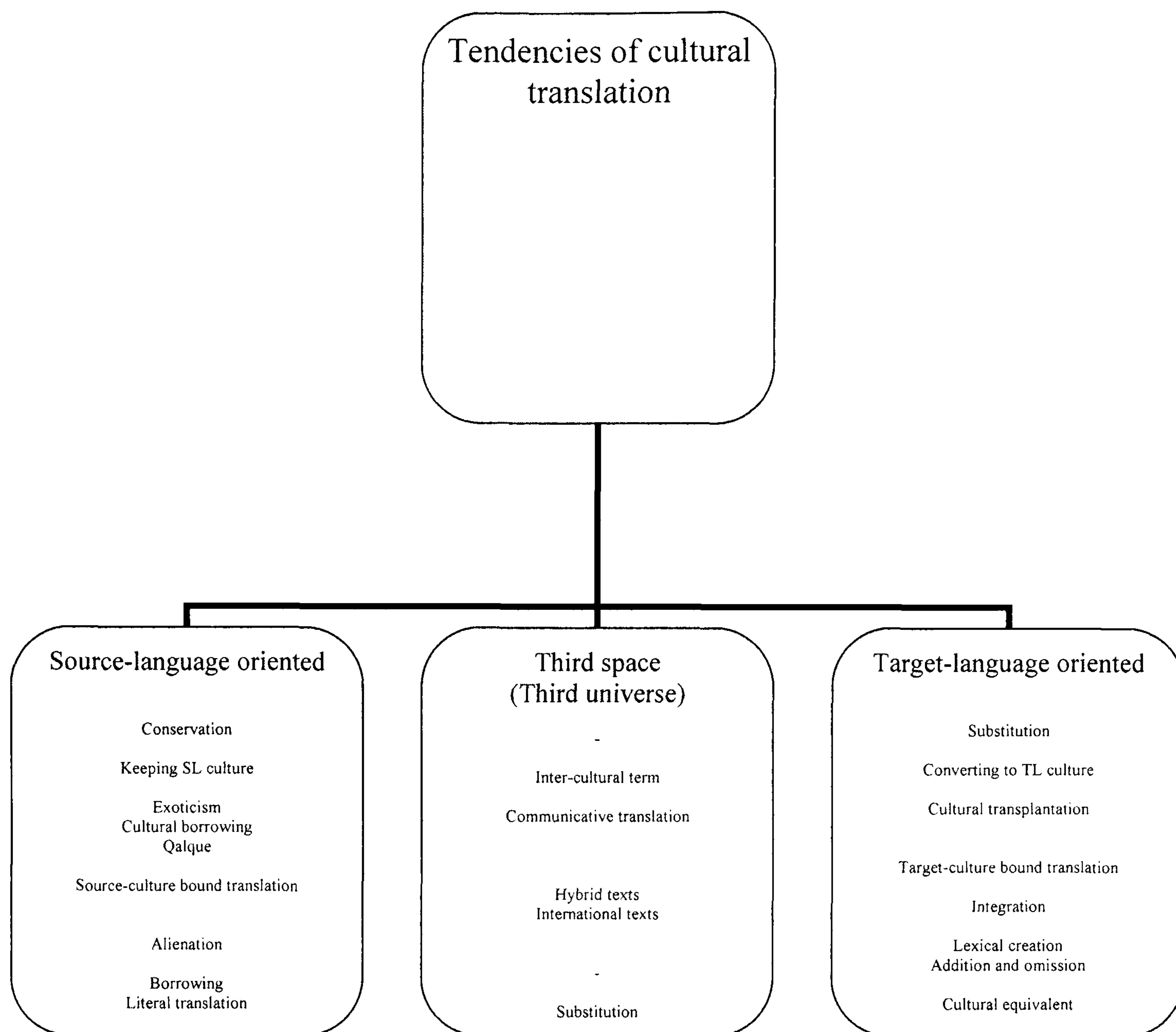


Figure 2B

It seems that the translator’s choice is influenced by a number of factors, looking at the issue from different points of view.

Newmark (1988: 101-2), for instance, proposes that the approach to the translation of culture depends on “the linguistic and situational context” as well as “the readership”, who are said to be of various levels: *expert*, *educated* and *uninformed*.

Ingo (1993: 132) also talks about the translator finding “the right level” – most probably that of the readership as in Newmark – so that the text will be

comprehensible in the target culture and at the same time the readers will not be 'overprotected'.

This stance is interesting because it may be associated with the ideological orientation of the translator, which will be discussed in the next section.

According to Schäffner (1993: 159-161), the target culture readership's relevant background knowledge of the topic plays a major role, which requires the translator to supply or compensate for any cultural differences. One of these is the allusion to people (see Translation of Intertextual Expressions: Chapter 4), about whom the audience need to learn with regard to who they are, in the first place, and what their function in the source culture is. A good example of this may be 'المواقف العنترية' 'the attitude of Antar' which refers to a prominent figure in the pre-Islamic period well-known for his bravery.

Others emphasise the central position of the target culture as a crucial factor in translation. Franco (1996: 76-7) cites this opinion from scholars like Lefevere, Toury and Even-Zohar, noticing that translation norms in some European countries are more conservative for canonical works, whereas common expressions are "more amenable to cultural domestication." Whatever the case, it is the receiving culture that decides to what extent it can contain elements from the source culture.

In her turn, Trosborg (1997: 147-8) is more inclusive of the factors determining the cultural strategy in translation, such as: type of text, purpose of translation, dominance of the ST or ST author, readability (writer vs. reader responsibility), and loyalty (to the source text, the target text, the self, etc.).

Two factors have to be borne in mind, according to Kharma (1997: 29) in translating cultural words: "the purpose of translation and the cultural level of the readership."

The readership may be of a general type that is uninterested in the subject. In this case,

a *culture-free* term can be appropriate. If they are not familiar but interested, more *explanation* will be necessary. For a specialised readership, *borrowing* could be satisfactory (Ibid: 29).

Nord (1997b: 34) refers to a very important factor, which is the translator's native language and culture, since "translators interpret source-culture phenomena in the light of their own culture-specific knowledge of that culture".

This contribution can be very relevant to Chapter 4 when dealing with the three stages of translating intertextual expressions, since those who translate from their native language are considered more capable of successfully achieving the first two stages of *identification* and *interpretation*.

To bring together all the above factors, the following list is proposed according to their association with the source culture, the target culture, the text itself, or the mediator, i.e., the translator.

- a. the source culture:
  - source culture (author) dominance
- b. the target culture:
  - level of (background knowledge of) readership
  - target culture attitude
  - linguistic and situational context
- c. the text itself
  - text-type
  - readability
- d. the translator
  - translator's native language
  - loyalty

- purpose of translation.

According to Eksell (1993: 364), translators from Arabic, in specific, tend to care about the rendition of words and other details of sentences, but they do not pay due attention to the *theoretical background* in solving translation problems.

By the same token, Kaiser-Cooke (1994: 136) draws attention to the difference between *novice* and *expert* translators in strategies of problem-solving. For instance, novices often look at problems at face value, like the word level in translation, whereas experts approach them from higher, more abstract and more organised perspectives, which enable better building of analogies to new situations. It is cultural knowledge that constitutes the basis of the required 'translational expertise' according to which translators make their decisions. Kaiser-Cooke explains what the term implies:

Translational expertise is the ability to compare how two languages structure the world and to adapt the conceptual pattern of one language to meet the conceptual and linguistic constraints of another. What people say and how they say it is culturally determined, on the very fundamental cognitive level, which means that conceptual and semantic restructuring is *always* necessary. (Ibid: 138)

The novices' problem of looking at the face value of intertextual expressions can be seen in Chapter 5 in the data analysis, when a significant percentage of the students of translation resort to formal equivalence to relay extreme cases of culture-specific items, leaving the target language reader in a true dilemma of miscomprehension (e.g. يا خيل الله اركبي 'Oh, ride horses of God'). Expert translators are expected to have the ability to distinguish the level of cultural specificity of these terms and act accordingly.

By returning to the first argument on the relationship between translation and culture, Carbonell (1996: 81) states that any approach to culture must involve an element of translation. On the other hand, any translation operates at the linguistic level.

Consequently, cultural translation is considered to be “a superior level of interaction” taking place “whenever an alien experience is internalised” in the target culture. This requires translators to reflect on a number of issues, such as how to interpret other cultures; how to be objective in comprehending the ‘exotic other’; and how to look at one’s own cultural background.

This may be a very fruitful way of approaching culture from a translational point of view, in order to avoid the problem of separation caused by translation and, thus, be closer to establishing it as an activity beyond cultures by looking at them from the outside, as Carbonell himself has proposed earlier in the section. The longer the time given for reflection, the more accurate and objective the translator’s decisions are expected to be, especially when dealing with culture-specific items.

In conclusion, the choice of any type of cross-cultural translation seems to be based on both a solid theoretical basis and an intention to maintain objectivity, the second of which constitutes the topic of the next section: Ideology in Translation.

## **2.2 Ideology in Translation**

It has always been recognised that translating is not a neutral activity.  
(Basil Hatim and Ian Mason 1997)

Ideology has been discussed earlier in discourse, in general, and political discourse, in particular (see Chapter 1), and now it is time to approach it from a translational perspective. Yet, one of the things to remember from the previous chapter is that all texts contain an element of ideology but to various degrees. Here, ideology and translation can be considered in two ways, which are very much interconnected. The first is concerned with how the translator deals with discourses containing an element of ideology, whereas the second is related to how translators deal with the interference

of their own ideology in the process of translation, especially when they find it to be in discord with their own.

The relationship between translation and ideology raises a number of crucial questions with regard to the extent to which they are allowed to introduce any alteration of the original for the sake of their ideology; how much they could interfere; and when they can adopt managing or monitoring. The present section attempts to find some answers to these questions.

### **2.2.1 Nature of Ideology**

Although ideology has been defined in previous sections, it may be useful to define it from the point of view of translation in order to explore the numerous elements that tend to govern the translator's choices consciously or unconsciously.

Starting with Mason (1994: 25), ideology is described as “the set of beliefs and values which inform an individual's or institution's view of the world and assist their interpretation of events, facts, etc.”

What may be surprising in this definition is the individual element, which may be somewhat confusing. It might make more sense, according to other definitions such as those cited in the previous chapter or the one below by Hatim and Mason, to relate ideology to the beliefs or values of groups or institutions, leading to the maintaining or changing of those of the individuals. This view will also be more compatible with the circles proposed in this study of individuals within groups within societies.

Hatim and Mason (1997: 144) define ideology as “the tacit assumptions, beliefs and value systems which are shared collectively by social groups.” They argue that the concept tends to be understood in the West “as a deviation from a posited norm”,



which makes them talk about the opposing political acts as “ideologically motivated,” implying that not all political acts have an ideological point of departure (Ibid).

Ideology has been thought of by many as a negative concept, as may have been deduced from the previous chapter, and by some as a neutral one. However, in the field of translation, as will be seen below, it is an intricate concept which overlaps with other terms, such as *bias*, *mediation* and *managing* and needs much more insight into its positive and negative aspects as well as its forms and types. It is relevant here to remember what has been said about ideology in Section 1.3 in terms of invisibility, or rather the irony that what is thought by some to be a deviation attempts to be disguised so that it could look natural to, and have most effect on, the people who read or hear about it.

Hatim and Mason make a connection between this term and another one that has been discussed earlier – that of discourse (see Section 1.2), as the latter refers to “institutionalised modes of speaking and writing which give expression to particular attitudes towards areas of socio-cultural activity.” The ideological role of social groups shows “the intertextual way in which discursive practices become established” (Ibid), and thus implies that the way the language used by individuals may, to some degree, undergo an element of ‘predetermination’ (Ibid).

This partial predetermination tends to be unconscious, due to the group’s own attitudes towards the various matters of life, and affects the individual’s choice of words and actions, with translators as no exception. They often face problematic situations since their task is always about making decisions about different problems of translation: these decisions may have a great deal of ideology.

### 2.2.2 Impact of Ideology

One of the most crucial of the translator's choices, as will be seen in Section 2.4 on the types of equivalence, lies between the binary extremes of 'free' vs. 'literal', which Fawcett (2001: 107) points out to have always "tended to be ideologically motivated." Hatim and Mason (1990: 146) elaborate further on these divisions, starting with the thorny problem of 'free' vs. 'literal' translations, and then its corresponding later issues like 'communicative' vs. 'semantic'; 'formal equivalence' vs. 'dynamic equivalence'; or 'domestication' vs. 'foreignisation'. For them, a decision like that of domestication in the course of translating from a dominant source language to a dominated target language "may help to protect the latter against a prevailing tendency for it to absorb and thus be undermined by the source language textual practice."

This is one of the telling examples of the impact of ideology on the translator, for its frequent repetition could have a considerable effect on the target language and culture.

An example of domestication from the students' translations may be that of the expression *وما من شك أن من يفكر بمواجهة هذا التحالف عبر تحالف مع واشنطن سيكون مثل المستجير من الرمضاء بالنار*, by saying 'Out of the frying pan into the fire'. On the other hand, an example of foreignisation in their translations might be that of *حتى نبكي عليهم في مسيرة غير مرخصة تهدد أمننا الوطني ونقرأ على أرواحهم الفاتحة* by saying 'To read Al-Fatiha upon their souls'. However, it may be worth noting that this couple of examples and others used in this section are suggested by MA students of translation, who are not expected to be always conscious of the ideological element of their decisions, unlike experienced translators, as Kaiser-Cooke (1994) has proposed in the previous section on the difference between novice and expert translators. The latter type of translators would

pay more attention to both the author's purpose and the audience's expectations so that the appropriate choice between foreignisation and domestication could be made.

In addition, it is argued by Mason (1994: 26) that, while investigating the ideological decisions in translation, the cultural communities of the source and target languages are found to develop their own *intertextual rhetorical conventions* with respect to the categories of genre, discourse and text, which govern the production and reception of texts.

This point stresses the effect of the wider circle of society on that of ideology, as has been briefly tackled in Section 1.3 in the three levels of the political domain: the system, the group and the individual. It is a basic conception in the hypothesis of the study, that there are three circles that govern translational decisions. Looking at the source text, on the one hand, it is initially produced through the influence of the source culture, the author's ideological affiliation and their own processing of ideas. On the other hand, the target text is produced through the influence of the target culture, the translator's ideological affiliation and their own processing of ideas in what will be called below *mediation*. This proposition can be found useful in the translation of intertextual expressions later in Chapter 4. Translators, as far as this section is concerned, needs to have an insight into the impact of the group's attitude on themselves as individuals but within the overall perspective of the social system in which they live.

### **2.2.3 Inevitable Nature of Ideology**

A translator is always an agent who is situated within their history, culture and social life, and who could be under various forms of pressures, such as those of society, or group and time constraints in respect of translation, which are expected to either

enable their subconscious to control the translation process or force their conscious to submit to the different cultural, ideological and economic demands.

Shunnaq (1994: 104), who deals with monitoring and managing of radio news reports, cites one of the common views about the process of translation, that a translator has to be as objective as possible and thus “suppress their natural feelings, treating the texts with which they agree and disagree alike.” This perception sounds, for him, an extreme oversimplification of the issue, “assuming that it is in principle possible to be ‘objective’, even though the participation in discourse is richly subjective” (Ibid).

Here, the above proposition on the translator’s objectivity is believed to be an unrealistic one, for long experience in actual translation has shown the supremacy of their ideological, natural feelings over the principle of neutrality.

Ghazala (2002), who investigates the forms of the translator’s subjectivity, goes even further, discussing the issue of ‘bias’ as a concept correlated with ideology. He contends that

a translator is a human being who is a member of a certain community of certain belonging and a complex set of religious beliefs, feelings and cultural backgrounds. As a result of such endless developing intricacies and biases, one cannot expect but a biased translator. (Ibid: 147)

For him, culture itself is a *subjective* issue. On the one hand, if a translator relays a cultural expression to a target culture equivalent, they *acculturate* it; on the other hand, if they render it “directly and literally,” they *amiguate* it. Both are forms of subjectivity (Ibid: 148-9).

This seems to be a similar view to that of Venuti’s (2001) foreignising and domesticating strategies, in which the former corresponds to acculturation and the latter to literal rendering or even perhaps ambiguation.

Ghazala addresses bias in a number of areas, such as *culture, religion, technical terms, politics* and *sex* (Ibid: 147). Then, he admits that he himself feels reluctant to translate,

for instance, any text containing any blasphemous element. If he had to, he would follow it by a justifying phrase, such as *كما وردت* or (sic.). His conclusion of the bias investigation is: “Unbias exists deeply in the heart, not mind, of a translator, and they cannot apply it in perfection in translation” (Ibid: 150).

This contribution is very significant, as it provides evidence of the background or rather the backgrounds that build up the translator’s ideology or bias. For them to slough off their cumulated elements of years of convictions and emotions might be equal to the wavering of their own personalities. That is, they cannot be but what they are.

However, the question arising here concerns the translator’s ‘fidelity’ or ‘faithfulness’ to the ideas of the original author, who has most probably produced their text to express their own ideology, whether to be addressed to the original audience or any other type of readership.

It seems, then, to be a matter of balance between the propositions of the original author and the translator, requiring a number of conditions that aim to both achieve the conveyance of the source text message and maintain the translator’s set of values.

#### **2.2.4 Ideology and the Translator**

A number of translation scholars have attempted to make practical suggestions that realise such a balance, but to varying degrees.

For instance, Hatim and Mason (1990: 11-2), argue that it is agreed upon that a translator has to be familiar with the ideas and underlying meaning of the source text author. He has to be as “in tune” as possible with the source text producer, “possess his spirit” and “make his own” the intent of the original author. Intentionality is a

major pillar of translation, so that any forms of modification are “justified but only in relation to the intended meaning.”

An example from the students’ translations of the intertextual expressions is حتى إنه لم يعد ممكنا قضاء أي مصلحة في مرفق حكومي من دون دفع "المعلوم" للموظف المختص, in which the underlined expression is rendered into ‘money’. The alteration here does not serve the intended meaning as it is void of the negative reference to the act of bribery as well as of the euphemism of the term.

Hatim and Mason later propose two levels of ideological discourse with regard to the linguistic choices made to classify reality: the ‘lexical-semantic’ and the ‘grammatical-syntactic’. It is the translator’s duty to “reflect the same ideological force of the original” (Ibid: 161-2). They refer to a speech by Enoch Powell, a former Member of Parliament from the Conservative Party, when he discusses the issue of immigrants, using lexical items more appropriate to describe “biological relationships” rather than family bonds of human beings, such as *offspring*, *current rate of intake*, *the rate of net inflow*, and *yield family units*.

Here, the rule is that the translator keeps in tune with the intentionality of the original author, imposing limits on any alterations to be accepted and that the same ideological force has to be reflected.

One instance from the intertextual expressions in the present study is للمغلقة قلوبهم بأفقال غليظة, in which the underlined expression refers to those people who have ‘hardened their hearts to the truth’. One of the students’ translations fails to reflect the same force as the original by talking about ‘those who don’t see the truth’, because what is intended is much more than not being able to see the truth, but refusing to listen to it in the first place.

Looking at the issue from a global point of view, Newmark (1991: 161) points out that translators belong to a profession which has a distinguished aim of promoting understanding between the nations of the world (see Section 2.1 on Translation and Culture); that is, “they have social and moral responsibilities, to humanity as well as to language.” To deal with instances of prejudice there is no one specific method, but two points are to be borne in mind. The first one is that

they should not ignore prejudice; they have to be aware of it. Translators are no longer ... invisible glass, pale reflections and echoes, neutral, faceless, etc. – they never were, except in some peoples’ ideal of a translator. (Ibid: 170)

The second point to take into account is the nature of the source text: *authoritative* or *non-authoritative*. If it is an authoritative one, the original ideas have to be replicated as literally as possible in the target text, inserting any necessary comments in the translator’s preface or in footnotes so that the readership will differentiate between the propositions of the original author and those of the translator. If it is non-authoritative, the translator can make alterations in the ideas that are “likely to be offensive to the new readership,” such as taboo or swear words (Ibid).

So, there seems to be some kind of agreement between Shunnaq, Ghazala and Newmark on the idealistic image of objectivity on the part of the translator, but Newmark approaches the matter from a moral perspective that the translator should be conscious in not tolerating elements which may add to misunderstanding between the peoples of the world.

The differentiation between authoritative and non-authoritative texts may be relevant to Newmark’s main types of translation (see Section 2.4 on Types of Equivalence), whereby authoritative texts need semantic translation, which is based on the original author’s level, whereas non-authoritative texts need communicative translation, for it is based on the level of the target text readership.

Another interesting point to raise is the question of moral responsibility. In the first place, the translator is supposed to be a privileged reader of text, or maybe to act like a critical discourse analyst, who, according to Section 1.2, has a moral aim to enable the receivers to comprehend the hidden power embedded in a text. In the second place, another moral responsibility addressed at the beginning of Section 2.1 has to do with bridging the gap between the cultures of the world in order to promote better mutual understanding, which implies that issues like prejudice should not be tolerated but have to be dealt with carefully.

In addition, the term ‘awareness’ is also used by Shunnaq (1994: 105) to refer to the translator’s required level of comprehension, especially when encountering emotive expressions, for their *denotative* and *connotative* aspects of meaning often vary from one culture to another and, therefore, have to be respected as will be seen in the next section. He points out to the case of Arabic political discourse in which there are plenty of such emotive expressions, which English political discourse may not have.

One of the excerpts analysed in Chapter 5 illustrating the role of emotiveness in Arabic political discourse has been previously translated *ما علاقتنا إذن بأطفال قانا وبمئات وأطفالهم ليسوا أطفالنا ولا أطفال أبنائنا وبناتنا وإخواننا وأخواتنا، الأطفال اللبنانيين والفلسطينيين والعراقيين ..* Numerous instances of emotive terms can be noticed, such as ‘the children of Qana’ (a Lebanese village where two Israeli massacres took place in 1996 and 2006); ‘hundreds of Lebanese, Palestinian and Iraqi children’; ‘our sons and daughters, brothers and sisters’, which combined can have a significant influence on the Arab reader, but most probably not the same on the English reader, whether for reasons of style or interest.

Penrod (1993), puts the issue of ideology simply, stating that “since we are always required when translating to ‘take a position’ relative to other cultures and languages,



we must as well remain ever vigilant as to the nature of the position assumed” (quoted in Fawcett 2001: 107).

In other words, if translators are assumed to be themselves, as stated above, then they have to be conscious of the degree and form of their mediation.

### 2.2.5 Mediation

This is a concept of paramount importance because it serves our understanding of a number of issues in the present study, such as the source text, the target text, and the process of translation taking place between them, in addition to the connotative meaning discussed in various parts of the study.

Some scholars look at the concept as a very positive notion, dismissing any negative prejudiced associations. Neubert (1981), for example, remarks that

The very term ‘mediator’ means the opposite of prejudiced prominence. ‘Mediation’ means keeping a balance, bringing the two sides involved together, making the one who stands at a distance understand the other. The mediator brings about agreement ... agreement as to a common frame of reference from which to start. Language mediation prepares the ground for understandability which need not be the same as understanding, let alone consensus. It clears out of the way what hampers communication. (Ibid: 141)

It seems that Neubert returns to the essence of the meaning of ‘mediating’, reminding us of the translator’s goal of bridging gaps and reconciliation between cultures. This special kind of mediator cannot but leave traces of their individuality in the target text. Neubert (1989: 7) calls mediation “the missing link” between theory and practice in translation studies, which “characterises the main traits of the translator’s personality.” It is inclusive of all aspects of translation. So, he speaks of translation as a “mediated process” and a “mediated product”, taking place through a “mediating agent”, using a “mediating strategy”, and aiming at a “mediating effect” of a “mediated text” by a “mediated sender”.

On the other hand, the term is also described as the process whereby a translator “intervenes in the transfer process by feeding their own ideology into the processing of a text” (Hatim and Mason 1997: 151). It is believed to take four main forms: *cohesion*, *transitivity*, *lexical choice* and *style-shifting*, all of which can be achieved on three levels of mediation: *minimal*, *partial* and *maximal*. The minimal and maximal levels can be likened to the foreignising and domesticating strategies proposed by Venuti respectively (see Section 2.4), according to what extent the characteristics of the source text are made visible to the target text audience, whereas the partial level lies in the middle. These forms and levels are very closely associated with the nature of the source text (i.e. expository, argumentative or instructional; see next section), in which argumentative texts are more likely to undergo maximal mediation (Hatim and Mason 1997: Chapter 9). They conclude,

We would wish to distinguish between the kind of domestication involved in deleting a discourse for the sake of target text reader acceptability and the thoroughgoing but unacknowledged revision of an ideology. (Hatim and Mason 1997: 162)

The final statement is a significant one because it paves the way for the institutionalisation of the disparity between two approaches to modification, each of which has a distinctive background. This contribution can be linked to a previous one made by Hatim and Mason (1990) on the original author’s intentionality. They argue that if the alteration is intended to make a match between the author’s intentionality and the reader’s acceptability, and is not for the sake of any subjective personal interference on the part of the translator, then this may be considered a tolerable kind of mediation.

### 2.2.6 Types of Ideology in Translation

The two types of modification are found in translation studies under different names, among which is ‘managing’ (as opposed to ‘monitoring’; see Section 1.3) which Farghal divides into ‘intrinsic’ and ‘extrinsic’. The first refers to alterations which “compensate for mismatches between the source language and the target language,” whereas the second “pursues the translator’s ideological intervention in the text to adjust the message to fit his or her own goals” (quoted in Shunnaq 1994: 104).

It seems that the term ‘intrinsic’ implies that the alteration is due to reasons from within the text, while ‘extrinsic’ is due to reasons from outside the text; i.e., from the ‘heart’ or ‘mind’ of the translator who imposes their own aims on the target text.

In a similar vein, Ghazala (2002: 155) distinguishes between *negative* and *positive* ‘bias’, but with more elaboration on these types and their practical motivations. On one hand, the negative type results from changing something for personal reasons such as “impressiveness, ignorance, hypocrisy or discrimination.” On the other hand, the positive type underlies any of the translator’s “justifiable acts of showing respect to the target text audience”, such as *explaining* ambiguities, *euphemising* for social purposes, *correcting* errors and printing mistakes or dropping out *trivial* and *taboo* words. Then, he comments that the latter type is a “necessary trespassing” for the sake of refinement and beautifying of the original (Ibid: 156-8).

It is mainly the issue of euphemising that may need some scrutiny for it may reduce the intended effect of the original. Tang (2007: 174) remarks that “a sufficient goodwill to avoid a conflict” is not always the right thing to have.

In the students’ translations of intertextual expressions provided in Chapter 5, it will be seen how the students tended to choose the type of equivalence which explained the ambiguities of the original, one of the above justifiable acts of positive bias.

In conclusion, it could be safe to reconcile the above contributions by stating that a translator is all the time concerned with making decisions on the many problems they face in any form of ideology, but which they may not be aware of, whether on the part of the source text (author) or on the part of themselves, since they can never be other than themselves. In the second place, in case they do not feel comfortable with the propositions of the original text for various reasons (e.g. terms of culture, religion and politics) in relation to the acceptability on the part of the target text readership, which is one of the seven standards of textuality (see Section 3.1), then alteration or (maximal) mediation may be tolerable or perhaps desirable (although the euphemising technique may not be always acceptable), especially when the text happens to be a non-authoritative one, but conveys the intentionality of the original author. However, if the translator does not feel at ease with the propositions of the original text for reasons related to their own perspective, they may be allowed to express their view either in extratextual forms, such as inserting it in a footnote or in the translator's preface; or in intratextual forms, such as adding (sic) - (كما وردت) in Arabic – or square brackets. The same may apply to those texts which tend to be considered authoritative, so that the audience can have access to the original irrespective of its potentially unacceptable nature. Then, if a translator cannot tell to which type the source text belongs, it will be difficult for them to decide on the most appropriate ways to alter it. This will be addressed in the next section on the translation of political discourse.

## 2.3 Translation of Political Discourse

The universality of political discourse has consequences for intercultural communication, and thus, for translation. (Christina Schäffner 2007)

### 2.3.1 Politics and Translation

It has been highlighted in a previous section that culture constitutes a problem for translators. It is expected to be part of their professional brief to discard the notions of impossibility of translation in order to continue with their work in bridging the gap between the nations of the world, training themselves to improve their awareness of the degrees of difficulty in conveying original cultural expressions into other languages. One of the aspects of culture that may be of direct significant influence in people's daily life is *politics*, in which language plays a major role in the conflict for power attaining, maintaining and resistance, as has been discussed in Section 1.2 on political discourse analysis. The translator of this type of discourse may not be cautious enough when they mediate in such conflicts across languages, which might lead to some distortion in the original message especially in terms of the power relation displayed between the source text addresser and addressee.

On the dominant role of politics in people's lives, Newmark states:

I take it as axiomatic that politics pervades every aspect of human thought and activities to a greater or lesser degree. We are governed by politics and politicians, democracy at one extreme, monarchy or its modern form, dictatorship, at the other ... Politics is the most general and universal aspect and sphere of human activity. (Newmark 1991: 146)

But, he adds that the problem is that "politics is an extension of ethics, and political acts are also moral acts" (Ibid: 160).

It seems that Newmark aims to draw the translator's attention to one of the difficulties of translating political discourse – the discrepancy between the politician's words and deeds. Newmark's moral perspective of translation in the previous section may find this a challenge to their obligation of bridging the gap between nations.

In her turn, Christina Schäffner (2007: 134) argues that “political communication relies on translation” which makes it possible “to address beyond national borders.”

Furthermore, the relationship between translation and politics is a reciprocal one; that is, they tend to affect the decisions taken by each other, especially in the field of media, as argued before in Section 2.3, through which people tend to be highly influenced in ways thought to serve the ‘hidden power’ behind it, due to the media's pervasive role and cumulative effect.

For example, translation is said to be “a political act,” in which “all the translator's choices, from what to translate to how to translate, are determined by political agendas” (Alvarez and Vidal 1996, quoted in Schäffner 2007: 134). This implies that ideology plays an important part in answering a number of questions raised about acts of translation, such as who chooses the texts to be translated; between which languages; where will the translations appear; which elements govern the translator's choices; who the translators and the trainers are (Schäffner 2007: 136).

An example of the contribution of translation to world politics is the 1967 resolution 242 of the UN Security Council, allowing for two different readings because of the absence and the presence of a definite article in the English and French versions of the resolution respectively. The English text reads “withdrawal of Israeli armed forces from *territories* occupied in the recent conflict,” while the French text reads “*des territoires*”; the first might be interpreted as referring to some of the territories whereas the second refers to all the territories (Ibid: 146).

Such an example can be considered a more representative case of a political than a translational decision, for an obvious difference in the structure of languages does not seem to be an issue for professional translators working in international agencies to recognise. If it were a real act of translation into English from the French version, it might be classified under the negative type of bias suggested by Ghazala in the previous section since it is not aimed at any benefit for the target audience, such as explanation of ambiguity, euphemising of unacceptable terms or correction of mistakes. It could be a practical example of political hegemony over some translation strategies listed above.

The issue of the relationship between translation and politics is closely associated with the relationship addressed in Section 2.3, when Schäffner (1997a) points out to the *control, influence, guidance, etc.* of language on political action, as well as when van Dijk (2002) explains how people's political cognition is highly affected by the various forms of text and talk via education, media or mere social conversation. Since translation uses the medium of language, it is found to be meditated and systematised by those who have the power.

Schäffner (1997b: 131) carries on with her analyses of political texts to conclude that they are not like other texts in that they belong to a category called "sensitive texts" for translators, in the sense that they 'enrich' the target language with new structures and/or genres and may, at the same time, cause 'irritation' and 'confusion' for the target readership. Though some people think that their sensitivity arises from linguistic aspects, it has more importantly to do with issues of cross-cultural communication. Three factors may be the main reasons for translation problems. The first is related to the *function* of texts, since, in many cases, what happens is that a text is meant to be a persuasive one, in which the author leaves much information implicit

for the source language community. However, for a target language community, who are not assumed to have the same background knowledge [nor the same interest], the translator is, thus, entrusted with the task of compensating for that loss and changing the function to an informative one (Ibid: 132). The second has especially to do with treaties and contracts, in which *correspondence* on the sentence level should be maintained (Ibid: 135). The third is associated with *terminology* and *interpretation*, for ideological backgrounds may lead to different understandings of political expressions, which means that the least thing to do is to let consistency prevail in whole documents (Ibid: 136).

Here, the first factor seems to be more associated with culture rather than language, unlike the second one, which tends to be a syntactic issue, whereas the third one may be a more lexical, semantic problem. However, general background knowledge is a necessity for the translator of general texts, and specialised background knowledge is required for specialised texts. Therefore, they have to be well-acquainted with the context of situation in which these texts have been produced.

### 2.3.2 Text Types

As shown in Section 1.1, political language is not always the same, as it manifests itself in a large number of forms within the three major categories (diplomatic discourse in multi-national institutions; politicians' speeches and statements; and politically relevant texts by non-politicians) and, thus, can be seen in different text types. The issue has already been addressed in the above mentioned section and in Section 2.1 as one of the factors affecting the choice of the appropriate strategy of translation to deal with cultural problems. Yet, it needs to be looked at from the point of view of translation.



It is argued by Schmidt (1993: 348) that the “communicative aim of translation” is “the most decisive factor for choosing the translation method,” and that this is affected by a number of considerations in the “communicative situation.”

Wills (1996) also highlights the importance of “text-oriented” translation studies, looking for “translation regularities,” but bearing in mind that even “a large portion of texts contains an ‘episodic’ element with stylistically more or less marked options.”

This text-oriented perspective is believed by Jabr (2001: 304-5) to be of particular importance to some translators between English and Arabic, who are affected by the approach based on the sentence as a unit of translation, without considering “its relations with the neighbouring sentences” in the whole text.

Therefore, let us view the main text typologies proposed and then try to make use of their similarities and differences.

Reiss (1971/ 2000) is one of the first translation theorists to stress the significance of having a translation-oriented text typology, though she did this for purposes of translation quality assessment (Schäffner 2001: 11).

Drawing from Bühler’s three functions of language, Reiss links her *informative*, *expressive*, *appellative* types to translation, in which full transmission is required for informative texts; identification for expressive texts; and adaptation to behaviour for appellative texts (Reiss 2000: 25-6).

Another translation scholar to follow Bühler’s ‘functions’ of language is Newmark (1988: 40). First, for the *expressive* function, which focuses on the author’s attitude, a translator has to pay attention to the personal touches, or idiolect, of the text, such as repeated metaphors, syntactic structures, adjectives and collocations. Second, the *informative* function, which focuses on the extralinguistic reality, is said to constitute the majority of the translators’ work. Third, for the *vocative* function, which focuses

on the receiver's response, a translator would have an eye on the author-receiver relationship in the forms of address, persuasion strategies, passives, pleas, commands, requests, etc. In addition, the language used has to be structurally and culturally effective so that it can achieve the assigned goals. In elaborating on these functions, Newmark argues that almost no text is purely expressive, informative or vocative, but particularly an expressive aspect is not expected to be found in the other two (ibid: 41-42). Then, he proposes eight translation methods in order to deal with the above types. *Semantic* and *communicative* translations are chosen as the only ones to achieve the two main aims of translation: accuracy and economy (Ibid: 47) (see also Newmark 1991: 38-69).

What may be of most relevance to the study is the *vocative* or *appellative* type, as it may be argued to be the function of political articles published in newspapers.

The other major trend of text typology for translation purposes is defended by Hatim and Mason (1990, 1997) and Hatim (2001b), and first introduced by Werlich (1976). According to this approach, as mentioned in Section 1.1, texts centre on three text-types: *expository* (descriptive, narrative and conceptual), *argumentative* (overt and covert) and *instructive* (with or without option).

Here, the most important of these for the study is the argumentative type, as it is expected to be the rhetorical function of political articles in newspapers.

This type tends to have two basic forms: *through-argumentation* and *counter-argumentation*. Following the first model, the same point of view is stated and supported throughout the document. Following the second model, an opponent's thesis is cited, rebutted and then the own view is supported and substantiated (Hatim and Mason 1997: 127). The role of the translator is to be aware of such models which may vary from one language to another and from one culture to another. For example,

the tendency in Arabic is to employ through-argumentation, whereas in English the tendency is to employ counter-argumentation (Ibid: 138). The reasons for this discrepancy may be very much connected to the previous topic of power relations in Section 1.1. To explain, the counter-arguer “can be assumed to display slightly less power than the text receiver” and “appears to be making concession” (Ibid: 139). This inclination to “cede power” may serve to enhance the credibility of a speaker of English while, for an Arabic speaking person, it may be “shunned as lacking in credibility and therefore unconvincing” (Ibid).

It can be argued here, firstly, that political articles in newspapers belong to the category of comments made by non-politicians, which are of a culture-specific nature. This means that a translator needs to pay attention to three main components in the source language: the culture, the political background and the ideology of the author, as well as their counterparts in the target language, the last of which refers to the ideology of the translator themselves.

Secondly, in terms of Bühler’s functions of language, political articles belong to Reiss’s appellative texts and Newmark’s vocative texts, for these types focus on the receiver’s behaviour and response respectively. The language used is supposed to be an effective one with regard to lexis, structure and culture, so that they can achieve the persuasive objective such as making a listener, or in this case a reader, act (as a physical process) or believe (as a mental process) in the required manner.

Thirdly, in terms of Hatim and Mason’s rhetorical purpose, political articles belong to the argumentative type, which shares the element of persuasion with the above appellative and vocative texts. As they rightly argue, it is often the case in political articles in Arabic newspapers that through-argumentation is followed, in which the author tends to stick to one single point of view – their own – refusing to cede any

power to the reader. This nature of argument may be the result of the political atmosphere in the Arab world which is still associated with a great deal of oppression and lack of freedom, enhancing the mentality of unilateral, exclusionary outlook in societies, groups and individuals.

### 2.3.3 Particular Translation Issues

The above textual macro-components are very important to bear in mind before moving to the numerous actual micro-components of the texts to be translated.

For example, Newmark (1991: 147) starts the discussion of the problems arising during the translation of political language with *political terms*. Basic terms like ‘capitalism’ and ‘communism’, appear to be easy to translate for reasons that may be, first, the minor changes needed to convey these words in most European languages, and, second, the Greek or Latin origin that makes them ubiquitous in the continent. Nevertheless, “such quick conversions are deceptive” for the cultural meanings of these terms in different languages still need to be investigated (Ibid: 148).

Yet, in general, political terms are believed to have the following features: *culture-bound*, *value-laden*, *historically conditioned* and *abstractions*, the last of which makes them more vague unless there is a common ground on their specific reference between the author and the receiver (Ibid: 149). One example may be the concept of ‘democracy’ which means different things for different people: for some it is free and fair elections whereas for others it is a conflict between the bourgeois and the proletariat (Ibid). Another example is the term ‘radical’, which means ‘extreme’ in Webster’s dictionary, and found now in many European languages. It is used sometimes to describe the “Parti Républicain Radical et Socialiste” in France which might not be ‘radical’ nor ‘socialist’, whereas in the United States it refers to left-

wing anti-capitalist thought. More interestingly, it may also refer to parties of the extreme right (Ibid: 153). This is closely linked to Steiner's (1975: 34) examples of terms used as frequent in representative democracies as in fascist and communist countries, such as 'peace', 'freedom' and 'progress', but having "fiercely disparate meanings" and getting affected by "political decree" to the degree that "language loses credibility."

These features seem to be of significance for the translator, especially when the overlap between them is highly noticeable. For instance, to be culture-specific most probably means to have a historical background, since culture is expected to be so if it is established in a society and accumulated in the people's communal memory for long periods of time. To be value-laden means to have connotations and, thus, tends to have a close relationship with ideology, which is one circle within a larger one of culture, as suggested in Section 1.3 on ideology in discourse. Finally, to be vague implies the freedom of the author to play on words by swinging between different elements of culture, ideology and history, benefiting from what has been called in Section 1.1 by Kharma as 'deliberate ambiguity' that allows for different interpretations.

These features of terms can be exemplified in one of the frequently used labels in contemporary times – that of 'terrorism' and 'terrorists' – in one of the excerpts provided in Chapter 5. The expression *وعد بأن يجعل الولايات المتحدة قادرة على استئصال ((الإرهاب والإرهابيين))* translates fairly literally as 'He promised to make the US capable of rooting out "terror" and "terrorists"'. Interestingly, the author tries to detach himself from the terms by putting them in brackets, indicating that he is only reporting the situation from the point of view of the United States.

Newmark also lists a number of issues of which a translator has to be aware when dealing with political discourse, such as the use of *pronouns* (for instance, ‘we’ and ‘you’ against ‘them’; ‘tu’ or ‘vous’); *political jargon* (like using terms of broader meanings than the original); *euphemisms*, perhaps to conceal the truth (for instance, ‘navigation misdirection’ for ‘bombing error’); *metaphors* (for instance, ‘We’ll bury you’); neologisms (for instance, the ‘wets’); *acronyms* (for instance, DC for Democrazia Cristiana or the Italian Christian Democrats); and *collocations*, which often keep being repeated until they become clichés and, thus, weaker in effect (for instance, ‘warmly praise’ and ‘overriding priority’) (Ibid: 157-160).

He concludes that “[p]olitical writing is likely to be ‘sacred’, and therefore translators cannot interfere with the text.” If there is any case of prejudice, they have to intervene by means of separate comments whether in the form of a note or in the introduction (Ibid: 160), as suggested in Section 2.2 on translation and ideology.

While looking into the translation references, it can be surprisingly noticed how much debate on translation and conflict there is on the one hand, but how insufficient the studies on the translation of particular problems in political discourse are, on the other hand. Even when they are addressed, they are dealt with in a brief, and perhaps a superficial, way.

Another problem often found in political texts is *connotations*, as the language of politics tends to employ emotive, or as Newmark (1991) describes them as ‘value-laden’, expressions.

Hatim and Mason approach connotation from a semiotic point of view. They argue that a sign has a denotative meaning, but keeps in search for an additional connotative meaning.

[A] given sign may now be viewed not simply as the association of a word and a concept but as a self-renewing phenomenon which

gradually establishes itself within the collective subconscious in a given culture. (1990: 112-3)

A sign becomes a *myth* when the media play a very effective role in enhancing particular connotations for it. For example, the terms ‘Islamic fundamentalists’ and ‘suicide attacks’ in the Western media are said as ‘Party of God’ and ‘martyrdom’ respectively in the Islamic media (Ibid: 114).

These examples are interesting, but it seems that things in the Arab media are changing for they may tend to use closer terms to those in the global media. For instance, terms like ‘Party of God’ and ‘martyrdom’ in particular do not seem to be common in the Arab media anymore. In addition, the categorisation of “Western media” and “Islamic media” may not be an appropriate one because in the West there are plenty of views which may not be easy to reduce to one. By the same token, even in a more complicated manner, nobody can simply claim that a certain perspective is representative of the Islamic world, as it incorporates a very large number of political constituencies, allegiances, cultures and ideologies.

This is another problem for the translator who is not aware of both the denotative and connotative meanings of political terms, by not paying attention to who is using the terms about whom and in which circumstances, since connotations tend to change from time to time and from person to person.

For Dickins, Hervey and Higgins (2002: 66-72), six major types of connotative meaning can be distinguished: a. *attitudinal* meaning (to hint at an attitude towards the referent), b. *associative* meaning (to hint wrongly or rightly at a meaning associated with the referent); c. *affective* meaning (the emotive effect worked on the audience by certain expressions); d. *allusive* meaning (to remind the addressees of a common saying or quotation); e. *collocative* meaning (the meaning given to a word

through its collocation with another commonly used phrase or expression); f. *reflected* meaning (the reminiscence of a homonym or a near-homonym).

However, the above types perhaps tend to refer to the reason for their connotative aspect, rather than the classification of their current state.

Ingo (1993: 134) points out that it may be necessary to bear in mind that many words are neutral so that the translator should not attach positive or negative associations that might distort their neutrality.

Aziz and Lataiwish (2000: 130-1) make a link between connotative meanings and Newmark's notion of the vagueness of political terms, arguing that the evaluative sense of words is the main problem, due to the conflict of ideologies. To mention a few examples, 'liberal', 'freedom' and 'representation' mean different things in different countries. Even colours may suggest different political approaches, such as 'white', 'black', 'red' and 'green'. So, there will be a difficulty for the translator who is not attentive to the political trends in both the source and the target cultures.

An example of this is given by Baker (2007: 165) when she differentiates between the terms 'shaheed' in Arabic and 'martyr' in English. The Arabic term often refers to "anyone who is killed violently, especially in war, whether they choose to be involved in that war or not", whereas the English one has acquired "overtones of militancy and extremism."

Therefore, the evaluative sense of connotative meanings should always be present in the translator's mind, because it may be the most direct way a political text author attempts to align people to their side, maximising the in-group and minimising the out-group in the legitimation and delegitimation strategies, and using any available form of language they can to achieve this end.



In sum, politics and translation enjoy a special relationship since each of them can have an impact on the decisions taken by the other, with politics often having the upper hand. The power relations for which political discourse is distinguished sometimes affect translation in terms of ethical considerations, and enhance the role of ideology in both sides. But what may be argued to be of most importance is the gap in the background knowledge between the readership of the source and target language texts, especially in respect to the cultural aspect that builds up the political atmosphere leading to that specific context of situation. Such a gap may not be filled in if the translator lacks a general background knowledge of the world as well as a specialised background knowledge of the field of discourse they are engaged with. However, this field should not be confused with the type of text, which may be distinguished according to its language function or rhetorical purpose, described in the case of this study as appellative (or vocative) or argumentative in the sense that newspaper political articles are written by non-politicians in the form of comments aimed at affecting the state of mind of the reader in a supposedly persuasive manner. Other minor problems, like terms and connotations, have to be solved because, though common in political discourse, it seems they have not received due attention; that is, they have been tackled very briefly and superficially. Much effort is perhaps needed to draw up translation strategies to deal with the field in general and the minor problems in particular, so that the most possible correspondence can be attained between the source and target texts. This is the topic that will be covered in the next section.

## 2.4 Types of Equivalence in Translation

[Equivalence is] a concept that has probably cost the lives of more trees than any other in translation studies. (Peter Fawcett 1997)

### 2.4.1 Nature of Equivalence

Equivalence is thought to constitute a basic concept in translation. However, scholars of translation have always been divided on its exact nature and types and on its practicality or possibility of achievement. Even those who accept the term agree that total equivalence is unattainable. Whatever the perspective, the translator is expected to be taking decisions all the time, among which concern the achievement of correspondence.

What may be interesting are the points of similarity found between the tendencies of translating culture-specific items and the types of equivalence, mainly in their closeness to either the source or target languages or cultures, leading to the appropriate choice in translating intertextual expressions.

In equivalence-based theories of translation as will be seen below, equivalence is usually defined as the relationship between a source text and a target text that allows the target text to be considered a translation of the source text in the first place. Equivalence relationships are also said to hold between parts of the source text and parts of the target text. Yet, the above definition of equivalence is actually problematic, as it is described in terms of 'translation'. Here a question arises about what translation itself is and to what extent partial these relations between the source and target texts are.

It is also noticed that an equivalent translation is sometimes associated with 'sameness' or 'equality' to the original text, which cannot be considered sufficient

objective descriptions of a ‘good’ translation as well as they raise not only linguistic but also cultural issues. Sandra Halverson states that

the concept of equivalence touches on several fundamental philosophical problems, most notably the possibility/necessity of comparison and the nature of sameness ... The contentious nature of the concept thus lies in both the philosophical questions it implies, i.e. comparison and sameness, and in the complexity of its problematic questions remain: what entities are/can be equivalent, how alike/similar/equal are they and how do we define “alike/similar/equal”, and in which feature are they equivalent?”. (Halverson 1997: 210, quoted in Sanchez-Ortiz 2000: 90)

In addition, the term can be confused with another one commonly used in translation studies – that of *adequacy* – which has been used interchangeably with equivalence by a number of scholars. So, it might be useful at the beginning to distinguish between the two concepts, focussing on adequacy, so that the following argument can be more specific to equivalence.

#### 2.4.2 Equivalence and Adequacy

Shveitser (1993: 52) remarks that a translation may be considered adequate if “the target text is equivalent to the source text on just one of its levels of semiosis or in just one of its functional dimensions.” A translation can also be adequate even if some segments in the source text are not equivalent to those of the target text. The key factor of adequacy is the correspondence of the translator’s decisions “to the communicative conditions to a satisfactory degree” (Ibid: 53).

Toury (1995: 56) argues that “adherence to source norms determines a translation’s adequacy as compared to the source text.” He reports another definition by Even-Zohar: “An adequate translation is that which realises in the target language the textual relationship of a source text with no breach of its own linguistic system” (Even-Zohar 1975: 43, quoted in Toury 1995: 56). This shows how they both focus on the source text as the point of departure for adequacy.

From the point of view of the Skopos theory, which will be discussed below during the discussion of the approaches to equivalence, Katharina Reiss distinguishes between the two terms by associating adequacy with ‘appropriateness’ that can be appreciated “in relation to an action.” That is, adequacy is “a relation between means and purpose,” which makes it “process-oriented.” Meanwhile, equivalence, for her, is “product-oriented”; i.e., a relation between the source and target texts. (Reiss 1983: 301, quoted in Sanchez-Ortiz 2000: 94).

Sanchez-Ortiz (2000) dedicates an article to the differentiation between adequacy and equivalence and, after investigating the contradictory views on both terms, she comes to the following conclusion, which seems in harmony with Shveitser’s (1993) contribution above, especially in terms of the generic and communicative aspects of adequacy:

[W]ithin an adequate translation, equivalence can take place either in full or in just one of its levels. So, these two concepts are not opposed. On the contrary they are related to each other. Adequacy is the generic term which refers to the communicative purpose sought in a translation, while equivalence is connected to the transferring of the source text’s communicative effect to the target text as it had been determined by the initial communicative situation and its components. Adequacy can be considered the broader term of the two in which the concept of equivalence is included. (Sanchez-Ortiz 2000: 96)

So, Sanchez-Ortiz seems to reverse Reiss’s above proposition of the two terms. On the one hand, adequacy as the “communicative purpose” is related to the product, whereas equivalence, on the other hand, as “the transferring of the communicative effect” is related to the process.

This perspective will be adopted in Chapter 5 of the study, in which the data analysis categorises the students’ translations of intertextual expressions according to their adequacy, semi-adequacy and inadequacy as well as their types of equivalence, as will be shown below.

### 2.4.3 Controversy over Equivalence

Now, with regard to the issue of translation equivalence, it may be surprising how controversial such a central term has been. When looking at the arguments discussing the concept of equivalence, it will be found that they can be divided into five categories, paying special attention to the last two as the most relevant to the study.

The first category is opposed to the notion of equivalence in the first place for reasons related to the nature of the concept from the viewpoint of translation studies. One of the reasons is said to be the ‘vagueness’ of the concept, especially with regard to the intention of the original message (Sager 1997: 26). Other reasons are cited by the Skopos theorists, using the alternative concept of *commission* to refer to the purpose of the translation (Vermeer 1989: 184). They also talk about ‘fundamental drawbacks’, ‘eternal dilemmas’ and ‘fuzziness’ of the notion of equivalence, which the Skopos model has been introduced to solve (Nord 1997a: 29, 45; 1997b: 26; 2005: 26). Others criticise the concept for the way it is defined in circularity with the very term *translation*, which makes it ‘dispensable’ (Chesterman 2000: 9; Kenny 2001: 77). This opposition has even encouraged these scholars to propose alternative types of translation, such as ‘documentary’ vs. ‘instrumental’ (Nord 1997b: 47) and ‘overt’ vs. ‘covert’ (House 1977: 191; see also Gutt 1991: 45-7).

Others only draw attention to the limitations of the term, such as Bassnett (1991: 15), denying the existence of complete equivalence as each linguistic unit contains “a set of non-transferable associations and connotations.” Hervey and Higgins agree with Bassnett on the impossibility of ‘sameness’ in translation, describing such a thing as “unhelpful and misleading,” reducing it only to “minimising dissimilarities in relevant aspects” (1992: 22-4). Even Baker (1992: 6), who divides her book into

chapters according to different levels of equivalence, describes it as a ‘relative’ term which can be “influenced by a variety of linguistic and cultural factors.”

The second category focuses on one element that should be decisive in considering whether, or probably to what extent, a translation is equivalent. Catford (1965: 49), for example, stresses the significance of the “situational features” shared between the source and target texts to achieve equivalence. The greater the number of such situational features, the better the translation. Also Emery (2004: 160) prefers the specified type “pragmatic equivalence,” achieved by adding *background information* to the translation.

The third category suggests a number of ranks of equivalence according to the various linguistic levels. Hartmann (1980: 56), for instance, refers to the translator’s approximation effort to attain the three levels: *syntagmatic-grammatical*, *paradigmatic-semantic* and, most importantly, *pragmatic-stylistic*. Popvic (quoted in Bassnett 1998: 25) suggests even four types of equivalence: *Linguistic* equivalence (for word for word correspondence); *Paradigmatic* equivalence (for the elements of grammar); *Stylistic* equivalence (for expressive identity); and *Textual* equivalence (for syntagmatic structuring). For Koller (1995: 196, quoted in Sanchez-Ortiz 2000: 92), five types of equivalence are distinguished: *denotative*, *connotative*, *text-normative*, *pragmatic* and *formal* equivalence.

The fourth category seems to refer to mainstream translation scholars, who tend to propose typologies of a twofold nature, an interesting division even used by those who do not recognise the concept of translation equivalence, as is the case with the *instrumental vs. documentary* and *overt vs. covert* types of translation. This category looks similar to the binary outlook of the translation of culture addressed above in Section 2.1.

Wills (1982: 134), after admitting that equivalence has been a controversial issue in translation theory for over 2000 years, explains how many contradictory statements have been proposed to account for translation equivalence. He quotes the following questions from Jumpselt (1961): Should a translation reproduce the *words* or the *ideas* (meaning) of the SLT? Should a translation *read* like an original or a translation? Should a translation retain the style of the SLT or mirror the style of the translator? Should a translation retain the *historical* stylistic dimension of the SLT or read as a *contemporary* piece of literature? Can a translator *add* or *leave* out anything if needed? Wills, after that, points out that although the above collection looks contradictory and confusing, it is helpful in that any translator can find “plenty of room for manoeuvring and justification for their methodical approach” (Ibid).

The above is a significant contribution to the issue for two reasons. Firstly, the questions summarise the whole historical argument, especially of the twofold outlooks, of translation equivalence. Secondly, the last statement paves the way to more flexibility in dealing with any of these strategies of equivalence, as will be seen towards the end of the section.

To start the binary argument, it may be safe to start with Nida (1964: 157-9), who seems to be one of the pioneer translators to investigate this thorny issue by distinguishing two types of equivalence: *formal* and *dynamic*. The first aims to allow the target text reader to understand “as much as possible of the form and content of the ST message,” whereas the second aims to achieve “equivalent effect” on the target text audience to that on the source text audience.

For instance, students of early French literature may be in need for the first type to have “a relatively close approximation” of Medieval French text in English, in order to investigate both its “form (e.g. syntax and idioms) and content (e.g. themes and

concepts),” but with a great number of footnotes to make it intelligible (Ibid: 159). The same may apply to instances of pun, assonance and acrostic qualities for which it is very difficult to find a ready equivalent in the target language (Ibid: 165). This formal type might be most helpful for linguists who need renditions of foreign language texts in which “the wording is usually quite literal, and even the segments are often numbered so that the corresponding units may be readily compared” (Ibid: 166). In sum, this type is expected to produce “perfectly valid translations of certain types of messages for certain types of audiences” (Ibid).

The second option – dynamic equivalence – is more often preferred and can be achieved if the translator’s purposes are compatible with those of the original author. He cites examples of dynamic equivalence such as “white as egret feathers” (Ibid: 158) or “white as kapok down” (Ibid: 171) to render “white as snow” for people who have no experience of snow. Another example is the biblical expression “greet one another with a holy kiss,” rendered into modern English as “give one another a hearty handshake all around” (Ibid: 160).

In other words, on the one hand, in formal equivalence, “the message in the receptor culture is constantly compared with the message in the source culture,” and the translator pays due attention to aspects of “correspondence as poetry to poetry, sentence to sentence, and concept to concept”; i.e., in terms of grammar, word units and meanings (Nida 2001: 129, 134). On the other hand, in dynamic equivalence, the aim is to achieve “complete naturalness” in the receptor culture. Such a translation is supposed to be described by “a bilingual and bicultural person” as: “That is just the way we would say it” (Ibid: 130), or it could be defined as “the closest natural equivalent to the source language message” (Ibid: 136).



Two questions might be raised here. First, it is necessary to have clear criteria to determine the extent to which a bilingual and bicultural person's intuition, or perhaps knowledge, is reliable. Second, it does not seem to make sense to define one type of equivalence by the same term as "the closest natural *equivalent*."

From the intertextual expressions analysed in Chapter 5, consider the following example: على مقلط العصا. The underlined expression is more often used to indicate the shortness of distance, but the mention of the word *عصا* 'rod' or 'stick' implies a kind of superior authority which is there to make sure that 'order' is always in effect. According to the formal type of equivalence it may be rendered as 'within the distance you can throw a stick', whereas according to dynamic equivalence it could be 'under the watchful eye'.

In spite of the long explanation he offers on the two types, Nida interestingly admits:

Between the two poles of translating, (i.e. between strict formal equivalence and complete dynamic equivalence) there are a number of intervening grades representing various acceptable standards of literary translating. (Ibid: 130)

This comment is of immediate relevance that will be useful for the next fifth category, as clear cut divisions might not obviously exist.

Newmark (1988: 48-9) disagrees with Nida's term 'dynamic equivalence', preferring the term 'equivalent effect' and calling it the 'desirable result', rather than the aim, of translation. He relates equivalent effect to his three types of texts (informative, vocative and expressive; see Section 2.3 on text types) as well as to his two main translation methods (communicative and semantic). The most obvious instance of the equivalent effect as an essential element may be seen in the communicative translation of vocative texts. In such texts, the reader's response might even be quantified in the form of a percentage of the success of the translation. In general terms, communicative translation is more likely to create equivalent effect because it

is set at the receiver's level, in contrast with semantic translation which is set at the author's level.

Bell (1993: 6) expresses his agreement with Bassnett above. He wonders why it should sound surprising to discover the lack of synonymy between different languages, given that they are already dissimilar to each other, and that there can never be absolute synonymy between words of the same language. It is, then, the translator's choice between formal and functional equivalents at the expense of the other. The first refers to the preservation of "the context-free semantic sense" of text whereas the latter preserves "the context-sensitive value" of text. The choice is said to go back to the ancient times between *literal* (word-for-word) translation and *free* (meaning-for-meaning) translation. Whatever the translator chooses, they are criticised for an "ugly faithful" translation or an "inaccurate beautiful" translation (Ibid: 7).

Another scholar who refers to the historical aspect of the twofold argument is Venuti (2001). He states that several strategies have been followed for the choice of the appropriate translation methods, which have depended on cultural, economic and political factors. However, they often belong to two main categories.

A translation project may conform to values currently dominating the target-language culture, taking a conservative and openly assimilationist approach to the foreign text, appropriating it to support domestic canons, publishing trends, political alignments. Alternatively a translation project may resist and aim to revise the dominant by drawing on the marginal, restoring foreign texts excluded by domestic canons, recovering residual values such as archaic texts and translation methods, and cultivating emergent ones. (Ibid: 240)

The former type is called 'domestication' or 'domesticating', and attempts to preserve the target linguistic and cultural features, whereas the latter is called 'foreignisation' or 'foreignising', in which the features of the original ought to be preserved (Ibid).

The following instance from the intertextual expressions in Chapter 5 can help illustrate the difference between these strategies. ((حط راسك بين هالروس وقول يا قطاع)) ((الروس)) can be foreignised by rendering it as ‘Put your head with the other heads and call the executioner’, whereas a domesticating rendition may be ‘When in Rome, do as the Romans do, even if it leads to perdition’.

According to Venuti, domesticating strategies have been used “since ancient Rome when ... translation was a form of conquest,” as Latin translators used to delete culture-specific names and devices and replace them with those related to the Roman culture (Ibid: 241). Not only this, domestication “has frequently been enlisted in the service of specific domestic agendas, imperialist, evangelical, professional,” bearing in mind the examples of Sir William Jones’ translation of the Institutes of Hindu Law (1799), in which a “racist image” was constructed about the Hindu culture, and Nida’s approach of Bible translation that follows the context of the receptor culture (Ibid).

On the other hand, foreignisation originates in the German tradition, in a literalistic manner to import “foreign cultural forms” and develop “heterogeneous dialects and discourses,” bearing in mind “Voss’s hexameter versions of the Odyssey (1781) and the Iliad (1793),” introducing this form into German poetry (Ibid: 242).

Again, it can be noticed how such decisions go back to the translator’s ideological orientation discussed earlier in Section 2.2, in whether to highlight or suppress the source or the target cultures. It could also, to a lesser degree, be related to the translator’s native language culture, in favour of which they may tend to be biased, whether consciously or unconsciously, though experienced translators are expected to be more conscious of the decisions they make.

The following figure 2C represents a summary of the main propositions of binary nature of translation equivalence.

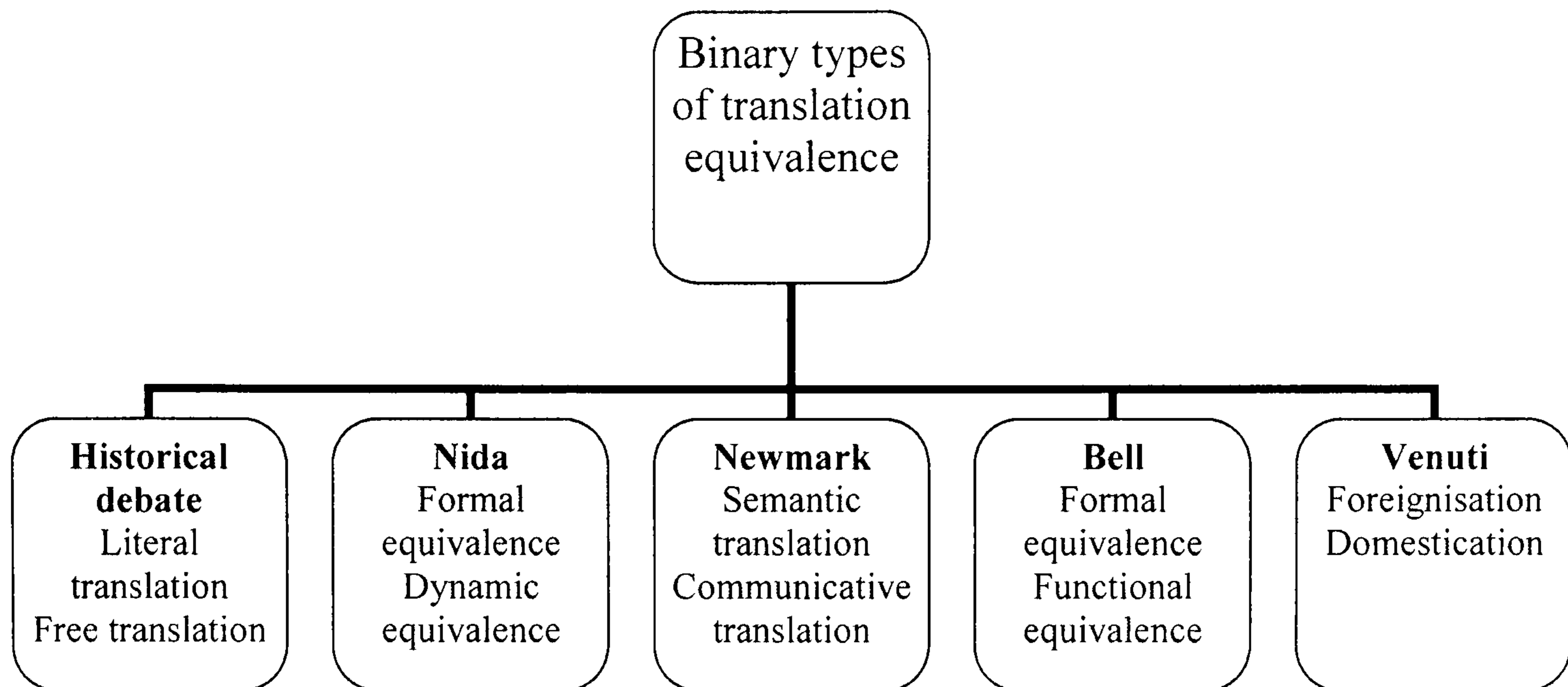


Figure 2C

Similar to those typologies in the translation of culture (see Section 2.1), these ones, more or less, can be divided according to their closeness to either the source language or the target language, as illustrated in figure 2D.

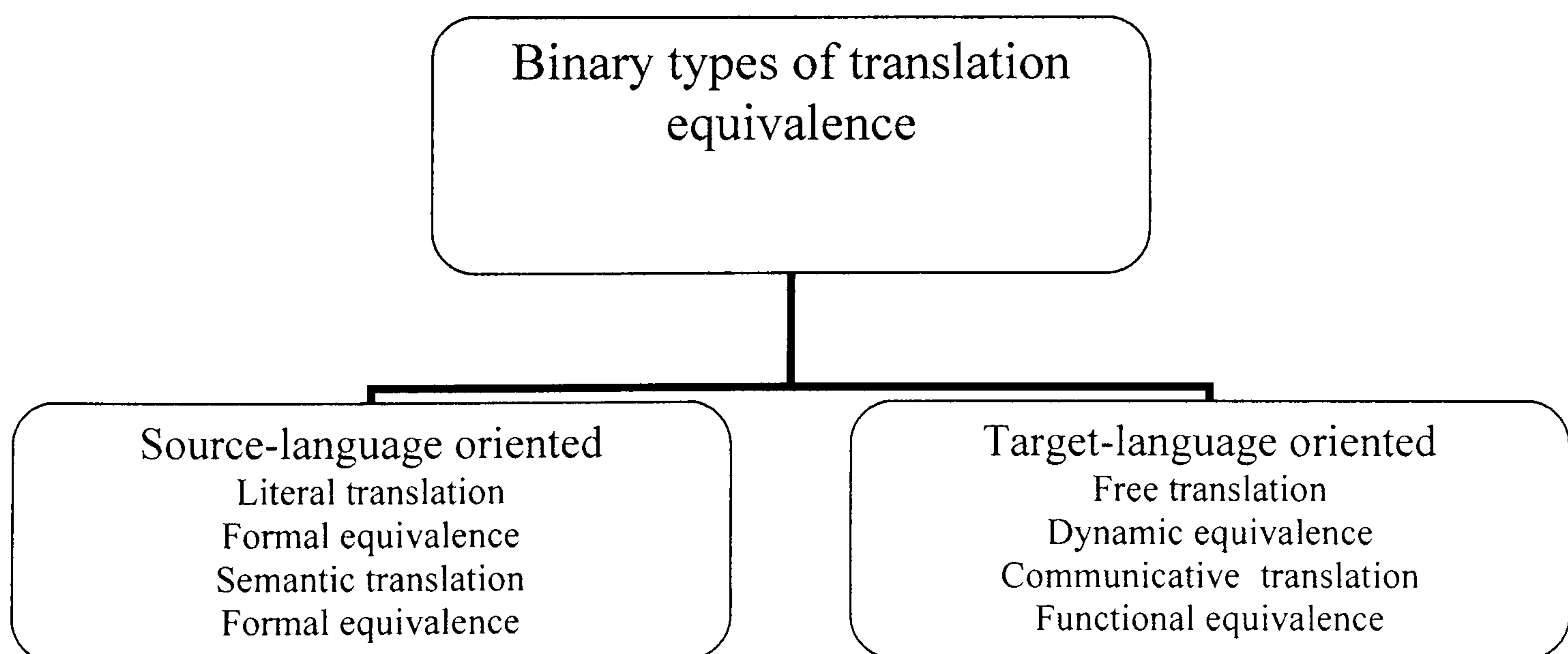


Figure 2D

The fifth category looks for a third middle way. The statements with which both Wills and Nida conclude their discussion of the twofold approaches they refer to might be a key to finding an intermediary position, for it is not always easy to tell to which of the opposing directions a translation belongs. Therefore, a third choice is proposed to host those methods ranging between their attachment to the source language and the target language, reminding us of the *third space* proposed earlier in Section 2.1 in the translation of culture.

After analyzing previous theories of equivalence, Leonardi (2000) notes the tendencies of translation equivalence, dividing them into three main groups: the first takes a *linguistic* approach to translation; the second follows a *pragmatic, functional* approach; and the third stands in the middle, but she does not explain what this third group represents.

For Farghal (1994: 58), an *ideational* type of equivalence is suggested as occupying an intermediary position. He states that “an optimal translation would unite formal, functional, and ideational equivalence. But the discrepancies between languages and their cultures only occasionally allow this.” This new type is very helpful for translators when working on “idioms, metaphors, proverbs or other formulaic expressions which do not correspond between languages.” There are a number of reasons for having such an in-between category.

First, the translator’s sensitivity for this concept can enrich the choice of options during the process of translating. Second, the concept can relieve the translator from advancing awkward or odd expressions. Finally, some expressions and registers will favour one type of equivalence over the others, e.g. when poetic or sacred texts call for preserving a creative image or metaphor (Ibid: 61).

The major reason among these might be the richness of choice for the translator in deciding whether to lean towards the source or target texts or detach themselves from both.

It seems to be a feature of life that it tends to offer humans a compromise in almost all aspects, a kind of neutral area where they can search for new ways other than the already existing extremes.

Historically speaking, according to Farghal (Ibid: 55), it is the underlying dominant points of view of natural languages that resulted in the above two tendencies. The first one represents the *formalist* perspective by Chomsky and others of language as “a system of finite rules for generating an infinite number of abstract sentences,” with the “open choice” of lexical items as long as they fit these structures (Ibid). The other one represents the *functionalist* perspective proposed by Peters, Newman and Sinclair of language as “a means for achieving communicative acts and moves” (Ibid: 56). Firth comes in between with the *collocation* principle that “words are often selected in terms of ‘the company they usually keep’ within concrete social contexts of situation” (Ibid).

Farghal seems to agree with Baker (1992) on the ‘relativity’ of the concept of equivalence, adding that this has caused a problem for translation scholars, who try to make it easier by choosing specific types of equivalence, such as *formal* (Catford 1965), *functional* (Kachru 1948; de Waard & Nida 1986), *dynamic* (Nida 1964), *textual* (van Dijk 1972), *situational* (Vinay & Darbelnet 1958), *cultural* (Casagrande 1954) (Ibid). However, there has been a kind of division whereby formal equivalence appeared to “stand out against all the rest, which are essentially functional” and which has been favoured by linguists because it can be judged in objective “purely linguistic” terms, whereas functional equivalence tends to be judged in subjective “social and cognitive” terms (Ibid: 57).

Therefore, ideational equivalence arises to mediate between the two poles, as Farghal states:

This notion defines utterances as conveying the ‘ideas’ that comprise the communicative sense, as compared to utterances formally defined as patterns of words in clauses or functionally defined as actions like ‘welcoming’ or ‘promising’. (Ibid)

This mediation is also believed to help the translator deal with discoursal issues like register, tenor and mode. For instance, the following statements and their translations – with ideational equivalence in the middle, can illustrate such discoursal differences.

The manager passed away yesterday. توفي المدير أمس.

The manager died yesterday. مات المدير أمس.

The manager croaked yesterday. فطرز المدير أمس. (Ibid: 61)

[فطرز is a pejorative slang word in colloquial Jordanian Arabic.]

Ideational equivalence can even be the most appropriate choice if the formal and functional types do not sound acceptable for the audience or the genre. Notice the following example:

استشهد ثلاثة فلسطينيين في الضفة الغربية أمس.

Three Palestinians fell as martyrs in the West Bank yesterday.

Three Palestinians were killed in the West Bank yesterday. (Ibid)

The first rendition carries a positive religious connotation which may not be acceptable in “the register of modern political English,” whereas the second one can be preferred by a newscaster in their attempt to maintain monitoring other than managing (Ibid).

The two aforementioned examples display the need for such an in-between type in order to handle the question of mediation discussed in the previous section. It seems to be more useful in aligning the translator in a more neutral position whenever needed in whatever respects, such as register, tone, mode, culture and ideology.

Kiraly (1995) has a somewhat similar view while dealing with translation as a profession, pointing out that “from a sociolinguistic perspective, professional translation production can be subject to widely varying constraints,” such as “the norms of the society” and “the employer’s expectations concerning the form and function of the translation” (Ibid: 55). An example might be the translator’s understanding that a given translation only aims at informing the target language audience of the information of the source text, but the employer seeks the transfer of the same effect of the original. The translator, in this case, “might be allowed a great deal of freedom to break away from the linguistic form of the original” but which may not always “lead to functional or even textual equivalence” (Ibid).

The above contribution implies some hint to a third choice – a compromise – between the form and function of the original text, which may refer to the ideational type of equivalence.

Hajjaj and Farghal (1996: 9-10) refer to the objective of each of these three types, i.e., the formal, the functional and the ideational, arguing that ideational equivalence aims to “convey the communicative sense of the original regardless of the function and form.”

In this study, as shown in Section 2.1, the translation of culture tends to be in need for three main categories: source-language oriented target-language oriented and a third space. The same applies to the types of equivalence, with which it is already interconnected. The three types of equivalence – formal, functional and ideational – will be employed in the data analysis in Chapter 5 to categorise the students’ translations of intertextual expressions.



Other points of view, however, can also be of significant use in the search for the best possible end product that realises translation equivalence.

For instance, Chang (1996: 14), comparing and contrasting Jin and Nida (1948) and Nida and Taber (1969) on the one hand with Newmark (1988) on the other, makes three suggestions concerning equivalence. First, equivalent effect should reflect the ‘function’ intended by the author, which is not necessarily that produced by the original text. For instance, if a news item functions to inform the readers, a translator is free to correct mistakes, add or delete background information. Second, a translator has to follow “a more open-minded approach,” paying more attention to the purpose of the translation and the nature of the audience. For instance, a work of art may be targeted at *young* or *old* readers; may be to *entertain*; to introduce foreign *literature*; to provide *information* on another culture; or to provide an aid to foreign *language learning*. Third, a translator has to be allowed “more freedom” with regard to the degree of equivalent effect to decide. Renderings like ‘hearty handshake’ and ‘holy kiss’ may basically be “a matter of personal taste rather than absolute right or wrong” (Ibid: 15) (See Nida 1964 above).

Here, again, it is of importance to give the translator the freedom to choose the type of equivalence they believe, in an open-minded comprehensive approach, to achieve the degree of effect required from the target text audience.

Another point of view, which sounds more reconciliatory between all the categories aforementioned, is voiced by Sanchez-Ortiz (2000: 93). Revising a considerable number of arguments on the controversy over equivalence, she draws two conclusions. The first is that the concept of equivalence in translation must not be “thought of as a search for sameness.” The second seems to be of more significance and closer to the previous suggestion of open-minded freedom for the translator.

Equivalence can be analysed from different concept views. None of them should be considered as more correct than the other; on the contrary, they should be considered equally satisfactory, their use depending on the kind of equivalence one wants to apply, but, above all, depending on the translator's notion of which approach can fulfil his/her initial purpose better. This can vary from text to text. (Ibid)

In addition, Maria Calzada-Perez's words on "successful equivalence" may be extremely valuable to conclude the argument with.

The success of the conveyance of such equivalence is measured by the gap between the translator's initial purpose and the final result. The smaller the gap, the more successful the equivalence proves to be. (Calzada-Perez 1992: 171, quoted in Sanchez-Ortiz 2000: 93)

The present section has discussed some of the main arguments on translation equivalence, explaining how the concept has been criticised and contrasted with other terms and other translation strategies. Five main categories have been suggested to facilitate the understanding of different points of view in the controversy. The main focus has been the historical binary division which can be, to some extent, reconciled by a third space as no clear-cut distribution might be that obvious. The similarity between the three adopted types of equivalence and the three tendencies of translating culture-specific items is very interesting and can be very helpful in the investigation of intertextual expression, in particular, offering the translator an element of choice of the rendition that fits in with the context of each case.

## **Conclusion**

This chapter has reviewed the nature of cultural differences in the forms of levels of difficulty between universal and culture-specific items. These levels have resulted in major binary outlooks in translation, ranging between attachment to the source language culture and the target language culture. Other proposals have referred to a third middle way to include the various degrees between them; that is, to draw from,

or to detach oneself from, both cultures. However, the translator's choice is governed by a number of factors which need some time for reflection, if they intend to convey the original message faithfully and effectively. Their choice is likely to be subject to influence by their individual background built up over the years through elements of history, society, religion, ideology, etc. which are said to inevitably produce a biased translator. To solve the problem, it is argued that the translator is expected to reflect the same ideological force as the original message, but with the freedom for modification only for the sake of acceptance and understanding on the part of the audience. In case they would like to show their disagreement with any original proposition, they may add intratextual or extratextual notes or refer to this in their introduction. This problem can be found regularly in political texts where the conflict of ideology is frequently encountered. The sensitivity of these texts to issues like change of function, sentence correspondence, terminology or interpretation needs special attention from the translator, who can deal with them according to the text type they are dealing with. To be more specific, the appellative, vocative or argumentative type to which newspaper articles are believed to belong needs to be addressed in both cultures in terms of the response required from the readership. This will assist the translator to open-mindedly choose the appropriate type of equivalence that achieves the same effect as the original among the three main types of equivalence (formal, ideational and functional), mainly depending on the readership's level of knowledge.

The next chapter narrows the scope to intertextuality – one of the phenomena often dependent on culture-specific items – attempting to explore the nature of the concept as an inescapable, dynamic process basically operating in the reader's mind between the current text and others within their socio-historical background.

## **Chapter Three**

### **Intertextuality**

#### **Introduction**

The previous chapter has investigated the means to bridge the gap between cultures through translation, especially in a sensitive area like politics. The circles of society, group and individual have been found to be significant in the course of making conscious, consistent translational decisions with regard to culture-specific items, mainly in terms of the orientations to cultural tendencies and types of equivalence.

This chapter consists of two sections dealing with one of the problems often associated with culture-specific items – that of intertextuality. Section 3.1 addresses the concept of intertextuality from the perspectives of semiotics, literary criticism and text linguistics in English studies, where it is seen as an inevitable characteristic of text, for it cannot be produced without its background of history and society. Mediation of the individual reader varies according to the knowledge they have and the process of dialogue they initiate to make use of the text at hand. These processes of intertextuality can be divided into different types and can be seen in different manifestations in this information age. Section 3.2 explores the nature of intertextuality from semiotic as well as literary points of view in Arabic studies. The nature of the concept is more often seen in terms of micro elements of individual items than macro elements of conventions, raising the issues of creativity and plagiarism. Intertextual expressions are said to manifest themselves in a number of

rhetorical forms and to belong to various types according to different methods of categorisation.

### 3.1 English Studies on Intertextuality<sup>4</sup>

The speaker is not biblical Adam, dealing only with virgin and still unnamed objects, giving them names for the first time... [A]ny utterance, in addition to its own theme, always responds in one form or another to others' utterances that precede it. (Bakhtin 1986)

Intertextuality has been studied from the point of view of different disciplines. Discourse analysis, text linguistics, computational linguistics, applied linguistics, literary criticism, comparative literature, cultural studies, media studies, social semiotics, translation studies, psychoanalysis, postcolonial studies, poststructuralism: innumerable approaches within these disciplines have contributed to the argument of the issue.

From a translator's perspective, intertextuality is an indispensable concept, for translation involves both good reading and good writing in order to mediate between text producers and receivers in different languages. This means that if they fail to achieve a very high degree of comprehension, they may not be able to produce well-rendered, well-written texts.

#### 3.1.1 Textuality

According to de Beaugrande and Dressler (1981: 3), a text is defined as “a COMMUNICATIVE OCCURRENCE which meets seven standards of TEXTUALITY” (emphasis in the original). These are:

##### *1. cohesion*

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<sup>4</sup> English Studies on Intertextuality are those references which happen to be available in the English language, whether they have originally been written in English or translated from any other language. By contrast, Arabic studies have been written in Arabic and are mostly not expected to be translated into English.

2. *coherence*
3. *intentionality*
4. *acceptability*
5. *informativity*
6. *situationality*
7. *intertextuality*.

For de Beaugrande and Dressler, the whole notion of textuality may depend upon exploring the influence of intertextuality as a procedural control upon communicative activities at large (Ibid: 206).

The authors define intertextuality in the following terms:

- i. [Intertextuality] concerns the factors which make the *utilisation* of one text dependent upon *knowledge* of one or more previously encountered texts (Ibid: 10)
- ii. the ways in which the *production and reception* of a given text depends upon the *participants'* knowledge of other texts (Ibid: 182)
- iii. the *relationships* between a given text and other *relevant* text encountered in prior experience, with or without *mediation* (de Beaugrande 1980: 20)
- iv. the principle whereby the *textuality* of any one text arises from the *interaction* with other texts (Ibid: 241)

The following can be noticed in these definitions. In the first one, the general term of 'utilisation', is wide open for all its forms. The second one elaborates on two methods: one on the part of the author (production) and the other on the part of the receiver (reception), referring to the role of both as 'participants'. The third definition also uses a general word (relationship), and 'relevant' here perhaps refers to genres or

text-types. However, the mere mention of 'mediation' might make it rather ambiguous, as it has been approached differently from various perspectives, as discussed earlier in Section 2.2 while exploring ideology and as will be referred to later in this section. The fourth one emphasises its location within textuality, and 'interaction' highlights the dynamic aspect of intertextuality.

For Almazan Garcia (2002: 74) – who explores the relationship between intertextuality and translation from a relevance theory perspective – it is of significance that de Beaugrande and Dressler manage to avoid defining it in terms of quotation, repetition or physical transposition. Instead, it is considered “a quality of text, as a phenomenon with a presence in a text.”

A famous example of intertextuality cited by de Beaugrande and Dressler (1981: 10) is that of a sign in the street that reads “Resume Speed.” It is argued that one can resume an action only if they have already been doing it and have a reason to stop it. This sign is expected to enjoy a relationship of intertextuality with a previous one on the road, which might read “Motorists should proceed slowly, because children are playing in the vicinity.”

Bell (1993: 163-4) discusses the seven standards of textuality and agrees with de Beaugrande and Dressler in considering the failure to achieve any of them a general failure of a text. In this case, that particular use of language is just a combination of words, sounds or letters. In other words, to be called 'text', it has to answer the following questions: *How do the clauses hold together?* (cohesion); *How do the propositions hold together?* (coherence); *Why did the speaker/writer produce this?* (intentionality); *How does the reader take it?* (acceptability); *What does it tell us?* (informativity); *What is the text for?* (relevance); *What other texts does this one resemble?* (intertextuality). Intertextuality, in particular, refers to the relationship

between a text and other texts having common features. The vital role here to be played, besides that of the notion of genre or text-type, is by the “knowledge of previous texts in ‘making sense’ of the newly encountered texts” (Ibid: 171).

To ‘resemble’ and to have ‘common features’ are like being ‘relevant’ above in de Beaugrande and Dressler and the ‘relationship’ is already there, whereas ‘to make sense’ corresponds to ‘utilisation’.

To explain the role of text type, Bell adds that our ‘real world knowledge’ presupposes an implicit “knowledge of the forms and functions of texts.” For instance, when people see a man or a woman in a white coat standing in the road and carrying a sign that reads: STOP CHILDREN CROSSING, they can tell that this is a “direction to road-users not a political slogan” and they stop so that school children can cross the road and not prevent them from doing so (Ibid).

Here, it can be seen that there is a close relationship between intertextuality and genre or text-type (See Section 2.3). Whether texts have been classified according to field or function, the audience have certain expectations, unconsciously preparing themselves mentally and perhaps emotionally to raise intertextual references restricted to the same genre or text-type.

It is intertext that gives the text a feature of openness. For Plett (1991: 5), an intertext is “characterised by attributes that exceed it. It is not delimited, but de-limited, for its constituents refer to constituents of one or several other texts.” In addition, it is intertext that provides the text with its *unity* and *identity*.

Genette, who studies intertextuality from both structuralist and semiological approaches, has a different way of defining the term and introducing other relevant terms (Allen 2000: 101). He reduces intertextuality to issues of quotation, plagiarism and allusion, and, thus, it is no longer concerned with the semiotic processes of



cultural and textual signification. However, Genette produces a consistent theory in order to map what he terms ‘transtextuality’, which may be called “intertextuality from the viewpoint of structural poetics.” It is defined as “the textual transcendence of the text,” or “all that sets the text in a relationship, whether obvious or concealed, with other texts” (Ibid: 98).

He also relates intertextuality to ‘hypertextuality’. This phenomenon involves: “any relationship uniting a text B (which he calls the *hypertext*) to an earlier text A (which he calls the *hypotext*), upon which it is grafted in a manner that is not that of commentary”. What Genette terms the *hypotext* is termed by most other critics the *inter-text*. In this sense, Homer’s *Odyssey* is a major inter-text, or in Genette’s terms, a hypotext, for Joyce’s *Ulysses*. In his use of hypertextuality Genette particularly refers to forms of literature which are *intentionally* inter-textual. He calls it “a text derived from another pre-existent text” (Ibid: 104-5).

Thus, in Genette’s terms, transtextuality is a general term, which covers a number of concepts, among which are intertextuality and hypertextuality. First, his ‘transtextuality’ is intertextuality, from a text-linguistic point of view. Second, his ‘intertextuality’ is only associated with micro-elements, i.e., linked to particular texts. Third, his ‘hypertextuality’ is reduced to the intentional aspect of intertextuality, a controversial issue which will be addressed towards the end of the section.

### 3.1.2 Inevitability

Whether intertextuality is intentional or not, it is there in every single text. From a literary semiotic point of view, Riffaterre highlights the inevitability of intertextuality, not as a kind of surplus or a privilege of a good memory or education, but as an

*obligatory* operation of the mind which necessarily complements the receivers' "experience of textuality" (Riffaterre 1984: 142).

Culler (1976) agrees with Riffaterre on the inevitability of intertextuality and reports Bloom's proposition on the intertextual nature of text and meaning, mainly that of a poem.

Few notions are more difficult to dispel than the "commonsensical" one that a poetic text is self-contained, that it has an ascertainable meaning or meanings without reference to other poetic texts. (Bloom 1976: 2-3, quoted in Culler 1976: 1385)

For Bloom, a poem is but "words that refer to other words" which refer to other words as well, and so on (Ibid). It is impossible to *think, write* or *teach* without going back to the tradition, i.e., without imitating the way other people have thought, written or taught (Ibid: 1386).

Others go even further, equalling an intertext to a text and referring to the social reasons behind this concept.

Porter (1986: 34), for instance, argues that to search texts intertextually implies "looking for traces"; that is, "bits and pieces of Text" which authors seize from others and then combine in order to invent their own texts. Intertext means more than explicit citation; intertext means text. No single text can escape intertext (Ibid). This perspective would shift our attention from the author as a mere individual to the social context from where their discourse arises. Consequently, an author is only "a member of a team, and a participant in a community of discourse that creates its own collective meaning" (Ibid: 35). In other words, to be an author is an endeavour to find ourselves within the constraints of the "discourse community" as we have to borrow the *traces, signs* and *codes* we inherited from that community. Our freedom is restricted to how to "encounter, learn and intertwine" codes and to "expand our semiotic potential." (Ibid: 41)

### 3.1.3 Society and History

It is these discourse communities that initially shape the human beings' world-views because they do not live separately in this world. A discourse community represents the big 'halo' within which they conceptualise the details of life around them. Societies develop their own perceptions about the world through a complicated process of accumulation of experience across long periods of time. In other words, as suggested by Fairclough in Section 1.2, it is people's historical background that enables them to make sense of the new knowledge they encounter.

Bakhtin was the first to situate the text within *history* and *society*, which are seen as texts read by the writer, and into which they insert themselves by rewriting them (Kristeva 1980: 65). Kristeva shares with him the view that a text cannot be separated from the larger cultural or social textuality out of which it is constructed. All texts, therefore, contain within them the ideological structures and struggles expressed in society through discourse (Allen 2000: 36).

Kristeva also suggests the term 'ideologeme', referring to "the intersection of a given textual arrangement with the utterances that it either assimilates into its own space or to which it refers in the space of exterior texts" (Ibid: 36). The concept of text as ideologeme determines the very procedure of a semiotics that, by studying the text as intertextuality, considers it as such within society and history. The ideologeme of a text is the focus where knowing rationality grasps the transformation utterances into a totality (i.e. a text) as well as the insertions of this totality into historical and social text. (Ibid: 37)

It is interesting here to note the link established between 'ideologeme' and the 'ideological structures' on the one hand and society and history on the other, though

they represent two different circles. Ideology has to do with a group of people within the scope of society. Another interesting thing to notice is the use of ideology to gauge intertextuality by means of the suffix –eme in ‘ideologeme’, in a similar manner to sememe, phoneme, etc. — which confirms the ideological aspect of intertextuality.

For Riffaterre, texts produce their significance out of transformations of socially normative discourse, which he calls the ‘sociolect’. A text’s significance depends on an ‘idiolect’ which transforms a recognizable element of the sociolect by means of inversion, conversion, expansion or juxtaposition (Riffaterre 1984: 142).

He agrees with Barthes that intertext is not a collection of texts which may have influenced a current text, a context which explains a text or its effects on the readers, nor is it a basis of comparison to spot the author’s originality. Riffaterre asserts:

An intertext is a corpus of texts, textual fragments, or textlike segments of the sociolect that shares a lexicon and, to a lesser extent, a syntax with the text we are reading (directly or indirectly) in the form of synonyms or, even conversely, in the form of antonyms (Ibid).

Here, intertextuality is seen again as a kind of interaction between the individuality of the author and the collectivity of the society, crossing the barriers of time.

Culler also objects to the concentration on “particular precursor texts.” He remarks that this is a legitimate argument, but not useful for the study of intertextuality. Focus should be made on “conventions, systems of combination, logic of composition” (Culler 1976: 1395). Therefore, there are two methods to explore intertextuality. The first one is to look at the way a text produces a pre-text and consequently how its *specific presuppositions* are created. The second is to study the *pragmatic presuppositions* of the text, by understanding the conventions which underlie that discursive activity (Ibid).

Frow contends that the concept of intertextuality requires that we understand the concept of text not as self-contained structure but as “differential and historical.” Texts are shaped not by an imminent time but by “the play of divergent temporalities” (Frow 1990: 45). What is relevant to textual interpretation is not, in itself, the identification of a particular intertextual source but the more “general discursive structure” (genre, discursive formation, ideology) to which it belongs. This has implications for the kind of knowledge we should expect to be relevant to the reading of texts. It suggests that detailed scholarly information is less important than the ability to reconstruct the cultural codes which are realised in texts (Ibid: 46).

These historical and social dimensions have led to a sociolinguistic approach to intertextuality, more specifically critical discourse analysis, which aims to study the text within its social context (See Section 1.2), and is immediately relevant to the study of intertextual expressions in political articles.

One of the pioneers in discourse analysis is Fairclough who deals with the communal factors contributing to intertextuality. He (1989: 142) starts with six major domains of interpretation, two of which relate to the interpretation of context: *situation* and *intertext*. Talking about the intertextual context means that participants in a text depend on the assumptions underlying the previous texts connected to the current one. Such assumptions determine what could be considered ‘common experience’, what is agreed upon, what is rejected, etc. (Ibid: 145). It is, then, a question of history, since all discourses belong to historical series. So, to interpret an intertextual context one has to decide to which series a text belongs in order to spot the common ground, or the presuppositions, of the participants.

This has been discussed in Section 1.2 in van Dijk's (2001) three levels of political discourse, among which ideologies of the same culture tend to have a broad common ground of knowledge, norms and values.

The same issue of the role of society and history is dealt with from a different background. Going back to text linguistics, here are a number of factors suggested by de Beaugrande, combining the social with the linguistic aspects of intertextuality:

1. A differentiation of social settings and participant roles leads to a differentiation of situation types.
2. The differentiation of situation types engenders reliance upon those text types held to have greater appropriateness.
3. The accrual of episodic knowledge about situations and text fosters expectations about what is acceptable and effective in a given context.
4. People build strategies to fit those expectations and to control textual occurrences accordingly.
5. The priorities of control result in the relative dominances of surface features, e.g. word class proportions and syntactic complexity.
6. These surface dominances gain the status of heuristic patterns applied to situation management. (de Beaugrande 1980: 196)

In other words, different social settings lead to different expectations on the part of the receivers, so that different heuristics will emerge to manage the diverse situations.

The above series of factors can also serve as a good introduction to the concept of mediation, for individuals vary in the expectations they build of the social settings they go through, and therefore in the way they think they need to react to each situation.

#### **3.1.4 Mediation**

This is a significant concept which has been addressed in Section 2.5 as the individual circle of intervention in handling texts, often resulting from a mixture of different kinds of impact such as the larger circle of *ideology* and the largest circle of *society*. It

is one of the notions that de Beaugrande and Dressler (1981) frequently associate with intertextuality.

Mediation refers to the extent to which one feeds their own beliefs into a communicative situation. The greater the processing between the current and previously encountered texts, the greater the mediation. It also lays importance to text allusion, in which people refer to well-known texts. Practically speaking, such texts are more suitable to achieve mediation in intertextuality for being more accessible to the audience, regardless of the period of time between the original text and the current text. (Ibid: 182)

According to de Beaugrande (1980: 20), a reply in conversation or a recall protocol of a text illustrates intertextuality with very little mediation. More extensive mediation takes place when replies or criticisms are directed to texts written down at some earlier time.

So, time and the nature of previous texts both play a major role in influencing the degree of mediation. The longer the period between the texts or the less well-known the previous one, the greater the mediation. These two will be significant later in Section 4.2 in the discussion of translating intertextual expressions.

What may be a major factor is the readership's previous knowledge, as mediation constitutes the actual process of activating intertextuality between different texts, which is highly dependent on the receiver's background knowledge of the world, in general, and the topic in question, in particular.

### **3.1.5 Knowledge**

The significance of previous knowledge in the concept of mediation and in making sense of current texts cannot be ignored. In fact, the more knowledgeable the receiver, the more intertextual references they are likely to identify while reading a text. A text is a compilation of words which are brought to life when readers or listeners process them with their store of information and emotions. They give a text more than it gives

them. This is particularly obvious in literature when a poet, for instance, writes a poem and then it is left for the critics to argue about the reasons, implications and intentions behind it. In addition, previous knowledge draws attention to the question of the level of readership. If an author mainly aims for a general, uneducated readership, they need to refer to well-known texts, persons or events. The more educated the target audience, the more specialised or less common the references are likely to be.

Bakhtin, for example, argues that when people speak they use a specific mix of discourses which they have appropriated in an attempt to communicate their intentions. However, they inevitably suffer interference from two sources: the word's *pre-existing meaning* and the *alien intentions* of a real interlocutor (Worton 1990:15).

Our previous knowledge is a necessity for two major reasons. First, it is our society and history that have initially built up the texts we encounter. Second, it is also our society and narratives that will be influenced by the way we process these texts in our daily life. These two aspects represent the two dimensions of intertextuality addressed above: reception and production of text.

This concept is called *Continuity* by de Beaugrande and Dressler, which implies that the major priority in understanding text content is to keep “whatever is being noticed, stored, and recovered,” in a continuous mould. Whenever the actual traces of the presentation are perceived discontinuous, the participants draw on prior knowledge in an unlimited pattern (de Beaugrande and Dressler 1981: 200).

The relationships between our stored knowledge of the world (SK), which maintains continuity, and the text-presented knowledge (TPK), can manifest themselves in the following summary of de Beaugrande and Dressler's systematic tendencies:

1. TPK is privileged in understanding if it matches patterns of SK.



2. TPK is further privileged if it is attachable to the main entries of an applied global pattern.
3. TPK is altered to produce a better match with patterns of SK.
4. Distinct elements of TPK become confused with each other if they are closely associated in SK.
5. TPK decays if it is designated accidental in SK.
6. Modifications performed via spreading activation or inferencing become indistinguishable from TPK. If receivers have no motivation to preserve a separate trace for single texts or text-worlds, then people should eventually be unable to tell what they heard or read apart from their own contribution, especially with the passage of time. (Ibid: 204)

To activate stored knowledge against intertextuality, it has to be borne in mind that the former is not always of the same type. Various degrees between superficial and deep knowledge have to be distinguished, for the readership's knowledge is tested when dealing with texts.

For Riffaterre, the distinction is of real significance:

When we speak of knowing an intertext, we must distinguish between the actual knowledge of the form and content of that intertext, and a mere awareness that such an intertext exists and can eventually be found somewhere. This awareness in itself may be enough to make readers experience the text's literariness. They can do so because they perceive that something is missing from the text: gaps that need to be filled, references whose successive occurrences map out the outline of the intertext still to be discovered. (Riffaterre 1990: 56-7)

On the one hand, the distinction between the kinds of awareness a receiver has is closely linked to a couple of issues, first: the level of readership as a factor of determining the translation strategy to adopt as referred to in Section 2.1, and, second: the three stages of tackling the translation of intertextual expressions: identification, interpretation and translation later discussed in Chapter 4. On the other hand, it is of importance to bear in mind that to fill in the gaps and to discover the references of the text need a kind of 'dialogue' between the stored knowledge and the text-presented knowledge.

### 3.1.6 Dialogue

Some people may think of dialogue as a feature of spoken discourse, but what seems to be actually the case is that it is found in all kinds of linguistic communication, in different forms and on various levels.

Dialogue refers to the response of utterances to previous utterances and is always addressed to other participants, rather than occurring in isolation. Bakhtin's dialogism undermines any argument for "unquestionable positions," because "every position within language is a space of dialogic forces rather than monologic truth" (Allen 2000: 211). His conception of the "literary word" as an intersection of textual surfaces constitutes a dialogue between several writings: "that of the writer, the addressee and contemporary or earlier cultural context" (Kristeva 1980: 65).

Even Fairclough, from his critical discourse analysis viewpoint, states that "since texts always exist in intertextual relations with other texts, it is arguable that they are always *dialogic*" (1989: 153-5).

Similarly, others concentrate on the dialogic nature of intertextuality in literature. "No literary text is written in a vacuum" (Orr 1986: 815). In addition to its *cultural* background and the author's *individual* horizons (experiences, prejudices, idiolect, world view, etc.), there are other texts which may play a more important role. But, in this case, the focus is more on readers than on authors. Intertextuality is believed to be a kind of "dialogue with the totality of previous or synchronic texts" (Ibid: 816).

Interestingly, by the same token, another form of dialogue that might be related to the data analysis in Chapter 5 can be found in the application of intertextuality to the exegesis of the Qur'an, for one of the approaches of interpreting verses is conducted by "referring intertextually to another Qur'anic ayah or to a Hadith" (Abdul-Raof 2001:175) which is called, in other words, 'Qur'an interprets itself'.

This would require a special kind of reader who is knowledgeable of the whole Qur'an, its various 'disciplines', a large number of Hadiths and the 'disciplines' associated with the Hadith wording and chain.

This focus on the role of the reader in intertextual relationships is a key issue, for intertextuality is a lively, dynamic process a receiver initiates in order to gain the maximum benefit from their reading.

### 3.1.7 Dynamism: the Reader's Role

Anyone engaged in the analysis of the essence of intertextuality will find several terms displaying the interactive process taking place during reading. If a receiver has the intention to make the best of what they are reading, they have to exert hard effort of activating the text before them.

Bakhtin starts by arguing that

[t]he word is not a material thing but rather the eternally *mobile*, eternally *fickle* medium of dialogic *interaction*. It never gravitates toward a single consciousness or a single voice. The life of the word is contained in its *transfer* from one mouth to another, from one context to another context, from one social collective to another, from one generation to another generation (Allen 2000: 27).

Kristeva introduces the term 'Signifiante' to refer to the "*production of meaning*" which the reader is involved in when in the act of reading (Ibid: 218). For her, a text is even a *productivity*, because its relationship with the language in which it is situated is *redistributive* through logical categories, and because it is a *permutation* of texts; i.e., an intertextuality through which several utterances intersect and neutralise one another (Kristeva 1980: 36).

In his turn, Riffaterre attempts to determine which indices *direct* readers towards the specific and relevant intertexts, and indeed *compel* them towards these intertexts in order to "fill out the text's gaps" and "spell out its implications" even when cultural

changes have made their recovery less likely. Such intertextual features, lexical or phrasal, are distinguished from their context by their dual nature. “They are both the problem, when seen from the text, and the solution to that problem, when their other intertextual side is revealed” (Riffaterre 1990: 58). He links the readers’ response to the transparency of the intertext. Intertextuality exists only when texts *interact*. No intertext can exist without our awareness of it. The awareness rests on its degree between transparency and opaqueness (Ibid: 75).

Allen starts by discussing the essence of intertextuality. In order to interpret a text, to discover its meaning, a reader is to *trace* this relation. “Reading thus becomes a process of *moving* between texts. Meaning becomes something which exists between a text and all the other texts to which it refers and relates”; i.e., the act of reading, *plunges* us out from the independent text into a network of textual relations (Allen 2000: 1).

The italicised aforementioned terms on text, reading and intertextuality: ‘mobile’, ‘fickle’, ‘interaction’, ‘transfer’, ‘product’, ‘productivity’, ‘redistributive’, ‘permutation’, ‘direct’, ‘compel’, ‘trace’, ‘moving’, and ‘plunge’ display to what extent a reader is involved in a complicated activity that should bless them with the best outcome. The more effort they exert, the greater benefit they get.

Here, then, a question is raised whether the author is aware of all this complicated, dynamic process, which might add an element of deliberation on their part. If so, an element of ideology should be detected at some stage in the analysis of texts, necessitating a reconsideration of our text reception.

### 3.1.8 Motivation

Kaleigh argues against the intentional nature of intertextuality<sup>5</sup>, claiming that it does not make sense to say that Dante *meant* to engage with the Aeneid, or that a poet such as Williams Carlos Williams consciously imitated Sappho just because he reminds some readers of one of his fragments. It makes more sense to claim that intertexts are unintentional since intertextuality is a product of reading, not writing.

At first glance, there seems to be no reason to separate reading from writing. It is true that everything which has been discussed above deals with the reader's response to the text at hand. But it is the author who selects the words, expressions, references and associations that 'provoke' the reader's interaction in order to restore the required hidden emotional or mental backgrounds of the reader.

The same argument can be found in Ennis<sup>6</sup>, who states that intertextuality is not made casually or for purposes of decoration, but is often motivated and deliberate to convey meaning.

Worton and Still go further, relating the concept to ideological connotations. "Intertextuality [is] emotionally and politically charged"; an act of influence. They regret that the aspects of passion and power relations have, however, been neutralised by a number of theoreticians who "present the acts of writing or reading as formal structures, without attending to the love-hate which motivates the transfer of texts" (Worton and Still 1990: 2).

Intertextuality has been proposed as an ideological tool by several scholars in Chapter 1, taking the forms of comparison to certain events in the communal memory and the reported speech of certain authorised voices. Both are believed to be frequently

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<sup>5</sup> <http://serendip.brynmawr.edu/exchange/node/414>

<sup>6</sup> <http://www.cels.bham.ac.uk/resources/essays/ennis3.pdf>

employed in the media to produce interpretations that serve the ideological goals of these institutions.

Intertextuality appears, thus, as a complex web, connecting society, culture, politics, ideology, and language, among others, which constitute the different facets of this study.

### 3.1.9 Categorization of Intertextuality

A number of propositions have been put forward to investigate the various aspects of intertextuality.

First, Kristeva defines three dimensions of textual space, or coordinates of dialogue, where different semic sets and poetic sequences function, namely: *writing subject*, *addressee*, and *exterior texts*. The word's status in the text is thus defined horizontally (belonging to both writing subject and addressee) and vertically (oriented toward an anterior or synchronic literary corpus) (Kristeva 1980: 65-6).

Relying on a comprehensive textual approach, Hatim (1997) is reported by Ennis<sup>7</sup> to talk about *macro-* and *micro- elements* of intertextuality which enable receivers to “derive meaning from the surface features of the text in question by reference to other texts.” This classification appears to be similar to Fairclough's approach of critical discourse analysis of the micro-analysis of text interpretation and the macro-analysis of language as a social practice, but with a mediating discursive practice.

Hatim also follows Kristeva's word status to classify such references as *horizontal* and *vertical* intertextualities. The first is an explicit relation, usually made as a reply or development of another text. The second is more implicit, relating to writing conventions. Another attempt proposed by Hatim is *manifest* and *constitutive*

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<sup>7</sup> <http://www.cels.bham.ac.uk/resources/essays/ennis3.pdf>

intertextualities. The manifest type is exemplified by quotations and citations which are typically expressed through surface textual features. In the constitutive type, the reader has to activate the reference by exerting some effort to trace it back to the source. This tracing ability varies from individual to individual. The third attempt refers to *socio-cultural objects* and *socio-textual practices*. The first type operates at a micro-level of words or phrases having significance in a certain culture. 'Jonas' is a good example of a biblical reference to describe a person as a traitor. The more universal and the less timely a source, the more likely to be long-lasting and retrieved by a larger number of cultures. The other type has to do with the macro-conventions governing discourse, genre, register and text-type, enabling receivers to recognise a text as a member of a wide universe of texts. For instance, a newspaper headline is recognised by special features such as the absence of definers and auxiliary verbs.

Porter proposes to distinguish two types of intertextuality: *iterability* and *presupposition*. The first refers to the "repeatability" of textual fragments," such as citations, allusions, quotations as well as unannounced sources and influences. The second refers to the 'assumptions' about its referent, readers and context and the portions of the text which are found implicitly and not explicitly (Porter 1986: 34-5).

To sum up, it seems that there are two ways to analyse intertextuality, dealing with micro- and macro- elements of text; i.e., references to particular previous texts or references to general conventions or systems. The first one seems easier to identify, as a reader or analyst can be acquainted with a limited number of texts and, thus, guess the intertextualities or, at least, some of them. For the latter, a receiver has to be well-informed about such conventions and systems through a large corpus of texts. The first tends to be more intentional than the latter.

In other words, attempting to reconcile all the dichotomies of intertextuality suggested above, the two general tendencies can be as follows. On the one hand, there is the group of iterability, micro-elements as well as horizontal, manifest and socio-cultural intertextualities. On the other hand, there is the group of presuppositions, macro-elements, in addition to vertical, constitutive and socio-textual intertextualities. The first category tends to be more specific and explicit whereas the second looks more general and implicit.

This study is intended to follow a micro-element approach in searching for traces of specific references taking place in political articles, divided into a number of aspects discussed in the next section on Arabic studies.

Most of what has been said so far can be found in linguistic and literary studies on intertextuality. But, the question also arises of whether intertextuality has more accessible forms that everyone can see and experience.

### 3.1.10 Contemporary Issues

To answer the above question needs a comparative insight into both: studies and reality. According to Allen,

[I]ntertextuality is found in the ‘languages’ of cinema, painting, music, architecture, photography and in virtually all cultural and artistic productions...: languages which involve productions of complex patterns of encoding, re-encoding, allusion, echo, transposing of previous systems and codes. (Allen 2000:174)

That is, to interpret a painting, a film, a symphony or a building we inevitably rely on an ability to connect them to previous ‘languages’ or ‘systems’ of painting, film production, music or architectural design. They are like literary texts, in that they “constantly talk to each other as well as talking to the other arts.” (Ibid: 175)



The most influential institutions (See Section 1.3) to make use of intertextuality are the media, which employ a large number of tools to spread their various ideologies and serve their financial and political purposes. For instance, as Fairclough (1989: 152) states, it is hard, in media texts, to tell what the readers' intertextual experiences are. Therefore, it is often essential to tell people what they already know and create an 'ideal reader' with particular intertextual background. As such propositions are made explicit, it is sometimes difficult for people to identify, let alone, reject them. These presuppositions can have ideological objectives when they assume "common sense in the service of power."

It is relevant here, for instance, to remember the English proverb "A picture is worth a thousand words" when reflecting on Meinhof and Smith's contribution (2000: 11) of the way images are seen on the screens of media. They point out that

a single scene may be interpreted by viewers as being tense, melancholy, cheerful, terrifying or just banal if it is shown with a series of different musical accompaniments (Ibid).

This is to remind us of the fact that intertextuality is not only about verbal messages, but also about non-verbal ones as well, such as those taking other audio and visual forms.

What may be a more interesting example can be seen in commercials. Advertisers consider *recognition* as an important factor in the way we consume media texts. For instance, they love to share a joke with the audience by including allusions in their advertisements to other media texts. In doing so, they smartly engage the audience with the text by allowing them to feel glad that they have understood the allusion and that they have become part of the cleverness of it (Rayner 2004: 69).

Jokes are considered one aspect of the 'rich points' referred to earlier in the study, which will add to the influence of the allusion due to its close association with the specificity of the audience's cultural background.

Rayner elaborates on one of the advertisements in his book to draw the following conclusion:

The two different ways in which the Peugeot advertisement links to other texts are referred to by John Fiske as 'horizontal' and 'vertical'. Horizontal links broadly relate to genre. Texts that share elements with others of the same genre can be said to be horizontally linked. Of course, in this case genres exist across media forms. The vertical dimension relates primarily to the promotion or marketing of a media text through other media. For example, soap operas are often promoted through tabloid newspaper stories, celebrity appearances on other television programmes and even studio tours. (Ibid: 71)

In addition, Rayner refers to film-making and popular music for they establish extensive links to concepts, tunes or scenes which have cultural, political, racial, social and marketing associations (Ibid: 73, 236).

Horizontal and vertical links are closely related to Hatim's types of intertextuality, which are concerned with particular texts and general writing conventions respectively.

### **3.1.11 Hypertext Transfer Protocol (HTTP)**

Furthermore, in the information age, intertextuality has its deep roots in modern technology, astonishingly even in its terminology.

Allen establishes a very interesting connection between intertextuality in the books of theoreticians and the latest computer technologies.

One of the features of the new computing technologies is their extreme interconnectedness, when compared to print culture. Digitalized systems such as the World Wide Web, e-books and hypertexts present a form of intertextuality which

seems to many to have finally made visible the theoretical arguments in this study (Allen 2000: 199). The word 'hypertext' reminds us of Genette's 'hypertextuality'.

A hypertext is "a variable structure, composed of blocks of text and the electronic links that join them" (Delaney and Landow 1991: 3, quoted in Allen 2000: 200).

When these hypertexts are read on computer networks, web sites, or through CD-ROM disks, they consist of one 'text' with an array of other texts embedded within it, access to which is made through links activated by the reader on the screen, if they wish. Although one single block may be activated at one time, readers of hypertext are assisted by 'browsers' which display networks of other 'links', in addition to the ability to link particular words to other constructed chains of explanatory or contextual pages.

This is one of the wonders of modern technology, since these links save much of the reader's time and effort. The aforementioned dynamic processes of dialogue, productivity, transfer, etc., which were assumed to take place in the human mind, are replaced by electronic manifestations.

One example can back up the sense of hypertextuality embodying the notions of intertextuality (Delaney and Landow 1991: 11, quoted in Allen 2000: 200-4). It concerns a hypertext system at Brown University – the Tennyson's *In Memoriam* web, arranged in link pathways according to fields, such as 'Artistic Relations', 'Political and Social Background', 'Religion and Philosophy', 'Science and Technology'. It is intertextual in that it allows readers to access numerous literary, religious, philosophical, social, political, historical and scientific issues of Tennyson's own time. It is also a highly intertextual text on the level of literary allusion, echo and citation. The reader of the web can also call up students' essays and other comments on the 'Web View'. In addition, they are able to contribute to discussion by adding their own

comments, essays, and suggestions for further links. Such hypertexts go beyond 'read-only' systems to being active systems which change the reader into a collaborative 'worker', not only a potential 'reader-author' (Ibid).

These modern forms of technology materialise, or rather surpass, the Bakhtinian ideas of intertextual theory by placing the reader in a 'dialogue' not only with the text before them, first, and with other texts, secondly, but also with other readers of the same texts, third.

A similar common online phenomenon can be seen in news websites, in which a page dedicated to a piece of news contains links to previous or contemporary related news reports, analyses, specific names or topics mentioned in the page. In addition, there may be a space for readers to insert their blogs to comment on the news item or on previous blogs by other readers, which emphasises the dialogic nature of these texts.

Another interesting link between intertextuality and the modern age is made by David Coughlan, pointing to a couple of terms. Firstly, 'Net' refers to "the connection between millions of computer terminals world-wide," and, secondly, 'cyberspace' refers to "the mass of words, images, and sounds which those connected computers contain" (Coughlan 1997: 116, quoted in Allen 2000: 205). He likens them to the way the intertextual space flows, in which an individual text serves as a gate to get to the network of hypertexts in the form of quotations and references, moving the reader to the "textual space" of "another page on the web." Similarly to the way this unlimited number of connected computers represents a means to link physical space with cyberspace, a text acts as a "porthole to the space of intertextuality" (Ibid).

In conclusion, intertextuality is ubiquitous in this world and this explains the engagement of many disciplines with the concept. It is the careful reader or writer that uses intertextuality efficiently to, on the one hand, interpret texts and, on the other

hand, produce texts that influence the others' points of view, something which may particularly apply to the translator's interpretation and production processes. This has been a literature review of intertextuality written in English. The next section looks into the issue as addressed in Arabic studies.

### 3.2 Arabic Studies on Intertextuality<sup>8</sup>

إن مفهوم التفاعل النصي مفهوم متعال عن الزمان والمكان، لا نعدم وجوده في أي نص وفي أي زمان، على اختلاف نوع النص وجنسه وأسلوبه وتقنياته. (الأحمد 2003)

The concept of Intertextuality transcends both time and place; it cannot be absent from any text nor any time, irrespective of the type, genre, style or techniques of that text. (al'ahmad 2003)

Unlike the English studies referred to in the previous section, very few Arabic studies have dealt with intertextuality. The concept has been given several names, such as التناص، التناسلية، التفاعل النصي، التداخل النصي and addressed mainly from the viewpoint of literary criticism as in azzu'bī (2000), al<sub>kh</sub>ayyāT (2000), Hāshim, and 'atīq, and partly from a semiotic perspective such as in al'ahmad (2003) and HāfiZ (1984).

#### 3.2.1 Nature of Intertextuality

azzu'bī attempts to define the phenomenon of intertextuality by saying:

التناص، في أبسط صورته، يعني أن يتضمن نص أدبي ما نصوصاً أو أفكاراً أخرى سابقة عليه عن طريق الاقتباس أو التضمين أو التلميح أو الإشارة أو ما شابه ذلك من المقروء الثقافي لدى الأديب، بحيث تندمج هذه النصوص أو الأفكار مع النص الأصلي وتندغم فيه ليتشكل نص جديد واحد متكامل.

He points out that intertextuality, in its simplest form, takes place when a literary text includes previous texts or ideas through citation, quotation, allusion, reference, etc

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<sup>8</sup> All the opinions or quotations cited in this section have been paraphrased or translated by the researcher.

from the author's cultural readings, in a way these texts or ideas are incorporated in the original text so that a new single whole text is produced. (azzu'bī 2000: 11)

To contrast the above definition with those in the previous section, three main points can be noticed. First and foremost, this definition is reduced to the micro form of intertextuality, i.e., Genette's definition of the term (Allen 2000), whereas others connect it to general utilisation of, or relationship with, other texts. Second, this definition deals with the 'inclusion' of previous texts whereas others, such as HāfiZ (1984) and al'ahmad (2003), assume a dynamic, interactive process taking place between texts. Third, the definition refers to the element of knowledge as 'cultural readings' by an author of 'a literary text', which may imply the exclusion of other kinds of readings or other forms of texts.

HāfiZ (1984: 21-2) disagrees with azzu'bī's narrow description of the term, arguing that intertextuality is not just about the impact of specific literary works, for this is the task of comparative literature. Intertextuality is the study of a broad network of 'cumulative passive practices', 'sign systems', 'literary symbols' and 'references' which have lost their origins – all of which contribute not only to the comprehension of the text, but also to its semantic and symbolic horizons. It gives a text its value and true meaning for three reasons.

1. It puts a text within a context which could account for its sign system.
2. It helps the readers develop a number of expectations before dealing with the text.
3. It provides the previous traditions and maxims needed to comprehend any text (Ibid).

Here, the macro-elements of intertextuality arise, to match with Barthes'. Riffaterre's and Culler's propositions of untraceable, anonymous texts, corpuses of texts as well

as conventions and logic of composition respectively. This is a more comprehensive outlook in which the sign system, the reader's expectations (as in de Beaugrande 1980: 196) and the traditions (as in Bakhtin's history and society) cooperate to produce the true value of text.

However, the micro perspective of intertextuality seems to be the dominant one in these Arabic studies, as the focus is often found on one of the issues which address the role of the individual in text reception and production, namely: *originality vs. plagiarism*.

al'ahmad (2003: 269) argues that intertextuality does not add anything new, but triggers the *dynamism* of both the reading and writing of the text. It is considered a semiotic concept, representing a memory which helps in perceiving the relationships between texts and enables a *productive* reading, for the receiver feels a kind of violation of their expectations from the text, and thus becomes in a constant state of alertness.

al<sup>kh</sup>ayyāt (2000: 1) goes even further, contending that there cannot be any original personal opinion without the utilisation of intertextuality with the information storage as cumulated in the human conscious and subconscious.

ليس بمقدور إنسان لم يقرأ نصوصاً أو يسمع نصوصاً في حياته أن يتحفنا بنص نصفه بالإبداع،  
ولا يمكن أن يصل إلى ذلك الإبداع من غير نصوص، تفاوتت جودتها، كتبها هو ندرجها مع  
النصوص المكتسبة.

For him, nobody can ever produce a text that would be called 'creative' without having heard or read previous texts. They cannot even reach that creativity without texts written by him, irrespective of their quality, that can later be listed with the previously utilised texts.

Some of the terms used in the previous section to describe the reader's interactive role are employed here as well, such as 'dynamism' and 'productive' reading. The more culturally aware the reader, the more intertextual references they will find. A thoughtful reader gives to the text much more than it gives to them. Ordinary readers would stay on the surface of texts while learned readers would go deep to explore the implications behind the words and between the lines. This is to remind us of Riffaterre's proposition in the previous section on the degrees of awareness on the part of the reader between the mere feeling of the literariness of an expression and the actual comprehension of the form and content of the intertext. These levels of readership will be also addressed in the next chapter when dealing with the translation of intertextual expressions.

Furthermore, it is interesting to raise the relationship between the interactive role of intertextuality and 'creativity', because it can be safely argued that creativity lies behind the advancement of human civilisation. This advancement is basically achieved through intertextuality, when different perspectives are found; new relations between previous forms of knowledge are established; and the mind is stimulated to explore new experiences. Different perspectives, for example, if approached through critical points of view, as discussed in Section 1.2 on critical discourse analysis, can be reconciled and integrated to arrive at more mature outcomes. By the same token, the establishment of relations whether within the same discipline or in an interdisciplinary manner may enrich each party with thoughts that have been unimaginable for them, because they tend to be mentally restricted to the rules of their own study or discipline. In addition, the greater the challenge people feel while debating an issue to prove their opinion or refute that of the opponents, the further their minds are motivated to search for other texts in order to find bits and pieces of



evidence that support their arguments whether directly or indirectly. This is also to enhance the role of critical discourse analysis, for it is aimed at ‘enlightenment and emancipation’, which may be interpreted here as the enlightenment of minds to operate more effectively and the emancipation from the powers attempting to suppress the voice of creativity so that people will remain content with the status quo. It is, perhaps, this human aspect that motivates Hāshim<sup>9</sup> to talk about العولمة النصية ‘textual globalization’, in which the boundaries between texts no longer exist. He contends that there is nothing called ‘textual property’, for anyone can make use of any text with the author having no right to object.

The world is becoming more and more like a small village, even a small room, where information privacy is steadily diminishing. Although strict laws, in varying degrees, have been enforced throughout the world to deal with issues of copyright, intellectual property and plagiarism, they might not be easy to apply everywhere in the same way. Knowledge is, in the first place, open for all humans to use, whether legally or illegally, in a positive or a negative way: all due to intertextuality.

### 3.2.2 Negative Side of Intertextuality

On the other hand, what is interesting in some of the Arabic studies is the interest in the negative, illegal aspect of intertextuality, most probably influenced by the historical mainstream approach of literary criticism to the use of the concept in literary genres.

al<sup>kh</sup>ayyāt (2001: 18-19), for instance, reports the frequent focus of old Arab linguists on the issue of *plagiarism* in literary texts, especially poetry. Some poets would

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<sup>9</sup> <http://www.thkafa.com/modules.php?name=News&file=article&sid=899>

include parts of other poets' lines without mentioning the original authors, in order to pass them off as their own.

'atīq<sup>10</sup> discusses the confusion between the traditional Arabic concept of 'literary plagiarism' and the modernist concept of intertextuality. She argues that the first performs a partial reading of a text whereas the latter approaches a literary work as a unified whole. This, she believes, results from the fact that the point of departure for the first is the *poem*, which consists of separate lines and tends to be an oral art. However, the latter starts from the dialogic nature of the *novel* and tends to be a written art.

This leads us back to the argument at the beginning of the section between micro- and macro-perspectives, the first of which the Arab critics tend to look at as intertextuality. It makes sense that it is the disparity between the starting points of Arab and non-Arab scholars which caused the divergence, because it was truly the poem that was the major genre of literature as well as media, whereas it was the novel that triggered Bakhtin and Kristeva to begin their investigations of intertextuality.

Both alkhayyāt and 'atīq draw attention to a major difference between English and Arabic studies. Historically, Arabic studies used to concentrate on the negative side of intertextuality in literary texts, mainly due to the phenomenon of some poets utilizing lines of poems written by others. However, English studies approaches intertextuality from a positive perspective, i.e., as a basic standard of textuality. It seems that hāshim has got the answer to this disparity in his mention of globalisation. That is the reason why international laws have been enforced in order to protect the creative productivities of individuals and bodies – despite the difficulty of achieving this.

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<sup>10</sup> <http://www.difaf.net/modules.php?name=News&file=article&sid=55>

### 3.2.3 Categorization of Intertextuality

Arab critics propose complicated typologies for intertextuality, taking into consideration a number of factors, such as generality, directness, origin and obligation. For example, HāfiZ (2000: 27-3) lists a large number of forms of classical Arabic rhetoric which facilitate our understanding of the concept of intertextuality, such as الاقتباس، الاكتفاء، الاحتباك، التمثيل، انتلاف المعنى مع المعنى، التلميح، التوليد، النوادر، الإيداع، المعارضة، الحذف، الاستخدام، المواربة، التورية، الإشارة، الاستتباع، الإدماج، التتبع for most of which it is difficult to find English equivalents.

azzu'bī talks about two forms of intertextuality with regard to the means of making use of the previous texts: *direct* and *indirect*: التناص غير المباشر and التناص المباشر. The former refers to the use of the exact words of the quoted texts. The latter refers to benefiting from either the meaning or the style of the previous texts, and is expected to be more difficult to spot because it depends on the reader's observation of the language and gestures of the text as well as the cultural background. Then, he proposes another type according to the source of the original texts: *religious*, *social*, *literary* and *historical* (azzu'bī 2000: 20).

In her turn, al'ahmad (2003: 277-8) suggests two types: *self*-intertextuality and *general* intertextuality: تفاعل نصي ذاتي and تفاعل نصي عام. The first utilises texts produced by the same author whereas the latter from texts by others. The second type is often achieved through drawing on the following: legends, Torah, Gospel, Qur'an, Hadith, Sufisim, rituals, wisdom, proverbs, jokes, daily prose, cinema, songs, stories, novels and plays.

Hāshim<sup>11</sup> suggests that an author would take from three types of references: مصادر ضرورية (from the communal memory of a certain culture, of which the

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<sup>11</sup> <http://www.thkafa.com/modules.php?name=News&file=article&sid=899>

impact is natural and spontaneous); *مصادر لازمة* *inseparable* (from previous texts by the same author); and *مصادر طوعية* *optional* (from other contemporary or previous texts). He also divides intertextuality into two kinds perhaps according to the initial choice of the original texts: conscious and unconscious.

The above categories raise a number of problematic points and perhaps need some kind of elaboration as well as reconciliation.

First, the direct and indirect forms in azzu'bī (2000) are actually problematic because sometimes the exact difference cannot be detected. It has not been made clear whether it is the percentage of the used words from the original, or if it is the significance of those words. Therefore, it might be preferable to propose a third type to occupy an intermediary position. Moreover, the question of directness could only apply to texts, whether written or oral, but not to events, people, objects or places. The above four can be referred to by a single word or two words while an original text may consist of a single word, a complete sentence, a paragraph, or a whole passage.

Second, azzu'bī's (2000) typology of the sources of intertextual expressions may be argued to be a general, comprehensive one, as detailed by al'ahmad (2003) who lists the genres that belong to each aspect. In other words, references to wisdom, proverbs, jokes, daily prose, cinema and songs could be listed under the *social* type; Torah, Gospel, Qur'an, Hadith, Sufism and rituals under the *religious* type; legends under the *historical* type; and stories, novels and plays under the *literary* type. The four divisions represent the main aspects of culture (see Section 2.1), which could contain a degree of overlap and thus strengthen the effect of a single intertextual reference. In such a case, a reader or listener is expected to be more influenced by the unconscious

aspect since they will be overwhelmed by the extent of intertextual sources interacting in their minds.

Third, the question of (the degrees of) consciousness is difficult to gauge, due to its hidden intentional nature. However, it may be easier to make expectations according to the degree of obligation on the part of the author, as in the necessary, inseparable and optional types. To link this with the above point, on the one hand, necessary references tend to be part of the unconscious as they have built up the foundation of the author's background. On the other hand, optional references tend to belong to the conscious aspect. What come in between the two extremes are the inseparable references which take place in various degrees, but perhaps more closely to the unconscious aspect. More interestingly, the question of consciousness is closely associated with the inevitable nature of intertextuality suggested in the previous section by Bloom (1976), Culler (1976) and Riffaterre (1984), dismissing the ability of any person to read, write or think without the imitation of earlier texts. In addition, the degree of obligation depends on the influence of the society and history in which the text is situated as initially proposed by Bakhtin, and Kristeva (1980).

Fourth, the only categorization attempt which is similar to those in the English studies is the direct vs. indirect categorisation, which can be compared to Hatim's manifest vs. constitutive typology. Here, the manifest type is more attached to the surface of the text whereas the constitutive type needs some effort to be exerted so that the original source can be traced.

Fifth, the religious type of intertextuality proposed by azzu'bī (2000) and the genres said to often constitute this type enhance one of the aforementioned political tools called by Chilton in Section 1.1. The role of religion, typically believed to have more impact on Eastern than Western cultures, although the last few years have witnessed a

considerable element of religion in the policy of a number of Western countries, particularly the United States.

## **Conclusion**

To conclude, this chapter has shown how the English studies have discussed both the macro and micro forms of intertextuality with a degree of emphasis on the first, since this was first introduced to analyse the novel genre, in respect to the systems and conventions associated with the social and historical background of both the author and reader. However, the reader is the main focus of intertextuality because their level of stored knowledge of the world serves as the key factor in activating the dynamic process of productivity and interaction between the current text and previous texts.

One of the interesting features of intertextuality is that it can be found in all fields and walks of life, and is often seen in the diverse forms of the media, whose role in the political game is an vital one. It also makes a significant contribution to aspects of modern technology such as the World Wide Web, which makes it an easier concept to comprehend.

On the other hand, the Arabic studies have tended to focus on the micro elements of intertextuality, for this notion was first introduced to analyse the genre of poetry, in respect to individual expressions. This has resulted in concentration on the negative side of the notion, bearing in mind the act of plagiarism of (parts of) verse lines by some poets. The micro outlook has been associated with a useful, comprehensive classification of the intertextual expressions according to their sources: social, religious, literary and historical.

In fact, the Arabic outlook may be of more significance from a translational point of view, because when a translator is faced with a text, it is these rhetorical devices of

intertextuality that will constitute a problem for them, and thus need a considerable amount of attention in translation to be given 'cultural' training. The translator is expected to work on three stages: to identify the instance of intertextuality first, interpret it second and render it effectively third. This is the point to be addressed in detail in the next chapter.

## Chapter Four

### The Translation of Intertextual Expressions

Intertextual allusion ... emerges as a culture-bound translation problem.

(Almazan Garcia 2002)

#### Introduction

In the previous chapter, intertextuality has been mainly discussed from text linguistic as well as semiotic points of view, elaborating on the textual significance and inevitability of the concept of intertextuality in the act of communication due to its social and historic background. Mediation has also been addressed to link the previous knowledge of the reader to the current text through a dialogic, interactive process, in which the reader gets involved to get the best out of their reading and perceive the author's motivations. The links established by intertextuality are highly dependent on the reader's level of awareness, which is subject to two factors: the nature of the original texts and the period of time between them and the current text. Intertextuality is a complex issue which comprises a number of types according to different typologies proposed in both the English and Arabic studies referred to earlier, but this study is only concerned with the translation of the micro aspect of the phenomenon, realised in the form of individual intertextual expressions. This chapter in particular is intended to investigate ways of translating these expressions by drawing attention to the long 'journery' undertaken by such expressions from a form of denotation in a certain environment to an ideological connotation in another



environment within the same language, let alone in another language across barriers of culture. Three important stages need to be considered in case an adequate rendition is sought (Hervey, Higgins and Haywood 1995: 103, quoted in Almazan Garcia, 2002: 28): *identification* (recognition of the presence of an intertextual expression), *interpretation* (comprehension of its associations), and *translation* (relaying it across languages).

#### 4.1 Textuality

Similarly to the way the previous chapter on intertextuality began, let us start with Neubert and Shreve (1992) who address textuality from a translational perspective, which can be achieved through the following seven standards. First, *intentionality* aims “to sensitize us to the correlation between intentions and text.” However, sometimes, the author’s and receiver’s intentions diverge. Thus, a translator must be aware of the elements relevant to the audience and convey the relevant intentions in the target text (Ibid: 71-2). Second, *acceptability* lies with the audience. To achieve the author’s goal, the text has to be comprehensible and the purpose clear for the receivers. To produce an acceptable target text, a translator has to be acquainted with the cultural features of the target language community and cope with their needs, which may be closely related to the earlier concept of conventions in the analysis of intertextual expressions in Chapter 3 (Ibid: 72). Third, *situationality* is defined as “the location of a text of a discrete sociocultural context in the real time and place.” A translator may need to know the “social, political and economic conditions” of both the source and target language communities. When a translator recognises the cultural gaps between the two situations, they may need to make some alterations in the text in its new environment (Ibid: 24). Fourth, *informativity* means to provide the reader with

new knowledge in the text. Fifth, *coherence* is said to be a “mechanism for linking concepts, imparts to words and constructions more meaning than they contain in isolation” (Ibid: 93). It is highly dependent on “the surface arrangements of the text,” which constitute the sixth standard – *cohesion*. The final standard is *intertextuality*. It is believed to be the most important aspect of textuality for the translator. It could determine the linguistic form as well as the type of text according to the expectations of the text user, not the text analyst (see readers’ expectations in Section 3.1). For example, it is intertextuality that allows readers to identify scientific articles and modern poems as different text-types (Ibid).

In other words, from the point of view of text linguistics, as the translator constitutes the author of the target text, they are expected to be aware of the original author’s purpose in order to reconcile it with the target text audience’s cultural needs in a comprehensible manner, making any necessary alterations to reduce to the minimum any form of gaps, and presenting the knowledge of the source text to the target audience in an appropriate, comprehensible way. This maintained, intertextuality enables the reader to reap the fruit of the text according to the mental effort they exert in processing it with any previous experience they have come across in their lifetime.

#### **4.2 The Relationship between Intertextuality and Translation**

This relationship is believed by Neubert (1981: 143) to be a very close one, for the “social reality of translation and interpreting is a triumph of intertextuality,” inevitably leading to “the conclusion that the key notion of translatability is in fact synonymous with intertextuality.” To explain, the intertextual links between equivalent texts in different languages enable the speakers of these languages “to share experience coded in source and target languages” (Ibid).

The intertextual links addressed between different languages belong to a single type among many which have been highlighted by a number of scholars.

Marco (1998), for instance, distinguishes at least 5 dimensions in the relationship between translation and intertextuality:

1. intertextual allusion: as described by traditional literary criticism
2. intertextuality as the principle behind text typologies: as textual affinities vary from community to community
3. intertextuality as the relationship between source texts and their translations: translation is often seen as a particular case of intertextuality
4. intertextuality as relations among the different translations of a source text, into the same or different languages
5. intertextuality as ideology: translators choose to activate some textual connections to the detriment of others or to manipulate their signification. (Marco 1998, quoted in Almazan Garcia 2002: 26-7).

The third and fourth dimensions may not be of direct interest to this study, whereas the others are of extreme significance. The first dimension dealing with the literary aspect has been addressed in detail in Chapter 3 and the second one covering text typology has been discussed in Section 2.3. The fifth dimension concerning the ideological element of intertextuality has also been explored in Sections 2.2 and 3.1. It is the translator's concern to bring the three dimensions together to arrive at solutions to relay the original message across cultural barriers to the target language audience.

In addition to what has been said before about the translator's responsibility to bridge the general gaps between the source and target languages and cultures, they can do so between "the corresponding elements and forces that constitute their respective cultures and societies" (Bennani 1981: 135). Intertextuality, in particular, is said to be their primary concern, because if it is ignored, it "swerves from interpretation and heads into imitation and representation." Then, the result will involve "claims for creativity" but will fail to accomplish what is required from translation (Ibid).

To actually interpret an intertextual expression, a translator needs to remember that it has “a host of associations” emerging from previous experience (Hatim and Mason 1990: 120). Intertextuality is a complex process because even source language readers have to ‘travel’ in order to truly make sense of it, which makes it even harder for target language readers.

[T]ext receivers must travel the whole distance from the ‘ideologically neutral’ denotation of language (i.e. usage) to the volume of ‘signification’ which underlies use. A chain of intertextual references will have to be pieced together and a thread identified, leading back from signals encountered later in the text to earlier signals and to the whole areas of knowledge being evoked. (Ibid: 121-2)

So, again, connotations (see Section 1.1) play an important role in the process in which signs follow a historical chain in the readership’s communal memory. As Barthes points out, intertextuality becomes more of a challenge when cultural connotations and knowledge structures are incorporated into an intertextual reference. Thus, intertextuality exercises an active function and entails the view that texts are never totally original or particular to a given author. They are always dependent on the prior existence not only of clearly identifiable texts but also of general conditions of appropriateness. Intertextuality in this sense makes it possible for us to situate a text in a system of relevant conditions and conventions (Ibid: 124-5).

For instance, if Shakespeare is quoted, it is not for the sake of it; it is for a certain reason, which, according to Hatim and Mason’s text typology discussed earlier in Section 2.3, should be “explained in terms of its overall communicative function.” It is intertextuality that constitutes the force providing the utterances used in some situations with “a new value or a new rhetorical function” (Ibid: 128). It could also be said that it is intertextuality that initiates a ‘journey’. For example, a citation, according to Hatim and Mason (Ibid: 129), constitutes a travelling process of a sign from one text to another; that is, a journey from a ‘source’ to a ‘destination’ through

an ‘intertextual space’. All the semiotic values attached to the sign are carried through the intertextual space and transformed to adjust to the new environment. Therefore, the process of intertextuality seems to operate in two opposite directions. The first one highlights the dependent nature of the current text on the contribution of the previous texts. The second one highlights the degree of contribution by the previous texts according to their “communicative intent as a precondition for intelligibility” (Ibid: 131).

In their turn, Hervey and Higgins (1992: 46) stress the role of culture in the external relations of intertextuality. Even extremely innovative texts, as Barthes suggests above in Section 3.1, cannot escape intertextuality since it “forms part of the overall body of literature by which the impact and originality of individual texts is coloured and defined.” An example of the significance of intertextuality is Joyce’s *Ulysses*, whose originality is not very easy to trace, for it goes back to a considerable number of literary works, starting from the times of Homer.

These relations are inevitable in the source culture and constitute a real problem for the translator.

Translators have to revisit the prior texts with which the current text intertextualises, as Ennis<sup>12</sup> argues, so that all the meanings associated with the linguistic item would be fully retrieved. The problem for translators lies in the extent of the *accessibility* for the target language readership of such intertextual references or their knowledge of the “relevant prior texts.” It is the translator’s task to identify the likelihood of the target language readership recognising the intertextual references, which varies according to their degree of *culture specificity* and the *distance* between the cultures in question. He suggests that, whether the gap between the two cultures is broad or

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<sup>12</sup> <http://www.cels.bham.ac.uk/resources/essays/ennis3.pdf>

wide, it can be “mediated by the type of equivalence required in the translation concerned, which in turn depends on the purpose of the translation.” What the translator has to do is to identify any cases of intertextuality, and, therefore, decide to what extent the target language audience may be “able to recognise them and cue in to the intended inferences.”

These last suggestions on the translator’s task are very interesting because they sound somewhat similar to the three stages of the translating process proposed below by Hervey, Higgins and Haywood (1995) – identification, interpretation and translation.

There is a general agreement, according to Almazan Garcia (2002: 27-8), that cases of intertextuality in the source texts add to the difficulty of the translator’s task because of their cultural embeddedness, a level which Agar calls ‘rich points’ in Section 2.1, referring to culture-specific items. What often happens is that authors refer to parts of texts well-known to the readers, but “what is well-known in one community is often totally foreign to a different one” as this has a different set of well-known texts. “Intertextual allusion, therefore, emerges as a culture-bound translation problem”.

This is to remind us of the three circles proposed in this study: starting from the largest one of the culture of society, down to group-based ideology, down to the individual form of mediation.

When the circle narrows to ideology, it is seen by some as an integral aspect of intertextuality of which the translator has to be aware. Almazan Garcia reports, “Intertextual relations can have ideological effects” (Marco 1998: 188, quoted in Almazan Garcia 2002: 49), commenting that “somehow distorting an ideological meaning is perceived as a more serious translation blunder than failing to preserve an allusion” (Ibid: 49).

Going now to a smaller circle, mediation is said to be an issue in translation because it works across different language systems, and is only found in the text receiver's experience. The danger, for de Beaugrande (1980: 291), is that "the translator will interpose his or her own receiver experience as the only possible one for the text," and, thus, "the multiplicity of functions and meanings is often destroyed." This means that a conflict may take place between the 'receiver-based' and 'translator-based' translations, the second of which can achieve communicative equivalence (Ibid: 292). Paralleling what has been referred to as the role of mediation in intertextuality in Section 3.1, two factors seem to govern mediation in the process of intertextuality: the *period* of time between the interactive texts and the *nature* of the previous texts. On the one hand, the longer the distance between the text at hand and the previous ones, the greater the mediation. On the other hand, the greater the use of quotes, references to well-known texts, replies, refutations or evaluations, the lesser the mediation (Hatim and Mason 1990: 127). In addition, as mentioned earlier in Section 3.1, since intertextuality is not a "mere inclusion of the occasional reference to another text," it should be viewed as *a motivated act* which has to be relayed within the *communicative purpose* of the text (Ibid: 128).

Here, the three circles can be distinguished again as having a significant influence on the process of intertextuality. The large circle of culture shapes the overall outlook of any participant in communication, governing the directions of their departure, in varying degrees, from the communal memory of their societies. The smaller circle of ideology tightens their outlook, also in varying degrees, according to their group affiliation mainly within the same society but sometimes with reference to other societies. The smallest circle of individuality brings together the above circles in order to form the personal beliefs and preferences and, thus, the attitudes towards the details

of life. Mediation would operate on this level, achieving different degrees of intertextuality in different participants. Here, the dilemma of the translator, in the first place, is that they have to be aware of the three circles on both sides of the formula: the source text and the target text, without imposing their own individual reading on the target text audience.

When they try to do so, they will be faced with different forms of intertextuality. For example, some of the intertextual links refer to expressions systematically employed in the discourse of opponents, but used for the current text author's purposes. Hatim and Mason (1990: 131) call this Contratextuality, in which participants 'hijack' each other's terms, as in the cases between the Labour and the Conservative parties in the United Kingdom, and the Lebanese Muslim and Christian leaders.

An example on contratextuality from the data analysed in this study could be the two previously mentioned excerpts by the liberal writer alKallāb, when he uses the Islamic terms associated with *حلال* (permitted) and *حرام* (prohibited) to criticise the Islamist group Hamas, saying:

- أما أن تأكل حركة ((حماس)) من ثمار الشجرة المحرمة وفي الوقت نفسه تعتبر أن من يأكل من ثمرها مرتكب إثم ومتجاوز على حرمان الله فإن هذا هو الكيل بمكيالين
- فإنه عليها أن تطلق هذه الحكومة بالثلاث وأنه عليها أن تغادر المجلس التشريعي بلا تردد فالحلال بين والحرام بين وما بينهما شبهات.

Other forms of intertextuality that have been discussed are *creative vs. stereotyped*.

They are commonly used first to refer to particular contexts, but frequent repetition makes them gradually "lose much of their allusive power and fade into stereotyped expressions or idioms, in the end losing practically all of their contact with the original context" (Leppihalme 1997: 50). They might be called 'dead allusions' in



comparison to ‘dead metaphors’, and are often found in non-fiction writing. A translator needs to distinguish between the two, especially when a dead allusion is brought back to life in the form of a creative one (Ibid: 51-3).

These two forms can belong to any of the four types adopted in the study: social, historical, religious and literary (see Section 3.2), but could be closest to the first one.

Another form is *proverbs*, which are used to “give a word of advice or of warning, or a wise general comment on a situation” and expected to be of more impact as long as they are recognised as proverbs. If not, they become part of the ‘dead’ areas like those in the above stereotyped allusion, an element which needs to be taken into consideration by the translator (Ibid: 53-5). Proverbs represent popular authority and, therefore, tend to belong to the social type of intertextuality.

Other forms can also be distinguished, such as *proper names*, *key-phrases* (Ibid: 79), *parody*, *satire*, *imitation*, *accommodation*, *influence*, *quotation* and *allusion* (Almazan Garcia 2002: 27).

However, it is not within the scope of the present study to address every single form of intertextuality separately, but to discuss the general rules that may apply to all these forms.

### 4.3 Three Distinct Stages

From the outset, it is of importance to bear in mind that the actual translating of the intertextual expressions is but one of a series of problems in dealing with this issue. In fact, it is the final one of the three inevitable stages: identification, interpretation and translation. According to Hervey, Higgins and Haywood, when there is an allusive reference in the source text,

the translator’s first problem is to recognise that the source text does contain an allusive suggestion. The second problem is to understand the

allusive meaning by reference to the meaning of the saying or quotation evoked. The third problem is to convey the force of the allusion in the target text. (Hervey, Higgins and Haywood 1995: 103, quoted in Almazan Garcia, 2002: 28)

Bennani (1981: 136) makes a similar comment when he writes about the translation of poetry, arguing that alterations are allowed “after the translator has penetrated the exteriority of the text, has studied and understood its intertextuality, and has finally had a genuine experience with it comparable to that of the original poet”, bearing in mind that the associations should be acceptable to “the intertextuality of the target text.”

Although the translation of poetry is one area of literary translation which has special features such as the significance of formal elements of sound effects, rhyme, etc., the three stages can be noticed in the ‘penetrating of the exteriority’ of the text, the ‘understanding of the intertextuality’ and the ‘acceptability of the associations’ in the target language.

Due to the significance of each of them for the end product of the target text, the three stages need to be discussed one by one as follows.

#### **4.3.1 Identification**

Failing to recognise an intertextual allusion – that is, mistakenly taking it for just another stretch of the text – is considered ‘unpardonable’ in translators. They ‘must always be on the look-out for such echoes’ (Hervey and Higgins 1992: 47)

It is said in management that the first step to solving a problem is to recognise what the problem is. By the same token, in translation, if the translator is not aware that there is an instance of intertextuality, they are likely to fail to understand the purpose of the expression and then fail to convey it adequately to the target text audience.

The stage of identification has been hinted at by Robinson (1997) in Section 2.1 on the translation of culture when he remarked that translators think that they understand

a text from another culture only because they comprehend its face value, but the professionals among them would go on questioning about the culture-specific elements in the texts to be translated.

One of the problems of intertextual expressions is that they are not easy to identify because of their 'esoteric nature' (Almazan Garcia 2002: 28). Readers recognise them in various degrees: many of them feel satisfied with their surface – denotative meaning – whereas others “proceed to a superior level of signification, being familiar with the source of the allusion” – a very hard level for the translators to attain (Ibid: 29).

This could be linked to Riffaterre's (1990) in Section 3.1, distinction between levels of the actual knowledge of the intertext on the part of the reader. It makes a difference whether the translator, a supposedly more thorough kind of reader, can feel an element of literariness in the expression or is aware of the literary source itself, because it is only in the latter case that they might be able to progress to the second stage of interpretation. Thus, the more culturally aware the translator, the greater access the target language readership will have to the source text language and culture. This argument is supported by the results of an experiment conducted by Leppihalme. When a group of Finnish 'apprentices' of translation were tested to recognise English intertextual allusions, it was only a few students of exceptional backgrounds that got the highest scores. One of them used to live in the United Kingdom; another had an English speaking parent; and a third was a professional translator of English fiction. She concluded that the key to identify intertextual allusions is to have “cultural competence and knowledge,” which implies that biculturalism, which most of the students lacked, should be an integral part of the translation syllabuses, as will be seen in the conclusion of the present chapter (Leppihalme 1997: 179). She also goes

further in her suggestions related to the source language culture, recommending translators to be familiar with ‘great works’ and children’s classics, be acquainted with the films and television programmes people watch, what they listen to on the radio, and the slogans and advertising they are subject to. This, according to her, “requires foreign travel and ideally even extended stays abroad” (Ibid: 193).

Leppihalme contends that the sources of such expressions are hardly expected to be instantly and accurately spotted by non-native speakers of English, who may need to look them up in a dictionary of quotations or other reference books (Leppihalme 1996: 207, quoted in Almazan Garcia 2002: 31), as will be seen below in Qvale’s suggestions on references giving information about specific fields of culture.

It may be relevant here to remember that the question of the translator’s native language has been raised before in Section 2.1 as one of the factors affecting the choice of the right strategy in the translation of culture.

Plett (1991: 12) in discussing intertextuality elaborates on one of its forms, which is *quotation*, being marked explicitly or implicitly. On the one hand, an explicit marker indicates a quotation directly, using a “performative verb such as ‘I quote’ or a standard formula like ‘quote’ – ‘unquote’ or even by naming the source directly.” On the other hand, an implicit marker might be a “feature inherent in or added to the quotation.” An added feature could appear on the *phonological* level, such as “pauses before and after the quotation,” or on the *graphemic* level, such as “inverted commas, colons, italics or empty spaces.”

These markers, though connected by Plett to quotations, may be useful for the translator in the first stage of identifying other forms as well.

Leppihalme also makes a number of references to formal, non-cultural factors affecting the recognisability of intertextual allusions: like the use of *italics*, *quotations*

marks or deviations in *spelling, lexis, grammar* or *style* to distinguish the allusion from the surrounding context (Leppihalme 1997: 64-6).

Nevertheless, these formal factors may, as mentioned above by Riffaterre (1990), help the translator recognise the literariness of these expressions only as being different from the other elements of the text, but not indicate their actual sources, let alone their connotations and associations, which belong to the next stage – interpretation.

#### 4.3.2 Interpretation

The essential point of an intertextual reference is to analyse it in terms of the contributions it makes to its host text. (Hatim and Mason 1990: 137)

It is useful here to keep in mind Almazan Garcia's statement above that the distortion of the ideological implication of an intertextual allusion has greater implications than the failure to preserve it in the first place. The reason is that this implies a misinterpretation of the expression on both the part of the translator and the target text reader. If the translator does not recognise the expression at all and, as a result, provides a literal rendition of the expression, then the audience might, at least, get its denotative aspect. However, if the translator does not understand it as intended by the source text author, it will, most probably, give a different message from that of the original. Thus, the second stage is not of less significance than the first one. The translator's decisions in this regard are not like any other decisions as they would lead to professional outcomes.

To solve this part of the problem, Leppihalme (1997: 36) argues that translators should always “opt for collective connotations” and “discard subjective associations” when it comes to arriving at the interpretations of the intertextual allusions. But, she does not make it clear how to separate subjective associations from collective connotations.

Another scholar to suggest a way to deal such expressions is Qvale (2003: 103), who remarks that there are a number of reference books which explain certain fields of culture, and might be helpful in the stage of interpretation, such as *dictionaries* and *encyclopaedias* (for instance, Marc McCutcheon: *Descriptionary. A thematic Dictionary 'For When You Know What It Is about Not what It's Called'*), or *thesauruses, idioms and metaphor dictionaries, dictionaries of quotations, books on institutions* (John Dean: *American Popular Culture*), *books on allusions and phrases, on neologisms and clichés* (Nigel Rees: *The Politically Correct Phrasebook (What They Say You Can and Cannot Say in the 1990's)*), *dictionaries of slang*, (Becker/Nestler: *DDR Slang and GDR Slang*), *dialect and sociolect dictionaries* (Leon Mazella: *Le Parler pied-Noir. Mots et Expressions de la-Bas*).

When the stage of interpretation is completed, by understanding the entire picture of the intertextual allusion in the source culture, along with the contributions of its 'host of associations', the third stage can be initiated: translation.

### 4.3.3 Translation

The translator of poetry must culturally and politically identify himself whole-heartedly with the original poet. He must penetrate the exteriority of the original text and lose himself in its intertextuality (Bennani 1981: 136).

The above quotation seems not only to apply to poetry, but to all culture-specific items, if they are to 'reflect the ideological force of the original' as noted in Section 2.2. The translator, in such cases, is in the midst of a struggle "to combine his own pragmatic reading with the dictates of the target language cultural system" (Bassnett 1991: 104).

This contribution seems to make a strong link between the process of translation and intertextuality in their attempt to reconcile the text author's views with the expectations of the readership, as mentioned at the beginning of the section.

Hervey, Higgins and Haywood (1995: 179, quoted in Almazan Garcia 2002: 35) demand even more from the translator, stating that the meanings associated with intertextual allusions are translatable and that their loss is a significant translation loss. Almazan Garcia (Ibid) comments that this implies that the loss of the meanings associated with intertextual allusions is preventable.

It is Hatim and Mason (1990) who offer most elaboration on the translation of intertextuality. It is, first, viewed through Sebeok's typology (Ibid: 132), based on separate elements in the intertextuality process: *reference*, *cliché*, *literary allusion*, *self-quotation*, *conventionalism*, *proverb* and *mediation*. Second, Lemke (Ibid) is reported to propose an intertextual typology according to the nature of relationships established by a community between one group of texts and another. These relationships may be *generic* (as in a committee meeting genre), *topical* (as in the topic of the Hiroshima bomb), *structural* (as in Reaganomics) and *functional* (as in ways of saying 'I'm sorry') (Ibid: 132-3). Finally, to think of an inter-semiotic translation of intertextual references, Hatim and Mason raise the following questions: Firstly, what is the *informational* status of a given reference in the communicative transaction? (form) Secondly, what is the *intentional* status of the reference in question as action? (function) Thirdly, what is the *semiotic* status of the reference as a sign interacting with other signs? (priority). This implies that the ultimate decision taken by the translator is whether he or she should relay form, content or both and how. Yet, the answer comes from practical experience by reversing the order of the above questions, so that priority is given to the aspects of the sign that count as more

important. Therefore, the semiotic aspect comes first, then the intentional and, last, the denotative (Ibid: 134-5).

It can be noticed that these questions are compatible with Hatim and Mason's discussion of the three dimensions of context: the semiotic (sign aspect), the pragmatic (intentional aspect) and the communicative (informational, denotative aspect).

Their suggested set of procedures, among which the first three are indispensable, may be presented in order of importance as follows:

1. retain semiotic status
2. retain intentionality
3. retain linguistic devices which uphold coherence
4. preserve, if possible, the informational status
5. preserve, if possible, the extra-linguistic status. (Ibid: 136)

Some translation scholars employ generalisations to deal with as many situations as possible with regard to intertextual expressions, such as: "the translator must be able to recognise a reference... and translate it correctly" (Agost 1999: 103, quoted in Almazan Garcia 2002: 38), a generalised statement which is difficult to disagree with. Hervey and Higgins (1992) are more elaborate in their proposals. They state that as intertextual expressions represent "an established source language genre," a translator is obliged to identify a target language genre that 'corresponds' to that of the source language. These correspondences are thought to be 'approximative', if they already exist in the first place. An example may be the general similarity between Dryden in English culture and Racine in French culture; yet, Shakespeare might be closer with regard to prestigious status. In the case of innovative source texts, it is most appropriate to produce 'equally innovative' target language texts (Ibid: 47). In translation, there are several methods to deal with intertextual references, depending on the surrounding circumstances. Some allusions or quotations necessitate finding



appropriate target language passages that invoke the same effect. In other cases, a translator has to refer explicitly to the source language passages. Yet in other texts, where the echoes are insignificant to the target language audience, they can be ignored. Another case may include those texts intended to imitate other texts, such as in parodies or pastiche. So, translating a text like David Lodge's *The British Museum is Falling Down* requires the translator's identification of the devices used for imitation purposes in order to be able to re-create them in the target culture provided that they are aware of the target culture genres, "and have the skill to imitate them." (Ibid: 47-8).

It can be observed here that the use of target language passages in translation as well as the re-creation of corresponding devices which produce similar effects to those of the source language passage involves functional equivalence, whereas the use of the source language passage in the target language involves formal equivalence. But, the omission of the entire intertextual expression on the grounds of its insignificance in the target culture needs more elaboration, as it is a more serious decision.

Neubert and Shreve follow a target text approach to translation:

Every translation can be seen as having double intertextuality. The source text has intertextual relationships with other source language texts. The translation will establish new relationships with existing L2 texts ... Confronted with this double intertextuality, the translator must act in favour of the target language text world. (Neubert and Shreve 1992: 118)

This implies the replacement of the source text with a target text that has intertextual relations with other texts in the target language for the sake of attaining the required level of naturalness, which again refers to the functional type of equivalence.

Kussmaul (1995: 65) addresses allusions as one of the cultural problems, which "often arise when there is a great distance between source and target cultures."

Because it seems there are no strict rules to deal with such expressions, the translator

has to decide, after “a chain of reflections,” whether to make the implied ones more explicit or to drop them altogether. For Kussmaul, the most important thing in the course of making a decision is to find out the function of the expression “within the overall text and the embeddedness of the text within its culture” (Ibid). After that, the first choice for the translator is to replace the source culture allusions by corresponding target culture expressions, as Nida’s dynamic equivalence (Ibid: 67).

Other options are also open, but it has to be borne in mind that the translator

should decide what the appropriate strategy should be and that the decision arrived at should be governed by the more far-reaching considerations of text-function within situation within culture. (Ibid: 72)

Here, there is an initial recommendation of the use of functional equivalence unless there is a need for other strategies, though these exceptional cases are not actually illustrated.

In her experiment using translations from English into Finnish, Leppihalme (1997: Chapter 5) finds that two thirds of the intertextual allusions are translated by the low-cost strategy of minimum change – *literal translation* – which is supposed to be effective in one single case: when the allusions belong to both cultures. Then, she concludes, agreeing with Kussmaul’s above proposition, that choosing the appropriate function is the basis of any translational decision in this regard. However, when Almazan Garcia attempts to summarise Leppihalme’s model, the translator is expected to take a large number of elements into account, in order to achieve the total effect of the original. These elements are

- preservation of function
- preservation of meaning
- compliance with reader expectations
- invitation to reader participation
- compliance with target culture norms
- consistence with global translation strategies
- adequacy to genre

- adequacy to text type
- suitability in terms of target text function
- suitability in terms of the audience
- harmony with the context
- avoidance of culture bumps
- mirroring of original reader responses (Almazan Garcia 2002: 43).
- 

Here, the situation seems to take the translator back to the very beginning of the debate, for new factors are pushed into the picture, adding further complication to an already problematic issue.

Dickins, Hervey and Higgins (2002) focus on the *function* of textual variables, among which is intertextuality. They state that a translator needs to determine whether the expression in question follows, or deviates from, the conventions of the source language. But they remark that

Even the most innovative of text and turns of phrase form part of a whole body of speaking and writing by which their originality or unoriginality is measured (Ibid: 139).

That is why they relate part of the translation task to the knowledge of genre membership in order to gauge how typical the intertextual expression is (e.g. computer manual, play, مقامة “Arabic rhymed prose”) (Ibid). On the other hand, they elaborate on another category of intertextual relationships – quotations and allusions – in which the translator has to investigate the familiarity of the expression in the source culture (for example, Après nous le déluge من بعدنا الطوفان). When the original resonance is significant for the source language audience but is entirely lost in the target culture, it can be either translated literally, omitted altogether or a kind of compensation might be used; it “all depends on what exactly the function [of the expression] is” (for example, ولعلمهم لا يدركون And perhaps they know not) (Ibid: 141).

Duenas (2005: 4) stresses the cultural element, focussing on the level of knowledge of the audience. If the target readers are assumed not to be acquainted with the reference, translators should mediate to make it comprehensible either by means of “extratextual

or intratextual gloss or by means of some kind of substitution” (Aixela 1996, quoted in Duenas 2005: 4). However, if they are assumed to have “sufficient contextual background” to know or guess the reference, then it can be repeated in the target text.

It is interesting here to note that substitution implies the use of functional equivalence, whereas, in the case of the readership’s acquaintance with the intertextuality, repeating the same reference indicates the use of formal equivalence. However, to mediate by means of extratextual or intratextual gloss (i.e. footnotes or in-text notes) involves ideational equivalence but perhaps as a second technique to supplement the main translation strategy, which is most probably that of formal equivalence.

The only study found to specialise in the translation of intertextuality between English and Arabic is that of Al-Kuteifan (1995). He looks at the intertextual expressions in political newspaper headlines, and classifies them into three categories as follows:

First, there are expressions which do not require the knowledge of a prior text with which they intertextualise, for the meaning sounds clear and complete.

e.g. مصائب الأمناء عند المدراء فوائد. (The undersecretaries’ troubles are the directors’ benefits). It is not necessary for the translator to know the intertextuality here to the line of poetry by the Arab poet Al-Mutanabbi مصائب قوم عند قوم فوائد ([literally:] One people’s troubles are other people’s benefits) (Ibid: 32).

Second, other expressions require the knowledge of a prior text. This category is divided into two subcategories according to the type of the prior text:

a. *universal*: e.g. حتى أنت يا بابا (Even you, Pope!)

This expression intertextualises with the famous saying in Shakespeare’s Julius Caesar “Thou too, Brutus?” حتى أنت يا بروتس. Translators are said by Al-Kuteifan to be ‘lucky’ to have the original text at their disposal so they can use the English

expression and substitute 'Brutus' with 'Pope'. "Thou too, Pope" will have a somewhat similar effect to the original Arabic expression (Ibid: 38-9).

b. *cultural*: e.g. العصا أصدق إنباء من الكتب (The stick tells more than books.)

The expression also intertextualises with another line of poetry by Al-Mutanabbi: السيف أصدق إنباء من الكتب (The sword tells more than books.) (Ibid: 46-9).

Third, some expressions require the knowledge of more than one prior text, all of which are necessary for the translator to be aware although it is often the immediate intertextuality that is the most important, or just like "the trigger that sparks the reader's imagination."

e.g. ويسألونك عن سوق الساعة (And they ask you about the Sa'a/Hour Market).

The writer here is using a number of intertextualities to produce maximum effect on the readers. First, the 'و' reminds of narrative discourse. Second, the word 'الساعة' in Arabic could mean 'watch', 'clock', 'hour' or 'Day of Judgment'. Third, the word 'يسألونك' is mentioned in the Noble Qur'an several times, such as يسألونك عن الأنفال، ويسألونك عن الروح، يسألونك عن الساعة أيان مرساها. The translation suggested by Al-Kuteifan is the functional equivalent 'To ask about the Hour Market, or not – that is the question' which intertextualises with the famous words of Shakespeare's Hamlet. For this category, a translator has to recreate an equal effect to that of the original, by creating another intertextuality which evokes a similar natural sense in the target language (Ibid: 64-8).

The above contribution raises some issues for discussion regarding the classification, especially concerning the first and third categories.

- The typology seems somewhat surprising, as it suggests the insignificance of knowing the intertextual reference in the first category, discarding the first of the three stages suggested in this section in the first place. Moreover, if the

translator is not aware of the prior texts, the target text will not be able to produce the same force as the original because no (correct) interpretation has been reached. This is of paramount importance for this study because political articles belong to what are called 'sensitive texts', whose choice of lexis and structure is likely to be carefully made. Even in the example above of this category, the reference to the proverbial line of poetry cannot be ignored. On the contrary, it may be innovative to employ some kind of substitution of some its terms. Another option could be functional equivalence since there is a corresponding proverb in the English language: 'One man's meat is another man's poison'.

- The third category could also refer to an innovative style by bringing up more than one intertextual reference. As Al-Kuteifan contends, it is often the most direct intertextuality that counts. However, this could be considered as an exceptional case that does not deserve to be a separate category because the main intertextuality can do.

Bringing together all the above proposals for the appropriate strategies in the translation of intertextual expressions, functional equivalence of the allusion seems to be the most significant choice, if it exists in the target language, for it is expected to achieve a fairly similar effect to that of the original text. If it does not exist, the level of background knowledge of the audience has to be considered. If they have a great deal of acquaintance with the target language culture, they may be satisfied with formal equivalence; otherwise, ideational equivalence can be employed. However, if the audience is of a diverse nature, two types of equivalence can be combined in the translation. In addition, if the intertextual allusion is natural in the source text culture,

it should be so in the target text culture; if it is unnatural, a corresponding degree of innovation needs to be expressed in the target text.

But, in general terms, irrespective of the strategy of translation employed, to arrive at a sound translation of the intertextual allusions requires the awareness of their existence in the source text in addition to their connotative and pragmatic aspects. Otherwise, they will cause a problem for target language readers if the choice of the translation strategies does not meet their needs (Leppihalme 1996: 179, in Almazan Garcia 2002: 38). Furthermore, biculturalisation must be paid due attention in the didactics of translation because “successful translations are those that give readers the materials needed for participation in the communicative process” (Ibid).

Bennani (1981: 136) makes a similar comment to Leppihalme, when he addresses the translation of poetry, stating that “most successful translators of poetry are frequently those who happen to be bilingual and bicultural.”

Another thing to remember, as stated at the beginning of Section 2.1 and in the proposals regarding the purposes of translation by Newmark, is that a translator, in the first place, has a great ‘moral’ responsibility to bridge the gap between cultures. It does not seem possible for them to do this without they themselves being aware of the cultures they want to reconcile, or at least to connect.

## **Conclusion**

This chapter has highlighted the three-stage approach to the translating of intertextual expressions. Firstly, identification refers to the translator’s awareness of the very existence of such expressions, which can most probably be achieved if they have a good knowledge of the target language culture. Secondly, interpretation of the host of associations attached to the item is an even more important requirement, so that both

the denotative and connotative aspects of meaning can be comprehended. Thirdly, in translation, most of the contributions have tended to stress the function of the expression as being the basic component to relay in the target culture, giving priority to functional equivalence, especially when the audience are expected to have a considerable degree of cultural awareness like those who often read political commentaries in newspapers.

The next chapter on the data analysis will help identify to what extent the chosen group of Arab students of translation have sufficient bilingual and bicultural awareness to enable them to produce adequate translations, as well as explore the types of equivalence they tend to employ.



## Chapter Five

# Students' Identification and Translation of Intertextual Expressions

### Introduction

The study investigates one of the important issues related to the translation of culture. As has been discussed in Section 2.1, there is a need to bridge the cultural gaps between linguistic constituencies. What is seen among the tendencies in the translation of culture to be most compatible with the study is to approach culture from three general strategies: integration, alienation and third space (Carbonell 1996), using any of the practical specific techniques suggested by a number of scholars to deal with the issue (for example, Hervey and Higgins 1992; Bahri 2000). These strategies will have to pay due attention to both the linguistic and situational context and the level of readership for each field of discourse to be translated (Newmark 1988). For example, political discourse (see Section 2.3) is considered a 'sensitive' area (Schäffner 1997), employing a number of ideological devices which aim at legitimising the in-group and delegitimising the out-group (Lazar and Lazar 2004; Chilton 2004). It also studies those expressions which have positive or negative emotive connotations to achieve that goal (Nida and Taber 1982; Beard 2000). Within the political field, a translator needs to investigate the *language function* dominant in the text; that is, whether it aims at expressing the author's attitudes, informing the readership of outside reality or achieving a certain response from the reader (Newmark 1988). Alternatively, the translator may consider the *rhetorical purpose* of the text; that is, whether it is

intended to expose the readership to information, persuade them of a certain point of view, or instruct them to perform an action (Hatim and Mason 1997). In the case of political articles, it can be seen that they belong to the vocative or argumentative type of text (see Section 2.3).

To be more specific about the topic of the study, intertextuality (see Chapter 3) should be borne in mind as the seventh standard of textuality (de Beaugrande and Dressler 1981; Neubert and Shreve 1992) which links the receiver's new knowledge to previous texts in a 'dialogic' way (Bakhtin in Kristeva 1980). Furthermore, intertextuality signals that an author not only expresses his individual experiences, prejudices and world views, but, more importantly, that he is also a member of a community which has its own collective discourse (Orr 1986; Porter 1986). In order to relay intertextual expressions to another language, a translator is supposed to go through three stages (Hervey, Higgins and Haywood 1995), namely: identification of the expression; interpretation of the implications associated to it; and then translating it by employing a target language genre that corresponds to that of the source language, so that the same effect can be invoked (Hervey and Higgins 1997).

## 5.1 Methodology

In order to explore how the problem of translating intertextual expressions is dealt with by translation students, the researcher had examined around 200 political issues in the five most widely read newspapers in Jordan, each of them containing at least five articles, thus constituting a corpus of over 200,000 words. These newspapers are: *الرأي Al-Rai*, *الدستور Ad-Dustour*, *الغد Al-Ghad*, *العرب اليوم Al-Arab Al-Yawm*, and *السبيل Assabeel*. They are likely to rely on intertextual expressions with intended connotations that support their ideologies, and they expect their readers to identify

such links. The first four are dailies and are interested, in varying degrees, in conveying the government's point of view. The last is a weekly which represents the Islamist opposition. *Al-Rai* claims a circulation of 100,000 copies; *Ad-Dustour* 80,000 copies; *Al-Ghad* 25,000 copies<sup>13</sup>; *Al-Arab Al-Yawm* 24,000 copies; *As-Sabeel* 20,000 copies<sup>14</sup>. Fifty-eight examples of intertextual expressions were found to have external references thought to have special influence on Jordanian readers.

In this study, the adopted approach to equivalence is that of the three types: *formal*, *ideational* and *functional* (Hajjaj and Farghal 1996: see Section 2.4), for, first, they go side by side with the above general tendencies in the translation of culture and, second, they allow a translator and an analyst of translation more choice and freedom for manoeuvre. Therefore, one translation belonging to each type was suggested for the fifty-eight intertextual expressions, only as a recommended rendition that does not exclude any other adequate translations. After that, they were sent to a translator<sup>15</sup> to check their adequacy. The required corrections were made and sent back to the researcher who held a meeting with her to discuss the rationale behind the translations. These expressions were given to an MA class in Translation Theories at the Jordanian University of Yarmouk in the form of a test requiring the students to render the underlined expressions. These students were about to finish that course and were likely to have learned a great deal of theory in this course and other previous courses as well as having gone through some training in putting these theories into practice on different types of text. Sixteen out of twenty-eight students managed to

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<sup>13</sup> These three figures are taken from: <http://www.oceancreep.com/blog/?p=175>, last viewed on 12/4/2008.

<sup>14</sup> These two figures are taken from: <http://www.palmecenter.se/upload/filer/ovrigt/blandadedokument2005/mena%20media%20study.pdf>, last viewed on 12/4/2008.

<sup>15</sup> Nancy Roberts: An American translator who has studied Arabic and translated a considerable number of Islamic and literary works from Arabic into English.

submit their translations, which were analysed in comparison to the model translations.

A few months after the above questionnaire, two questions were raised regarding the actual effect of such intertextual expressions in their native language. Do they really draw the readers' attention as well as having a strong impact for the benefit of the message? To what extent can readers tell their origins? Therefore, another questionnaire was prepared to check both issues. The chosen community were two classes of fourth-year students of political science, who were expected to have a political sense as well as come from different social and geographical backgrounds. They were told that there were certain expressions in these excerpts which were likely to have an impact on the reader. They were asked, first, to identify them and, second, to classify them according to the four main types of intertextual references: *ديني* *religious*, *تاريخي* *historical*, *اجتماعي* *social*, *ادبي* *literary* (azzu'bī 2000), or if as *not known*. The way they were asked was meant to elicit the students' spontaneous reactions to the expressions in question. Out of forty copies, thirty-three students submitted the questionnaire.

To introduce the data analysis, the following remarks seem to be of importance:

First, the categorisation of equivalence types adopted in the present study includes a degree of overlapping, which raises the need for consistent criteria to divide them. That is, the more the translations attempt to mimic the specific words, collocations or images of the original, the closer they are to the formal type. On the other hand, the more they search for idiomatic expressions or images in the target language, the closer they are to the functional type. The rest of the translations, which aim at describing or paraphrasing the original in a non-figurative language, are considered to belong to the ideational type.

Second, a translation is considered adequate if it achieves ‘the communicative purpose sought in a translation’ (Sanchez-Ortiz 2000: see Section 2.4). This implies that it conveys both the denotative and the connotative meanings – as they interact to display the ideology of the original – in a grammatical structure. However, in an inadequate translation, the meaning is almost totally missed, whether due to lexical or structural inconsistencies. A semi-adequate translation occupies an intermediary position between the above two, by either relaying only part of the meaning or containing a grammatical mistake. The categorisation is intended to be based on the two main pillars of message: form and content (Nida 1964: see Section 2.4).

Third, although two of the examples below raise the issue of proposing a fifth type of political intertextuality, this may not be appropriate for two reasons. The first is that it may not make sense to have *political* intertextuality within the field of *political* discourse. The second is that these two particular examples can be listed under other valid types of intertextuality.

Fourth, all the renditions of verses from the Noble Qur’an cited in this chapter have been taken literally from the Translation of Khan and Al-Hilali, published by The King Fahd Complex in Medina. On the other hand, the Hadith traditions attributed to the Prophet Mohammad have been paraphrased.

The other considerations are methodological:

Fifth, some translations were suggested by more than one student. Therefore, the number of translations listed under each type of equivalence is sometimes found not to match with the number of translations that follow. When this is the case, the number of instances of each translation will be indicated.

Sixth, any lexical, grammatical or spelling errors that were identified below in the students’ translations have been left as they were found in the original copies of the

questionnaires, even serious errors which may cause some distortion to the expected findings of the study. This is intended to objectively reflect the students' translational as well as writing competence.

Seventh, the expressions have been re-arranged according to the adopted types of intertextuality – *literary, historical, social and religious* – rather than reproducing the arbitrary order found in the questionnaires. Thus, the literary aspect is dealt with first, the historical aspect second, the social aspect third, and the religious aspect fourth. Those expressions which display a considerable element of overlapping between two or more types are found in the last part of the analysis. In addition, the expression number seen in brackets next to each example refers to its location in the original fifty-eight expressions in the questionnaires.

## 5.2 Data Analysis

Here are the fifty-eight Arabic intertextual expressions, whose original authors, papers, issues and page numbers are mentioned below each, along with their interpretation, model translations and analysis of the two questionnaires.

### A. Literary Intertextuality

1. الرياح لا تجري بما تشتهيها سفن الرئيس الأمريكي جورج بوش، ولا شيء في العالم يسير

بالاتجاه الذي يريد (exp. 26)

(sakkidjha, Ad-Dustour, 14147: 18)

The expression represents literary intertextuality as it is derived from a metaphor in a line of verse by Al-Mutanabbi, one of the prominent poets in the Abbasid age:

تجري الرياح بما لا تشتهي السفن

ما كل ما يتمنى المرء يدركه

Personal wishes are likened to ships in the sea, which are not always assisted by the blowing of the wind. That is, things in life do not often go as an individual, like George Bush, wishes for.

It was identified by 17 students and the literary aspect was selected by 15 students.

### **The Model Translations**

- Formal equivalent: The wind does not blow as fancied by the US president's ships
- Functional equivalent: An ill wind is blowing for the US president
- Ideational equivalent: The US president is not getting the results he is aiming at

### **The students' translations**

3 students opted for a formal equivalent:

- The wind blows against the American president's ships
- Winds don't go as the vessels of the US president wants
- Winds go against American President desire

10 students opted for an ideational equivalent:

- All issues go as what the president of America wants
- The things that didn't go with bush wishes
- The conditions come opposite of the wishes of US president
- All the world agree with Bush's goals
- Nothing happens as Pushe's wants
- Things never come alwyes as Bush want

- Things is not working out the way the American president want to
- Things are going just as the American president wants
- Things go against the expectations of the American President
- Everything is not going well in the world as President Bush needs

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	3	3	7	3

2. وما من شك أن من يفكر بمواجهة هذا التحالف عبر تحالف مع واشنطن سيكون مثل المستجير من

الرمضاء بالنار (exp. 57)

(azza'ātrah, Assabeel, 653: 2)

The above is not a very common literary, metaphorical expression. It also originates from a line of verse by Du'bul Al-Khuza'i, who is not a well-known poet of the Abbasid age:

والمستجير بعمره عند كربته      كالمستجير من الرمضاء بالنار

The metaphor is drawn from the Bedouin life in which there is nothing worse than sun-baked ground but fire itself. By the same token, if anyone in trouble asks the person mentioned in the line for help will definitely regret it. Likewise, any coalition with the United States will be regretted.



Whereas 11 of the students managed to locate the expression, surprisingly enough, 1 student referred to a social aspect. The highest number of 15 students made zero choice.

### **The Model Translations**

- Formal equivalent: like someone who seeks refuge from the hot sand in the fire
- Functional equivalent: like someone who jumps from the frying pan into the fire
- Ideational equivalent: like someone who goes from a bad situation to a worse one

### **The students' translations**

1 student opted for a formal equivalent:

- *Stepping out of Fire into another Fire*

12 students opted for a functional equivalent:

- *like the out of the frying pan into fire*
- *Like the out of the frying pan into the fire*
- *As (jumping) out of the sun-baked ground into the fire (2 instances)*
- *Out of the frying pan into the fire (8 instances)*

3 students opted for an ideational equivalent:

- *as the person who takes thing to protect himself from something, but he find it worse*
- *both parties are evil*
- *From worse to worst*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	13	-	3	-

## B. Historical Intertextuality

3. أصبحنا نقرع بالعصا عندما لا تكفي الإشارة وترفع بوجهنا الذرة كما جاشت عواطفنا وكلما

تذكرنا محمد الذرة (exp. 10)

(nawfal, Assabeel, 652: 22)

This historical reference reminds a cultivated reader of Omar Ibn Al-Khattab, the second caliph in the Islamic history, who used to carry a rod to hit wrong-doers. But the writer here employs it with a negative connotation to refer to the oppression in the Arab countries where there is hardly any freedom of expression, even to sympathise with fellow Arabs. What may be interesting is the phonemic aspect of rhyme between الذرة and الذرة, which adds to the impact of the expression.

It was underlined by only 2 of the students and said to be historical by 6 students. The first rank went to the social aspect by 17 students, perhaps because it describes the down-to-earth situation in the society and refers to the emotional response when remembering the sad story of Mohammad Al-Durra. The young boy was shot dead by Israeli soldiers while he was hiding with his father beside a wall in the Gaza Strip.

## The Model Translations

- Formal equivalent: beat us with rods
- Functional equivalent: browbeat us
- Ideational equivalent: oppress us

### **The students' translations**

4 students opted for a formal equivalent:

- *The pear(l)* (2 instances)
- *Durra and it lifts something in our faces*
- *it rises Al-Dura at our faces*

7 students opted for a ideational equivalent:

- *It remembers us of Israel which kills the children*
- *symbol of threat*
- *they repress us when we want t protest*
- *As a symbol of our angry*
- *They persecute us*
- *remmber*
- *We're stopped and threatened*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	5	3	5

4. وعد بأن يجعل الولايات المتحدة قادرة على استئصال ((الإرهاب والإرهابيين)) وعلى أن يجعل

التجربة في العراق نجما هاديا لشعوب المنطقة (exp. 4)

This is a historical reference to a common form of social behaviour in the past, when people used to rely on stars during their travels and estimations of date. The United States' intention to teach the peoples of the region a lesson by wiping out terror and terrorists from Iraq is likened to this image.

Only 5 students identified the expression, while 4 students assigned it to the historical and social categories. Most students, 18, assigned it to none of the types which 5 students assigned to the religious aspect. These students may have been affected by the word هاديا, which is often associated with faith.

### **The Model Translations**

- Formal equivalent: Guide star
- Functional equivalent: A guiding light/lodestar
- Ideational equivalent: Example/exemplar/ model

### **The students' translations**

4 students opted for a formal equivalent:

- (A) *guide star* (2 instances)
- (A) *guiding star* (2 instances)

1 student opted for a functional equivalent:

- *Lode Star*

9 students opted for an ideational equivalent:

- *Model*
- *to be a guide as a shining star in a dark night*
- *as a teacher*
- *a good example*
- *usher (2 instances)*
- *ushar*
- *Democracy in Iraq*
- *actual example*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	5	4	5	2

5. لا يعرف التلون ولا يسعى للنضال بالشعارات والمواقف العنترية أو المتاجرة بدماء الأبرياء

(exp. 47)

(Editorial, Al-Rai, 13095: 1)

Antara bin Shaddad is a prominent historical figure from the pre-Islamic era, who symbolises bravery and strength. However, his name is used here ironically, turning the original positive connotation into a negative one by referring to those who only show off at the expense of innocent people's lives.

11 of the students underlined the reference, and historical intertextuality identified by 8 students. Nevertheless, it seems that terms like نضال، دماء الأبرياء (struggle, innocents' blood) contributed to the first rank of the social aspect by 10 students.

### **The Model Translations**

- Formal equivalent: Antarian attitudes
- Functional equivalent: the feigned courage of those who capitalize on innocent suffering
- Ideational equivalent: pretence of being courageous

### **The students' translations**

1 student opted for a formal equivalent:

- *And the Antari attitudes*

12 students opted for an ideational equivalent:

- *To get a praise , and appeare the self*
- *saying/speaking without actions*
- *Exheme positions*
- *the false stances*
- *heroic actions*
- *Petending powerful*
- *Extreme situations*
- *vainglorious attitudes*
- *bravery (2 instances)*
- *Heroic stance*

- *Trivial calls of objection*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	1	4	8	3

6. فالأردن ليس حصان طروادة لتحقيق تصورات إسرائيلية، أو لحماية حدود كيان الاحتلال مع

الضفة الغربية (exp. 21)

(alma‘āyTah, Al-Ghad, 852: 24)

This could be considered universal historical intertextuality. It refers to the siege imposed on Troy and then the trick of the massive horse, which helped the beseieger to enter the small city-state. Thus, in this case, it has a negative connotation of treachery, an accusation against Jordan which the writer wants to deny.

14 of the students spotted the reference and 11 students identified its historical origin.

It is interesting that the universality of the phrase has made the formal and functional equivalents identical. However, for the case of statistics, a slight distinction has been made between the horse of Troy and the Trojan horse.

### **The Model Translations**

- Formal equivalent: the horse of Troy
- Functional equivalent: the Trojan horse
- Ideational equivalent: Tool/ Means

## The students' translations

1 student opted for a formal equivalent:

- *Horse of Troy*

10 students opted for a functional equivalent:

- *Trojan Horse* (10 instances)

3 students opted for an ideational equivalent:

- *To keep the personal goals of Israel*

- *fake entity*

- *Their clever plan*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	10	3	1	2

7. مثل العرب في موقفهم من الفلسطينيين، ومما يقال في شأن ((حل الدولتين)) هو مثل ذلك الذي ((يخلع

صاحبه)) على طريقة عمرو بن العاص في صفين (exp. 32)

(al'ajlūnī, Al-Rai, 13223: 31)

This is not a very common example of historical intertextuality to a conflict which broke out between two groups of companions of the Prophet Mohammad under the leaderships of Ali and Mu'awiyah. They both agreed to appoint referees for



reconciliation: Amr bin Al-'As for Mu'awiyah and Abu Mousa for Ali. It is claimed that the two agreed that each should take off his ring to declare the deposition of his leader from the post of caliph, but Amr cheated and put on his own ring, declaring the crowning of his own leader, which adds a negative connotation of cheating to the expression. But, in this case, there are explicit markers to refer to the story in the use of brackets around the expression. The Arabs attitude of letting down the issue of Palestine is likened to that narration.

9 students underlined the expression and 13 students made the right choice.

### **The Model Translations**

- Formal equivalent: to depose his friend
- Functional equivalent: to leave his friend in the lurch
- Ideational equivalent: to let their fellow Palestinians down by giving up their rights

### **The students' translations**

2 students opted for a formal equivalent:

- to take off his friend
- He takes his companion off

11 students opted for an ideational equivalent:

- *He is selfish, and he is interested to achieve his personal goals*
- *unfaithfulness*
- *let down his friend*
- *to substitute himself by his friend*

- *deposition*
- *let down his friend* (2 instances)
- *double-cross his fri(e)nd* (2 instances)
- *To knock out of joint*
- *Arabs try to finish the Palestinian state*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	7	3	3

10. ولكننا نترجم عن دهشة الجراح الرغبية التي تمتد في جسدنا العربي الإسلامي الواحد،

فلا نامت أعين الجبناء، كما يقول سيف الله المسلول خالد بن الوليد (exp. 39)

(al'ajlūnī, Al-Rai, 13223: 31)

This historical intertextuality is not very common, but the origin is explicitly mentioned in the excerpt. Khaled bin Al-Waleed was one of the companions of the Prophet Mohammad and one of the most distinguished military leaders in the Arab and Islamic history. He fought in dozens of battles and desired to attain martyrdom, but he did not. So, he felt cowardly and regretted this in his famous words:

عن عبد الرَّحمان بن أبي الزناد، عن أبيه أنَّ خالد بن الوليد لما حَضَرَته الوفاة بكى، وقال: لقيت كذا وكذا زَحْفًا، وما في جَسدي شبر إلا وفيه ضَرْبة بسيف أو طعنة برُمح، وهأنا أموتُ على فراشي حَتْفَ أنفي كما يموت العَيْر، فلا نامت أعين الجبناء.

(المزي، 1994، ج 9، 95)

The negative connotation carried in the direct quote is used by the author of the excerpt to express how much he regrets the miserable state of the Arab, Islamic world, which is full of disasters.

10 of the students underlined the expression and just 7 students identified the historical origin. On the other hand, the commonest chose category was religious intertextuality, maybe because of Khaled's relation with the Prophet.

### **The Model Translations**

- Formal equivalent: May the cowards' eyes get no sleep
- Functional equivalent: may cowards know no rest; To Hell with the cowards
- Ideational equivalent: We are living in very bad conditions of suffering and cowardice

### **The students' translations**

3 students opted for a formal equivalent:

- *The eyes of (the) cowards didn't sleep (2 instances)*
- *And eyes of cowards will not sleep*

2 students opted for a functional equivalent:

- *May the cowards never find the peace of soul*
- *They can't live in peace, because they are afraid of say the truth*

8 students opted for an ideational equivalent:

- *the coward people didn't have rest in their life*
- *too near*

- *because of fear , the cowards will not feel serenity*
- *What a cowardice*
- *May the coward never/ not rest (3 instances)*
- *Let's be strong and bear the responsibility of victory*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	2	3	8	3

11. في هذا العالم العربي الذي والله فاق أقصى التوقعات في الخنوع، والاستسلام وجعلني

أمزق السيرة الهلالية، وأبعثر قبر الزير سالم (exp. 9)

(shāhīn, Assabeel, 653: 10)

This expression is a case of historical intertextuality carrying a very positive connotation. It is based on the lives of the two legendary figures of Abu Zaid Al-Hilali and Al-Zeer Salem, who were famous for their bravery in North Africa in the Fatimid period. However, the writer would like to express his sorrow that the good old days of brave Arabs is now gone. It is noteworthy that knowledge of Al-Zeer Salem the reference to the latter is not as common as that of Al-Hilali, whose life was later described in an Arabic epic, while some recent TV series on a number of Arab channels have revived parts of their lives.

8 of the students underlined the expression in question and 21 students identified the historical intertextuality.

## **Model Translations**

- Formal equivalent: to tear up the Hilali biography and destroy Zeer Salem's grave
- Functional equivalent: To lose hope in the Arabs and their heroic claims
- Ideational equivalent: to lose hope in the Arabs who are not courageous anymore

## **The students' translations**

2 students opted for a formal equivalent:

- *I tore the Hilaleya biography, and scattered the Al-Zeer Salim tomb*
- *I tear the Hilaly's biography and scatter the tomb of Al-Zeer Salem*

13 students opted for an ideational equivalent:

- *Sadly, disbelieve the victorious Arab history*
- *Arabs are very weak, and they need the stories of bravery which are there in Arabic history*
- *It will throw our glory history and bravery*
- *That make me give up my nationality*
- *I can't believe that these Arabs belong to old brave Arab heroes like Aziir Salem*
- *To object the fables and accept the fact*
- *To be detached from his nationality*
- *You disbelieve all the Arab history of heroism*
- *Tear the traditions and digout the dead*
- *Don't deseve that*
- *Deny the Arab history*
- *To have our Arab history deleted out of our minds*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	5	7	1

10. كانت تحارب التدخل الإيراني والسوري في شؤون العراق ودورهما في قضايا المنطقة،

وتعتبرهما من الدول المارقة، ومن محور الشر (exp. 16)

(abū ‘urābī, Al-Arab Al-Yawm, 3468: 11)

This is George Bush’s famous labelling of Iraq, Iran and North Korea as the 'axis of evil'. Such a historical reference might be common among those interested in world politics. Interestingly, this is the only example that originates from English. This is the first instance which may raise the issue of the fifth type (political intertextuality), but it can be traced back in history to the Second World War when America’s opponents – Nazi Germany, Fascist Italy and Imperial Japan – were called ‘the axis powers’.

Surprisingly, the commonest choice here was zero choice by 19 students whereas 6 and 3 students identified historical and social intertextualities respectively.

### **The Model Translations**

- Formal equivalent: evil axis
- Functional equivalent: axis of evil
- Ideational equivalent: countries that constitute a threat to the other world countries

### **The students’ translations**

1 student opted for a formal equivalent:

- *States of evil axis*

4 students opted for a functional equivalent:

- *(the) axis of evil* (4 instances)

4 students opted for an ideational equivalent:

- *The countries that didn't care to the human rights and their regime is dictatorship*

- *defector countries*

- *It doesn't interfere itself in other issues*

- *evil nations*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	2	2	5	7

### C. Social Intertextuality

11. ولكن ما الذي سيبنى من حرب إحراق بيروت، (الإحراق بلا هدف) ... أهو إرضاء الغير

والسعي لرجوع حكم عنجر.. أم ماذا؟!.. (exp. 51)

(assālim, Al-Rai, 13222: 45)

This expression is an example of social intertextuality for the Lebanese. It is a reference to the place where the Syrian intelligence is based, and which has a

significant influence on political life in Lebanon. It is considered by many to indicate foreign interference by a neighbouring dictatorial regime, and, thus, carries a negative connotation. This is the second example that could raise the above question of political intertextuality, but this place is already part of the daily life of the Lebanese, and has become part of their communal memory. The writer wonders what the purpose is behind the war which led to the destruction of Beirut, and if it is just to bring back the rule of Syria in Lebanon.

It seems that few people know about the name of this place. Only 5 of the students managed to spot the expression and 4 students referred to the social aspect. The highest scores went to literary and then historical intertextualities given by 9 and 8 students respectively. They may have guessed the literary aspect, or perhaps related it to the Arabic expression of حكم قراقوش, which represents unjust rule, to think of the historical aspect.

### **The Model Translations**

- Formal equivalent: Anjar rule
- Functional equivalent: Stalinian rule of Syria
- Ideational equivalent: The role of Syrian intelligence

### **The students' translations**

2 students opted for a formal equivalent:

- *Anjar('s) rule* (2 instances)

2 students opted for a functional equivalent:

- *An iron fist* (2 instances)



11 students opted for an ideational equivalent:

- *over rule*
- *overrule*
- *The oppression and to control*
- *Dictatorial leadership*
- *Violent regime*
- *To govern the other powerfully*
- *Tyranny*
- *(unjust,) unfair judgment (2 instances)*
- *governing the Syrian intelligence*
- *It is the rule of power and tyranny*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	7	3	5	1

12. انبرى العقلاء العرب والحكماء يلومون ويلطمون على السلام المهدور والفرص المضاعة وقد

كانت متاحة، وإن معاهدة كانت قاب قوسين (exp. 9)

(nawfal, Assabeel, 652; 22)

To slap one's face is a common gesture in some areas of the Arab world to express regret for a mistake or a missed chance. It may also refer to extreme sadness especially when one's relative is dead, most probably done by women. However, in such a political context, it is used satirically about extreme feelings of regret,

and carries a negative connotation of these feelings. Here, the writer refers to those people who claim to be wise, regretting the easy opportunities for peace which they have missed.

Surprisingly, only 4 students referred to the expression, and 6 students talked about the social aspect. On the other hand, historical and literary intertextualities were selected by 10 and 7 students respectively.

### **The Model Translations**

- Formal equivalent: who strike their faces
- Functional equivalent: cry over spilt milk
- Ideational equivalent: bewail

### **The students' translations**

3 students opted for a formal equivalent:

- *(And) they are slapping (themselves)* (3 instances)

13 students opted for an ideational equivalent:

- *They are sad, and suffering*
- *(they) regret* (5 instances)
- Arabs are mourning the lost peace opportunities
- repent (3 instances)
- *Lament(ing)* (2 instances)
- *Blaming themselves*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
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translations	6	5	5	-
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13. ويصبح بالإمكان عند الحكومة أو أحد مراكز التمويل الأجنبي المشبوهة أو عند أحد الأحزاب

تنظيم ندوة أو مؤتمر لمكافحة الفقر يشترك فيه الجميع، رجال الحكومة وحيثان القطاع الخاص،

وممثلون يساريون أو نقابيون (exp. 18)

(mahādīn, Al-Arab Al-Yawm, 3468: 11)

This represents a common case of social intertextuality, in which these people are thought by many to use their own ways to get money, legally or illegally, and to be indifferent to the dire needs of their communities. The word حيثان tends to have a negative connotation. It is interesting that both English and Arabic use kinds of fish to express the same idea, which might result from the common belief that big fish eats small fish. The writer seems to be suspicious of some of parties who may organise a symposium to fight poverty, such as a foreign sponsor, these businessmen and the government.

8 students underlined the expression and a similar number referred to the social intertextuality. 16 of them did not refer to any type of intertextuality.

### The Model Translations

- Formal equivalent: Whales of the private sector
- Functional equivalents: Private sector sharks/ giants/ 'fat cats' of the private sector
- Ideational equivalent: Most influential figures and businessmen in the private sector

## The students' translations

2 students opted for a formal equivalent:

- *Private sector whales*
- *Whales of private sector*

1 student opted for a functional equivalent:

- *The sharks of the private sector*

12 students opted for an ideational equivalent:

- *The (most) powerfull businessmen (2 instances)*
- *The strong businessmen control the country's economy*
- *The rich people that collect their money by anyways even though it hurts others*
- *Thiefs of the private sector*
- *The representatives of the private sector*
- *The biggest businessmen*
- *Leaders of the private sector*
- *A biggest beneficiary (2 instances)*
- *The domineering rich businessmen*
- *The big companies*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	4	8	1

14. يا رايح كثر ملايح (exp. 20)

This is a case of social proverbial intertextuality, in which one is advised to do as many favours as possible, and forgive others' mistakes if they are about to leave their post.

A majority of 17 students agreed on social intertextuality, perhaps because this is a colloquial Jordanian expression. 10 students assigned the expression to a literary category, perhaps deceived by the rhyme found in the expression.

### **The Model Translations**

- Formal equivalent: Oh who you go! Do more good deeds
- Functional equivalent: (none)
- Ideational equivalent: If you think you are leaving your post, try to do people as many favours as possible

### **The students' translations**

2 students opted for a formal equivalent:

- *Make the last of you the best*
- *Oh, leaver, do much of merits*

13 students opted for an ideational equivalent:

- *The person who wants to leave his job, his home...etc makes good things for the others to remember him*
- *If you went away do good things*
- *Let's remember you with good deeds*

- *leave a good memory about you among the people you would leave*
- *To do your best*
- *let's remember you with good deeds*
- *Make the last of you (to be) the best*
- *if you went leave, made a lot of benefit (2 instances)*
- *Before you leave, make more good deeds as a remnants of you*
- *If you want to leave, make a list of good deeds*
- *Who's leaving is better to leave a good reputation*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	5	7	1

15. حتى إنه لم يعد ممكنا قضاء أي مصلحة في مرفق حكومي من دون دفع "المعلوم" للموظف

المختص (exp. 22)

(gharāybah, Al-Ghad, 852: 21)

The term represents social intertextuality that is common in some Arab countries. It is a sort of euphemism for one of the aspects of corruption whereby some government officials accept bribery to do their job, which the writer says has become the rule rather than the exception.

13 of the students managed to locate the term and a distinguished majority of 27 students referred to the social intertextuality.

### The Model Translations

- Formal equivalent: the known
- Functional equivalent: the usual kickback
- Ideational equivalent: a bribe

### The students' translations

3 students opted for a formal equivalent:

- *(the) Known* (3 instances)

12 students opted for an ideational equivalent:

- *(a) bribe* (2 instances)
- *pay money to someone to do your work or to mak your benefit*
- *Bribery* (2 instances)
- *tip* (2 instances)
- *bribes*
- *The pripes*
- *corruption* (2 instances)
- *"Money"*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	7	4	4	1

16. حتى لا نتهم بالرفض الدائم للعروض وتفويت الفرص يجب أن نلاحق العيار الأمريكي

(والإسرائيلي) حتى باب الدار (exp. 28)

(‘āyish, Al-Rai, 13223: 10)

This is a common colloquial expression in a number of Arab vernaculars, which represents social intertextuality with the proverb:

لاحق العيار لباب الدار

It is said when you do not believe someone's promise, but you have to keep waiting until the truth becomes clear. Thus, it tends to have a negative connotation about that person. The writer says that, in order for the Arabs to deny accusations of constant rejection of peace offers, they should take up these offers from the United States and Israel and see what the results will be.

10 students of the community identified the expression while 11 students identified as social intertextuality.

### **The Model Translations**

- Formal equivalent: to follow the American and Israeli scoundrel all the way to the door of the house
- Functional equivalent: to go along with US and Israeli claims to see where they lead
- Ideational equivalent: to keep up with the American and Israeli claims to see what their results will be

### **The students' translations**

3 students opted for a formal equivalent:



- *The American Israeli arms reach and his us in our homes*
- *We have to pursue the American caliber and Israeli to the entrance door*
- *to follow them to prove that they are liars*

3 students opted for a functional equivalent:

- *give him a benefit of the doubt (3 instances)*

7 students opted for an ideational equivalent:

- *we will follow America to know at the end what it will achieve to us*
- *Let's see what America and Israel wants to do at the end*
- *wait and see what America and Israil wants to do*
- *Every comes to him he waits*
- *let's wait and see what the American and Isrealian polices will do*
- *To show our good intention*
- *Every thing come to him who waits*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	1	4	8	3

17. لن أفرد أمثلة كثيرة عن ذلك فالواسطة والمحسوبية وحتى شرب فنجان القهوة دية للمدهوس .. كل

ذلك التراكم فيه فساد تتم ممارسته من خلال ثقافة تجيزه (exp. 30)

(alHattāb, Al-Rai, 13223: 30)

This is a common social convention in the Arab communities, a case of a culture-specific item in which a group of the tribe of the person who has hit or killed someone pay a visit to the latter's house to ask for forgiveness. They are received with a cup of coffee which they do not drink until they are forgiven by that person's family as well as his tribe, or at least a deal is made to solve the issue. The writer remarks that they are various forms of corruption which have been cumulating in people's local culture, such as favoritism and the above habit (if it means underestimating the killing of a human being).

10 students underlined the expression while 24 students identified it as belonging to the social aspect.

### **The Model Translations**

- Formal equivalent: to drink a cup of coffee as a wergild for a trampled person
- Functional equivalent: (none)
- Ideational equivalent: to stick to some traditions which deprive people of their rights

### **The students' translations**

4 students opted for a formal equivalent:

- *To drink a cup of coffee as a blood money for who is run over*
- *Drinking a cup of coffee*
- *blood money is replaced by drinking a cup of coffee*
- *even the biggest issues resolved by cup of coffee*

7 students opted for an ideational equivalent:

- *There are habits in the society which control our life*
- *don't care*
- *Calamities may make you laugh*
- *with no account (3 instances)*
- *It is the phenomenon of Intermediates*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	1	9	1	5

18. محافظ إربد .. يمنع إجازة المسيرات في محافظته .. وكذلك محافظ العاصمة .. الذي هو علي

مقلط العصا من وزارة الداخلية والرئاسة والأجهزة (exp. 34)

(Hattar, Assabeel, 651: 22)

This is a social expression that is common in colloquial Jordanian Arabic in certain areas. It was originally said when Bedouins used a stick in their travels and to refer to the shortness of the distance. The writer points out that the governors of two Jordanian cities banned demonstrations due to their close ties with the Interior Ministry, Prime Ministry and the Intelligence.

8 students spotted the expression, and whereas 11 students made the right choice, a slight majority of 19 made no choice.

### **The Model Translations**

- Formal equivalent: the distance you can throw a stick
- Functional equivalent: is under the watchful eye of

- Ideational equivalent: very close

### The students' translations

1 student opted for a formal equivalent:

- *On the Mikult of sticks*

3 students opted for a functional equivalent:

- *At a stones's throw* (3 instances)

9 students opted for an ideational equivalent:

- *(It is) too near (of)* (3 instances)

- *very close (to)* (2 instances)

- *next to*

- *very near* (2 instances)

- *Follows*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	2	8	3

19. ويبدو تصريح الربيعي انعكاسا واضحا لطريقة تفكير الحكومة العراقية عن طريق مستشارها

الأمين الذي يبدو أنه "غائب طوشة" ولا يدري شيئا أو يتجاهل غض الطرف عن الانتهاكات

والجرائم (exp. 40)

(wardam, Ad-Dustour, 14147: 18)

This is a common colloquial Jordanian phrase which constitutes social intertextuality, and is explicitly marked by inverted commas. It refers to someone who is unaware of what is going on around him, like a person who knows nothing about a serious fight that has taken place in their neighbourhood. The negative connotation here condemns the above Iraqi official for not reacting to the countless crimes committed in his country.

10 of the students spotted the intertextuality and 14 students identified the social aspect.

### **The Model Translations**

- Formal equivalent: absent from a fight
- Functional equivalent: doesn't have a clue
- Ideational equivalent: unaware of what is going on around him

### **The students' translations**

2 students opted for a formal equivalent:

- *absent quarrel*
- *upset quarrel*

11 students opted for an ideational equivalent:

- *get harmed without being involved in some matter*
- *Absentminded*
- *the person see all the issues, but he doesn't know anything, he doesn't understand*
- *didn't know anythings about whats happened*
- *careless*

- *He is absent*
- *He knows nothing about what he must know*
- *He has no idea (about any thin and getting harmed) (2 instances)*
- *As if he's absent and outside a conflict scene*
- *He doesn't know anything*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	4	6	3

20. المواطن اللبناني والعربي، على حق عندما يشك بالدوافع الكامنة وراء هذه ((النخوة)) اليعربية

القضاء المفاجئة، ذلك لأن التعبير عن مثل هذه النخوة لا يحتاج إلى مكان معين أو مدينة بذاتها،

للإعراب عما توجبه متطلبات ((الفرعة)) (exp. 49)

(Haddād, Ad-Dustour, 14028: 18)

The above term is common in colloquial Jordanian Arabic, and is explicitly marked by means of brackets. The social intertextuality makes reference to the obligation of rushing to stand on the side of a friend or a relative in a fight. Therefore, it tends to have a positive connotation, but here it is used satirically to express doubts about the Arab governments' sudden interest in the Lebanese problem.

19 students referred to the term, with a majority of 27 identifying the social aspect.

### **The Model Translations**

- Formal equivalent: cross frightening
- Functional equivalent: jumping loyally into the fray
- Ideational equivalent: help someone when he is desperately in need of help

**The students' translations**

12 students opted for an ideational equivalent:

- *to solve the problem between the people*
- *to and help labanees people*
- *responding the call of help*
- *gallantry*
- *cooperation*
- *responding the call of help*
- *The Arab and lebanese citizen stands on the right side*
- *mobilization*
- *helpful without planning*
- *Alarm*
- *zeal*
- *Sense of enthusiasm with others*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	2	4	6	4

21. وبالرغم من هذا الحرص فقد تسلل إليها غراب النذير ناعقا في أرجائها جالبا معه عاصفة هوجاء

(exp. 50)

(al'ālūl, Al-Rai, 12851: 45)

This social type of intertextuality is based on an inherited belief in the Arab culture that a raven a bird of ill omen, especially when it croaks. Similarly, a raven in English has negative connotations. The writer refers to the morale of the Arabs, which often does not stay high for long.

10 students spotted the expression but only 4 students chose the social aspect. On the other hand, it seems that the above figure of speech, along with the phrase عاصفة هوجاء (fierce storm), contributed to 14 students ascribing the expression to the literary category.

### **The Model Translations**

- Formal equivalent: a warning, croaking raven
- Functional equivalent: voices of pessimism
- Ideational equivalent: pessimistic warnings

### **The students' translations**

2 students opted for a formal equivalent:

- *The raven cawing*
- *Raven caws*

5 students opted for a functional equivalent:

- *Alert of destruction/dustruction (2 instances)*



- *Raven of the bad tidings*
- *evil portent* (2 instances)

8 students opted for an ideational equivalent:

- *We are pessimistic*
- *Bad news*
- *Bad luck*
- *Indicator of pessimism*
- *Bad omen*
- *Declaration of war*
- *the threat that brought with it a disastrous storm*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	11	1	3	1

22. خاصة عن أولئك الذين كانوا يعملون سائقين يوميين على خط دمشق أو خط عنجر (مقر الاستخبارات

السورية في لبنان) ليخرجوا من تقبيل الأيدي، وشبك الأيدي ببعض الأيدي السورية المدانة بالفساد

المالي والإداري (exp. 51)

(‘atiyyah, Assabeel, 654: 21)

This is an example of social intertextuality, referring to a common behaviour in the Arab societies which constitutes a sign of respect towards parents and the elderly. However, it could be a negative sign of submission to tyrannical regimes

when it has to do with politics, to which the writer likens the relationship between some parties in Lebanon and the Syrian “regime”.

7 students located the expression while 12 students made the right choice of social intertextuality.

### **The Model Translations**

- Formal equivalent: kissing hands
- Functional equivalent: kowtowing to those in authority, licking the boots
- Ideational equivalent: being obsequiously loyal

### **The students' translations**

4 students opted for a formal equivalent:

- *Kissing hands* (4 instances)

5 students opted for a functional equivalent:

- *going with (the)stream* (2 instances)
- *apple polishing*
- *going with stream*
- *to boot lick*

6 students opted for an ideational equivalent:

- *Fawing*
- *hypocrisy*
- *to achieve the personal goals*
- *loyalty without understanding*

- compliments

- Showing respect

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	2	1	12	1

23. لأن قضايا وطنية لا يصح التعامل معها بمقولة ((اللي فات مات)) أو ((المسامح كريم)) أو

((اشربوا قهوتكم يا جماعة وأبشروا فيما أتيتم له)) (exp. 52)

(mahādīn, Assabeel, 652: 10)

All the above are common social proverbial expressions in the Arab world, explicitly marked by brackets. On the one hand, the first two aim at urging an abused person to express forgiveness. On the other hand, the third one refers to a common behaviour, especially by the Bedouins, of visiting an abused person but not drinking the coffee, which is served first, until they are promised to be given what they have come for (as mentioned earlier in no. 17). This means they have positive connotations, but the writer says they should not be used in the field of politics to oversimplify the national problems.

19 students spotted the expressions and 22 students identified their social significance.

### **The Model Translations (the first statement)**

- Formal equivalent: What's gone is dead

- Functional equivalent: Let bygones be bygones

- Ideational equivalent: Let us forget the past

### **The Model Translations (the second statement)**

- Formal equivalent: He who forgives is honorable
- Functional equivalent: To forgive is divine
- Ideational equivalent: Let us forgive each other

### **The Model Translations (the third statement)**

- Formal equivalent: Drink your coffee and be confident concerning what you have come for
- Functional equivalent: Seek, and you will find
- Ideational equivalent: Rest assured that your request will be fulfilled  
To forgive is divine

### **The students' translations**

3 students opted for a formal equivalent:

- *What is past has died or be tolerant or drink your coffee and you will get what you want*
- *forgiving is generosity ... Have your coffee and be assured about what you came for*
- *O, group, drink you coffee and cheer up, and it will be as you want*

5 students opted for a functional equivalent:

- *What's done cannot be undone*

- *Let bygones be bygones (2 instances)*
- *let what is begone be begone ... you are welcome ... forgive and forget*
- *"forgive and forget"*

8 students opted for an ideational equivalent:

- *What happened in the past ended in the past, that means that you forgot it. That what you come to will be done, you will obtain your demands, what you asked for*
- *Forget about the past ... forgive, and look into the present with rejoice and optimism*
- *be excuse ... take your application*
- *That has past has died ... be tolerant ... drink your coffee first, then you'll be given what you want*
- *to achieve the personal goals*
- *The forgiver is the better ... you will take what you come for...*
- *Lets forget the past*
- *Forget about the past ... forgive, and look into the present with rejoice and optimism*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	8	1	7	-

24. فثارت كل ((الندابات)) في العالم على خطأ التوقيت، والتصعيد غير المحسوب (exp. 53)

(nawfal, Assabeel, 652, 22)

The explicitly marked expression by brackets is not a very common social intertextuality. It deals with those women who mourn their dead siblings by wailing. Such behaviour is condemned by educated people in the society. In politics, however, the term refers to those who keep raising their voices blaming others for their actions and decisions, and, thus, carries a negative connotation of those who engage in this sort of behaviour. The writer hints at those who opposed the starting of the war between Lebanon and Israel in the summer of 2006.

9 students underlined the term and 7 students made the right choice of the social category. On the other hand, a high number of 16 made no choice at all.

### **The Model Translations**

- Formal equivalent: female mourners
- Functional equivalent: the naysayers
- Ideational equivalent: those who publicly oppose the actions of resistance

### **The students' translations**

3 students opted for a formal equivalent:

- *The womens who cries bitterly*
- *(paid) paid mourners* (2 instances)

1 student opted for a functional equivalent:

- *whice it's own a double face*

9 students opted for an ideational equivalent:

- *Wails*

- *delegacy*
- *The only-talking countries*
- *Lamentations (3 instances)*
- *The difficulties has left marks in our life*
- *wailers*
- *when a woman or a girl expressed her sadness*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	2	4	7	3

25. خاب فآلهم أولئك الذين ظنوا أن الأردن يهاب الردى أو ترهبه العدا .. وخسنت شوارب أولئك الذين حسبوا أن الأردن غنيمة سهلة لأطماع المتسولين والمرتزقة (exp. 54)

(*ashaTanāwī, Ad-Dustour, 13837: 19*)

This is a common social concept, that moustaches for the Arabs not only represent masculinity, but are also used in speech to honour or dishonour men. The writer would like to dismiss all accusations of Jordan of being an easy prey for opportunists.

Although only 5 students located the expression, 12 of them identified the social aspect.

### The Model Translations

- Formal equivalent: Let their moustaches be driven away
- Functional equivalent: to Hell with them
- Ideational equivalent: May they be put to shame

### **The students' translations**

1 student opted for a formal equivalent:

- And by farce, their moustaches

1 student opted for a functional equivalent:

- *Woe ... to them*

13 students opted for an ideational equivalent:

- *rejecting some behavior*
- *They will not take or do what they want*
- *driven away*
- *To kick out, they become frustrated*
- *They couldn't make anything for hurting us*
- *They will not achieve their bad purpose, those...*
- *It is hardly attainable*
- *May they fail*
- *May fall*
- *sevility*
- *May they be disgraced*
- *defeated*



- *The are too mean to hurt us*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	5	6	4	1

26. والأمر بالمعروف والنهي عن المنكر أصبح من ثقافة العيب والإرهاب: ((حط راسك بين هالروس

وقول يا قطاع الروس)) (exp. 55)

(almadjālī, Assabeel, 654: 8)

This is a very common proverb in Jordanian Arabic, and is here marked by brackets. It urges people to stick to imitating others, whatever the action itself or the result, i.e., to be satisfied with the status quo. It is used by the writer with a negative connotation to refer to carelessness towards the society's problems.

9 students spotted the proverb while 12 students identified the social intertextuality. However, the highest number of students, 13, identified this as a case of religious intertextuality perhaps due to the beginning of the excerpt: الأمر بالمعروف والنهي عن المنكر (commanding good and forbidding evil).

### **The Model Translations**

- Formal equivalent: Put your head with the other heads and call the executioner
- Functional equivalent: When in Rome, do as the Romans do, even if it leads to perdition
- Ideational equivalent: Just behave like others, whether right or wrong

## The students' translations

1 student opted for a formal equivalent:

- *Put your head between the heads and say, you warhead sector*

1 student opted for a functional equivalent:

- *A drowning man is not afraid of getting wet*

13 students opted for an ideational equivalent:

- *as what will happen to the people, it will happen to you*

- *do what others do without negotiable*

- *Make yourself like others*

- *to surrender to*

- *It is not my business. I am like the others*

- *be like the majority of people*

- *share your destiny with others*

- *follow others as they are*

- *dying with people more merciful*

- *to suffer what everybody suffers and don't change reality*

- *Go with the majority and endure bad consequences*

- *dying with people is more merciful*

- *Behave as other do*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	9	2	4	1

27. حقا بالرغم من كل ذلك هناك من ذهبوا، ويذهبون إلى هذا المذهب. فهي ((عنزة ولو طارت))

(exp. 56)

(shafīK, Assabeel, 654: 22)

The expression represents common proverbial, social intertextuality, also explicitly marked by brackets. It is often said in a negative sense to describe a person who becomes stubborn, insisting on their opinion though the other view has turned out to be true. It is said to be based on a story of two people in the desert, who saw something black, but it was so far away that they could not recognize it. The first said it was a crow; the other said it was a goat. When it flew, the second insisted on his opinion though the truth had become obvious. The same may apply to any politician who refuses to admit their mistakes.

19 students located the expression while 14 students made the right choice of the social category.

### **The Model Translations**

- Formal equivalent: -"a goat, even if it flies"
- Functional equivalent: Reality is secondary to their subjective perceptions.
- Ideational equivalent: They cling to their preconceived opinions despite strong counter-evidence

### **The students' translations**

2 students opted for a formal equivalent:

- *And she-goat even it flew*

- *Agoat even if she flight*

3 students opted for a functional equivalent:

- *Crows are never whiter for ishing themselves*

- *Lies have short wings- crows are never the whiter for ishing themselves*

- *A spear is still effective even if it flies in the air*

10 students opted for an ideational equivalent:

- *The problem is it, even it has different form*

- *The situation still as its it will not change*

- *In spite of all this, people would follow that sect, knowing for sure that it is totally wrong*

- *It is very simple, no matter what it is*

- *Your self is still your self. (2 instances)*

- *You'll remain the same (2 instances)*

- *They are nothing*

- *This will not change the fact*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	2	12	1	1

#### D. Religious Intertextuality

28. ما علاقتنا إذن بأطفال قانا وبمئات الأطفال اللبنانيين والفلسطينيين والعراقيين... وأطفالهم ليسوا

أطفالنا ولا أطفال أبنائنا وبناتنا وإخواننا وأخواتنا، حتى نبكي عليهم في مسيرة غير مرخصة تهدد

أمننا الوطني ونقرأ على أرواحهم الفاتحة (exp. 1)

(azza'ātrah, Assabeel, 655: 2)

Al-Fatiha is a very common text in Arab culture as it is the opening chapter of the Noble Qur'an, and is recited by Muslims in their daily prayers. In addition, it is read in remembrance of the dead especially if they are good or dear people. It is used here with a positive connotation of sympathizing with the fellow Lebanese, Palestinians and Iraqis, but within a context of satire for being forbidden by the government from expressing this in public.

Surprisingly, it was spotted by only 11 of the students, with 18 of them identifying to the religious origin. The next next largest group, 12, identified social intertextuality.

#### The Model Translations

- Formal equivalent: reading Al-Fatiha upon their souls
- Functional equivalent: mourning for them/ keeping their memory alive
- Ideational equivalent: praying for their souls to be blessed

#### The students' translations

5 students opted for a formal equivalent:

- *We read the Fatiha on their lives*
- *We read Sura Al-Fatiha on their deceaseds*
- *To read Al-Fatiha upon their souls*

- *We read Al-fateha on their souls*

- *Read Alfatehah at their souls*

3 students opted for a functional equivalent:

- *May peace be upon their souls*

- *ask God to bring peace on their souls*

- *Asking Allah to rest them in peace*

8 students opted for an ideational equivalent:

- *We pray on/for their souls* (4 instances)

- *don't care of them* (2 instances)

- *They are not in safety*

- *Ask mercy for them*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	2	4	10	-

29. ليس دفاعا عن الرجل وإنما تعبيراً عن قناعة حيال قضية، ولا أريد من الرجل جزاء ولا شكوراً

(exp. 48)

(almaHāsnah, Assabeel, 667: 20)

This is a religious expression which is not very common. It is taken from a verse in the Noble Qur'an which, among others in the same chapter, describes the

pious, who fear God and help people only for the sake of God, and hence deserve Paradise. Therefore, this expression carries a very positive connotation for those who act on it. The writer here says he is not getting any benefit from defending the person in question, but trying to be objective in expressing his convictions.

"ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا. إنا نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا"

الإنسان: 8-9

{(And they give food, in spite of their love for it (or for the love of Him), to the *Miskin* (the poor), the orphan, and the captive. (Saying): "We feed you seeing Allah's Countenance only. We wish for no reward, nor thanks from you."} 76: 8-9

15 of the students underlined the expression and the same number identified the religious intertextuality.

### **The Model Translations**

- Formal equivalent: I do not want any reward or thanks from this man
- Functional equivalent: (none)
- Ideational equivalent: I do not seek any benefit from him

### **The students' translations**

6 students opted for a formal equivalent:

- *And I don't want from the man kick and not thanks*
- *I don't want from the man to thank me*
- *I don't wait for thank or reward from him*
- *I no need fee or thank for what I did*

- *I am not expecting thanks or rewards*
- *I don't think the man to reward or to thank me*

8 students opted for an ideational equivalent:

- *For free*
- *I don't need anything from him*
- *I don't wait him to say thank you*
- *I don't expect any grateful*
- *I don(n)'t have any benefit (2 instances)*
- *I don't want any benefit*
- *I defend him only because I believe in his thought*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	7	2	5	2

30. استندت على كل بقايا مراحل التاريخ لتلغي دور الدولة وتقسم العراق أو تجعله أسير الخوف من حرب

أهلية لا تبقي ولا تذر (exp. 35)

(alHūrānī, Al-Arab Al-Yawm, 3429: 11)

This religious intertextuality is not very common it relates to a verse in which God describes the ugliness and horror of Hell, from where the negative connotation is transferred to the consequences of a potential civil war in Iraq.

(سأصليه سقر. وما أدراك ما سقر. لا تبقي ولا تذر. لواحة للبشر. عليها تسعة عشر) المدثر 26-30



{I will cast him into Hell-fire. And what will make you know (exactly) what Hell-fire is? It spares not (any sinner), nor does it leave (anything unburnt)! Burning and blackening the skins! Over it are nineteen (angels as guardians and keepers of Hell).} 74:26-30

9 students underlined the expression, but only 5 of them guessed the religious reference. Surprisingly, 16 of the students were perhaps misled by مراحل التاريخ (stages of history) to choose historical intertextuality.

### **The Model Translations**

- Formal equivalent: {It spares not, nor does it leave}
- Functional equivalent: that leaves nothing in its wake
- Ideational equivalent: destructive for the entire community

### **The students' translations**

2 students opted for a formal equivalent:

- *It doesn't let anything.*
- *Don't remain and not anything*

13 students opted for an ideational equivalent:

- *Damaging everything*
- *Vanish them all*
- *Disasterous (civil war) (2 instances)*
- *It damages everything*
- *the most damage*
- *To die all*

- Destructive annihilating every thing
- causes die for all of them
- totally fatal
- That consumes everything
- causes death for everything
- The civil war in Iraq will destroy everything if it occurs

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	3	9	1

31. إنه المشهد ((المضحك المبكي)) في أن واحد ... فهم في هذا كمن يمتطي النمر، لا يعرف أين

يسير به، ولا حتى ينقض عليه ... أو هم كالمُنبت الذي (لا ظهرا أبقى ولا أرضا قطع) (exp. 36)

(alhalasah, Assabeel, 666: 5)

This is not a common case of religious intertextuality. It relates to a Hadith tradition, part of which is explicitly marked by brackets. The Prophet Mohammad likens the person who does not commit to Islam step by step but rushes to apply its rules all at once to the one who keeps travelling on a riding animal. In this case, they neither finish the distance nor maintain the animal. Here, the writer uses the negative connotation to refer to those politicians who take a route with an end of which they are not aware. The Prophet says,

قال رسول الله صلى الله عليه وسلم: (إن هذا الدين متين فأوغل فيه برفق، ولا تبغض إلى نفسك عبادة الله

فان المنبت لا أرضا قطع ولا ظهرا أبقى) حديث غريب

Of these students, 7 spotted the expression while 17 students identified as a literary intertextuality, paying attention to the figure of speech or to the previous mention of النمر (tiger). None of them has said anything of the religious origin of the expression.

### **The Model Translations**

- Formal equivalent: like someone who does not cease riding; he neither keeps the riding animal nor covers the distance
- Functional equivalent: like someone who has forgotten that haste makes waste
- Ideational equivalent: They keep going without planning or being aware of how things will work themselves out

### **The students' translations**

1 student opted for a formal equivalent:

- *Spare as a growing which has neither back nor ground*

1 student opted for a functional equivalent:

- *flog a dead horse*

5 students opted for an ideational equivalent:

- *The iraqi people cant manage with this situation*
- *It's as one goes and comes for nothing and as the farm sold in a low price*
- *The funny and the pathetic*
- *cut off man does nothing ..*
- *who's strong, but doesn't make any effort*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	1	6	-	9

32. ولكننا نؤكد أن ما قاله لا يعيبه لأنه قاله من فوق منبر فتحه له الشعب العربي، بعد أن أغلق انتصار

المقاومة كل المنابر أمام الذين يقررون الأوسمة لأنفسهم (exp. 38)

(Hattar, Assabeel, 660: 22)

This is a very common religious term, referring to the place where the speaker stands in the mosque especially on Fridays. It is used here to refer to a political stance of dignity and significance, carrying a positive connotation.

8 students spotted the expression and 9 of them identified the religious intertextuality.

### **The Model Translations**

- Formal equivalent: a pulpit
- Functional equivalent: a prominent platform
- Ideational equivalent: a position of authority

### **The students' translations**

3 students opted for a formal equivalent:

- *pulpit* (3 instances)

8 students opted for a functional equivalent:

- *Platform* (4 instances)

- *Tribune* (3 instances)

- *forum*

5 students opted for an ideational equivalent:

- *The voice (of fact)* (2 instances)

- *entrance*

- *a place which from it every muslim hear Al-Sheikh at Friday*

- *Political discourse*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	8	3	5	-

33. وهذا يؤكد للمغلقة قلوبهم بأفقال غليظة أن هذه حرب أمريكية إيرانية (exp. 4)

(alKallāb, Al-Rai, 13095, 24)

This is an indirect quotation of the following verse in the Noble Qur'an:

( أفلا يتدبرون القرآن أم على قلوب أقفالها) محمد 24

{Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?} 47:24

God in this verse describes the hypocrites, who just care about appearances, but not in their hearts. The writer uses the negative connotation to refer to some

people's persistence in rejecting the "truth" that the war in Lebanon in 2006 is essentially between the United States and Iran.

4 students underlined the expression and 17 students identified the religious intertextuality, which may have resulted from a common awareness of significance of the heart in religion.

### **The Model Translations**

- Formal equivalent: whose hearts are tightly locked
- Functional equivalent: those who've hardened their hearts to the truth
- Ideational equivalent: those who do not want to acknowledge the truth

### **The students' translations**

3 students opted for a formal equivalent:

- *To those who their hearts are locked with thick locks*
- *Those whose hearts are locked tightly*
- *Hearts are closed, to the closure, by thick locks*

1 student opted for a functional equivalent:

- *Those who are deaf*

12 students opted for an ideational equivalent:

- *Persons who do not want to listen and understand*
- *They don't see the truth, and rights*
- *The ignorant people*

- *To those who have close mind*
- *who don't want tot face the truth*
- *for everyone who does not want to convince*
- *Those who are deaf*
- *people who do not want to realize or understand*
- *callous*
- *unsense*
- *those who don't see the truth*
- *Those who don't need to know*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	6	4	6	-

34. نحن العرب شنتم أم أبيتم .. رضيتم أم غضبتم .. واجهنا الكون كله .. بهذه الفئة القليلة .. ولم يتمكن هذا

الكون كله من تحقيق أي من أهدافه التي أعلنها على لسان الصهاينة...!! (exp. 41)

(Hattar, Assabeel, 662: 14)

The religious intertextuality above is not very common. It is based on a story in the Noble Qur'an about the children of Israel, who they were ordered to fight the enemy. But their numbers kept decreasing until only a small group of them remained steadfast and gained victory as they had true faith in their Lord. Therefore, الفئة القليلة (i.e. small group) here has a very positive connotation of

commitment and strong faith, which the writer tries to transfer to those who fought against Israel in the war in Lebanon in 2006.

(قال الذين يظنون أنهم ملاقوا الله كم من فئة قليلة غلبت فئة كثيرة باذن الله، والله مع الصابرين) البقرة 249

{But those who knew with certainty that they are going to meet Allah, said: "How often a small group over came a mighty host by Allah's Leave?" And Allah is with the patient.} 2:249

Only 3 students referred to the phrase. 10 students preferred the historical category, perhaps because of the mention of the Arab-Israeli conflict. Each of the religious and literary types of intertextuality was selected by 7 students. The use of antonyms (whether you agree or disagree, feel happy or angry) could be the reason for the latter choice.

### **The Model Translations**

- Formal equivalent: {a small group}
- Functional equivalent: this tiny band
- Ideational equivalent: a small number of distinguished people

### **The students' translations**

2 students opted for a formal equivalent:

- *small faction*
- *a few faction*

13 students opted for an ideational equivalent:

- *The small but effective group (2 instances)*
- *The minor faction*



- *small, weak group*
- *The Israili people*
- *(The) minority (4 instances)*
- *we are the minority but the effective one*
- *lower group (2 instances)*
- *We are the victorious group*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	4	6	5	1

35. الشعب الفلسطيني مدعو لأن ينحاز إلى ثوابته وحقوقه التي يسعى خصومه وبعض أبنائه العاقين إلى

انتقاصها والعصف بها (exp. 42)

(aldjūlānī, Assabeel, 662: 16)

This is a case of a very common religious intertextuality to a forbidden behaviour.

One example of a myriad of texts dealing with disobedience to parents is:

قال ابن عمر : قال رسول الله

: «ثلاثة لا ينظرُ اللهُ إليهم يومَ القيامةِ: العاقُ لوالديه، ومُذمِنُ الخمرِ، والمَنانُ بما أُعطي.»

(الفارسي، 1996، ج 6، 406)

The Prophet here says that God will not look with mercy on a number of people on the Day of Judgment, among whom is a disobedient child. The example above carries a very negative connotation of those who betray their country (i.e. Palestine) as they are likened to such ungrateful children.

Surprisingly enough, only 3 of the students spotted the phrase in question. The social and religious aspects were chosen by 8 and 6 students respectively.

### **The Model Translations**

- Formal equivalent: disobedient children
- Functional equivalent: wayward children
- Ideational equivalent: irresponsible citizens

### **The students' translations**

6 students opted for a formal equivalent:

- *impious*
- *His disobedient sons* (5 instances)

10 students opted for an ideational equivalent:

- *the treacherous citizens*
- *The persons who do bad things to their relatives*
- *undutiful citizens*
- *It's disloyal sons*
- *Rebell sons*
- *the worst sons*
- *Disobedient citizens*
- *The agents who betrayed their country undutiful sun*
- *His disloyal people*
- *The Palestinian people who are against their country*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	6	1	9	-

36. ليفتش عباس، إذا شاء، عن شرعيته .. ومعه الأحمق والوسواس الخناس والأراذل من أصحاب الألسنة والأيدي الطويلة، عن أولمرت ورايس ولفني وعواصم عربية لا تملك من أمرها إلا ما تقوله واشنطن وتقرره تل أبيب (exp. 44)

(shalhūb, Assabeel, 664: 8)

This is a case of religious intertextuality that is very common. It describes Satan, who symbolises the ultimate evil, such that no positive connotation can be expected. The writer wonders if the Palestinian president can enhance his “legitimacy” through any of his “infamous” supporters.

(قل أعوذ برب الناس. ملك الناس. إله الناس. من شر الوسواس الخناس. الذي يوسوس في صدور الناس. من الجنة والناس). الناس 1-6

{Say: "I seek refuge with Allah the Lord of mankind, The King of mankind, The God of mankind, From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from whispering in one's heart after on remembers Allah). Who whispers in the breasts of mankind. Of jinn and men.} 114:1-6

11 students underlined the phrase and 13 of them made the right choice of the religious category.

### The Model Translations

- Formal equivalent: {the whisperer who withdraws}

- Functional equivalent: devils; evil bedfellows
- Ideational equivalent: evil assistants or fellows

### **The students' translations**

1 student opted for a formal equivalent:

- *And the hypochondria*

7 students opted for a functional equivalent:

- *devilish*
- *The/ A devil (5 instances)*
- *As the devil*

7 students opted for an ideational equivalent:

- *The evil person pushes the other person to do bad things which damage their life without knowing this*
- *The plotter*
- *scruple (2 instances)*
- *The Palestinian leaders*
- *scruple*
- *The person who make bad things between people and make problems*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	5	7	3	1

37. لكن رغم الجراح والألم والدمار وقسوة العدوان، فإن فجر الأمة سيطلع، وسينتصر المقاومون

القابضون على الجمر (exp. 45)

(shalhūb, Assabeel, 667: 15)

This is not a very common religious expression. The Prophet tells about the last days of this world when a few people will commit themselves to the true religion, although they have almost no one to enhance their faith. On the contrary, almost everyone encourages them to be disobedient to the Lord. This makes it extremely hard for them as if they are grabbing at pieces of coal. Thus, the expression taken from the Hadith below has a positive connotation of steadfastness, which is transferred by the writer to those who adopt the route of resistance and will, thus, achieve victory.

قال عليه السلام (يكون القابض على دينه كالقابض على الجمر)

(المباركفوري، 1991، ج8، 344)

8 of the students spotted the expression and 15 students chose the religious origin.

### **The Model Translations**

- Formal equivalent: those who take hold of coals
- Functional equivalent: those who fight to the death; diehard resisters
- Ideational equivalent: steadfast

### **The students' translations**

3 students opted for a formal equivalent:

- *Those who catching brand*

- *who are holding coal*
- *who are grabbing on embers*

11 students opted for an ideational equivalent:

- *Facing a lot of enemies, a lot of difficulties to protect what we want*
- *despite all the bad things they still patient*
- *patients*
- *who stick to right principles despite difficulties*
- *persecute people*
- *The fighters who tolerate the whole pain*
- *Who stick firmly on principles despite difficulties*
- *people who are still stuck to their religion (2 instances)*
- *Those who are enduring pain for the sake of Islam*
- *The people who have pains, yet they are hopeful of a bright dawn*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	2	6	6	2

38. كونوا كجميلة الشنطي وأخواتها كأم نضال الفرحات وبناتها وأبنائها .. عندها نكن خير أمة (exp. 46)

(almusīmī, Assabeel, 667: 17)

The religious expression above is not very common. In the Qur'anic verse below, a positive connotation is associated with the Muslim nation (the Ummah) as it is

considered the best in the world, but only when it achieves the goals for which it has been chosen by God. In order to deserve this status, the writer urges the readers to be like a number of women and men from Palestine who have sacrificed their souls and children.

(كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله) آل عمران 110

{You [true believers in Islamic Monotheism, and real followers of the Prophet Muhammad] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelieve and all that Islam has forbidden), and you believe in Allah.} 3: 110

10 students underlined the expression and the religious and social aspects was selected 12 students each. The names mentioned above may have been the reason for the high number for the latter.

### **The Model Translations**

- Formal equivalent: We will then be {the best of peoples}
- Functional equivalent: We will then be God's people in truth
- Ideational equivalent: We will then be the best nation in the world

### **The students' translations**

7 students opted for a formal equivalent:

- *(There by) we will be the best nation (2 instances)*
- *Then, we'll be the best people (2 instances)*
- *then we'll be the best nation (2 instances)*
- *By then, we will be the best nation*

8 students opted for an ideational equivalent:

- *The best among nations*
- *Then we will be the best Community*
- *At that time we will become the greatest nation*
- *The best, good community*
- *despite all the bad things they still patient*
- *At that moment we will be the good things in the nation*
- *Then we will be the best nation*
- *We have no choice but to fight and defend our nation*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	10	1	4	1

39. وقد أصابها {ترسانات الأسلحة المقدسة} العمى والصمم وتناقلت إلى الأرض كلما سمعت يا خيل الله

اركبي (exp. 7)

(al $\underline{khaw\ddot{a}ldah}$ , Assabeel, 654: 7)

باب النداء عند النفير يا خيل الله اركبي

(السجستاني، 1975، جزء 7، 228)

This is a religious call to jihad to Muslims, which can be found in the historical books. It is not common nowadays, but used by the writer with a positive



connotation of answering the call of duty, especially when one's country is in need for sacrifice.

15 students spotted the expression. As expected, a large number of students, 14, identified the religious category while 7 identified the historical aspect.

### **The Model Translations**

- Formal equivalent: "Oh horses of Allah, charged!"
- Functional equivalence: a call to arms
- Ideational equivalent: the call to Jihad

### **The students' translations**

2 students opted for a formal equivalent:

- *Oh, ride horses of God*
- *God's horses, ride on!*

13 students opted for an ideational equivalent:

- *The weakness of Arabs*
- *when it hear in Jihad*
- *when someone is calling them to move*
- *the soldiers of Islam*
- *Let's go*
- *some one call them*
- *every time it is needed*
- *whenever they are urged to fight*
- *useless (2 instances)*

- *Retreated whenever there is a call for battling*

- *when necessary*

- *A call for the war*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	3	9	1

40. في عالم أصبح قرية صغيرة يؤثر عمل الواحد فيها على العالم برمته ويؤدي ثقب السفينة من واحد فيها

إلى غرقها كلها (exp. 33)

(alHattāb, Al-Rai, 13183: 30)

The religious intertextuality above may not be very common. It makes an indirect reference of the following Hadith tradition.

عن النعمان بن بشير رضي الله عنهما

عن النبي صلى الله عليه وسلم قال: (مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرَوْا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَا خَرَقْنَا فِي نَصِينَا خَرَقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا

على أيديهم نَجَوْا وَنَجَوْا جَمِيعًا)

(البخاري، 1981، ج 5 ، 429)

The Prophet emphasises the sense of responsibility which should be enjoyed by every single person in the community, as one person's mistake can jeopardise

everybody. It is like a ship on which any harm caused by any person will lead to the drowning of everyone on board. However, if they stop them, they will all survive. The writer refers to the age of globalisation in which an action by one person might affect the entire world.

15 of the students referred to the expression. However, the literary aspect was selected by 8 of them, who perhaps thought of the simile between the ship and the town. Each of social and religious intertextualities was chosen by 7 students. The social aspect may have arisen from the mention of the town as well as the world.

### **The Model Translations**

- Formal equivalent: A hole in the ship made by only one person will lead to the sinking of the whole ship
- Functional equivalent: The bad apple spoils the whole bunch
- Ideational equivalent: One single mistake jeopardises the entire community or even the world

### **The students' Translations**

4 students opted for a formal equivalent:

- *Making a hole in a ship by someone leads into its drowning*
- *The operation of the ship completely leads to its drowning*
- *The hole in a ship leads to its drowning*
- *A hole of the ship leads from sinking one of them to all*

1 student opted for a functional equivalent:

- *A small spark makes a great fire*

10 students opted for an ideational equivalent:

- *we must cooperate to achieve the required goals, and don't make the traps and intrigue to each other*

- *If someone do bad things that returns to all the people huts*

- *Their works depend'on each other*

- *The good are victims of the bad*

- *The good man will die asaresult for the bad man actions*

- *good people will be the victims of the bad one*

- *we are in the same boat*

- *One's doing affects others'*

- *to take off his friend*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	2	3	10	1

41. لهم أخطاؤهم الكثيرة، لكن ما قدموه لجبل كامل يغفر لهم. وكما قيل إِذَا بَلَغَ الْبُحْرَانُ إِذَا بَلَغَ قَلْبَيْنِ لَا يَحْمِلُ الْخَبِيثَ

(exp. 11)

(abū hilālah, Assabeel, 651: 8)

The religious reference here displays the difference between clean and unclean water. When clean water exceeds two gallons, it cannot be easily made unclean. It is thought to be a quotation of the Hadith tradition below, which is not a common one:

قال النبي صلى الله عليه وسلم: (إِذَا كَانَ الْمَاءُ قَدْرَ الْقُلْتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ)

(ابن حنبل، 1991، ج 2، 79)

The writer would like to apply this to the party in question - the Muslim Brotherhood - whose “many mistakes” should not make us ignore their great efforts which they have been exerting for a whole generation.

11 of the students managed to spot the expression and 5 chose the religious aspect. It may have been thought as a figure of speech since a large number of students, 13, identified the literary category.

### **The Model Translations**

- Formal equivalent: If the amount of water is large enough, impurities will not affect it
- Functional equivalent: A man's good deeds atone for his bad ones.
- Ideational equivalent: A man's many good deeds make people forget his mistakes

### **The students' translations**

1 student opted for a formal equivalent:

- *If the water doesn't carry slag kelten*

1 student opted for a functional equivalent:

- Good deeds remain; all things perish

12 students opted for an ideational equivalent:

- *Their experience are useful for us, even they has mistakes*
- *despite of all mistakes that they do, the good things they do to the generation it will remove their mistake*
- *good deeds for someone cancel his mistakes*
- *There is something makes an excuse for their faults*
- *They made a great contribution though*
- *if we will care of anything, everything will be clear*
- *good deeds concel the bad one*
- *Nonsense talks (2 instances)*
- *what a weal do made us forget what harm do (3 instances)*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	1	7	6	2

42. وإن نادى المنادي سيجد الملك عبد الله الأردنيين يلبون النداء ويلتفون حوله رجال ما بدلوا تبديلا

وسواعد نشمية لا تخاف مهما كان التحديات والصعاب (exp. 15)

(arrayāshdah, Al-Rai, 13158: 18)

The religious expression is not a very common one. The Qur'anic verse below describes a special group of the believers who have proved their loyalty to their Lord, and, thus, provides the expression with a very positive connotation. The

writer would like to assure the readers that King Abdullah of Jordan will find true men who will answer the call of duty in any hard times.

(من المؤمنين رجال صدقوا ما عاهدوا الله عليه، فمنهم من قضى نحبه ومنهم من ينتظر، وما بدلوا تبديلا)

الأحزاب 23

{Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy war), and showed not their backs to the disbelievers]; Of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least.} 33:23

8 students underlined the expression and 12 of them identified the religious origin. However, 16 students referred to the social intertextuality, perhaps because the context has to do with the king of the country.

### **The Model Translations**

- Formal equivalent: men who have never changed
- Functional equivalent: men who have never changed their stripes
- Ideational equivalent: those who {never proved treacherous to their covenant which they concluded with Allah}

### **The students' translations**

2 students opted for a formal equivalent:

- *The loyal men aren't changed*
- *Men that never changed*

13 students opted for an ideational equivalent:

- *faithful and loyal*
- *Men don't change alternatively*
- *loyal mens*
- *faithful men*
- *Brave men*
- *They are fixed*
- *credit people*
- *Defend our king with all our capacity*
- *The man which/e it can truster him (2 instances)*
- *sincere men*
- *A man with whom you can trust*
- *Real men in building and defending their country*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	6	6	1

43. إن على هذه الشعوب أن تدرك أيضا أن ما يحدث اليوم .. ليس مجرد منكر .. والصمت عليه ليس

مجرد منكر .. حتى تغيره بقلبها .. وبأضعف الإيمان (exp. 8)

(Hattar, Assabeel, 667: 22)

This is another example of religious intertextuality, referring to the following Hadith tradition of the Prophet Mohammad:



فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ. وَذَلِكَ أَضْعَفُ الْإِيمَانِ.»  
(مسلم، 1992، جزء 2، 19)

It means that it is the Muslim's duty to change other people's mistakes according to their ability or authority, at least to hate these things in their heart. It is thought to be commonly known among Muslims. The writer tries to urge the Arab peoples to take the initiative to make a difference in their miserable lives.

22 students located the different parts of the expression and 23 of them chose the religious origin.

### **The Model Translations**

- Formal equivalent: It is not just a detestable thing, until they change it with their hearts and the weakest of faith
- Functional equivalence: They have to remember that 'Faith without works is dead' (Bible)
- Ideational equivalence: They are not merely disastrous conditions; they will change with their consciences and weakest of convictions

### **The students' translations**

2 students opted for a formal equivalent:

- *It is not an enormity to change it by its heart, and with the less faithful*
- *Not just denier, even she has a big change in her heart, and by the weakest of faith*

12 students opted for an ideational equivalent:

- *although we reject many situations, but we can't change them*
- *The situation will not change unless these people change themselves*
- *It's not a big problem*
- *It's not only refused or simple till all the notion refuses it*
- *to do anything even it is so small*
- *It is not a big deal*
- *to do the least to change the facts*
- *silence is not merely something atrocious to be changed with heart or the least they have*
- *do anything even it is little*
- *It is no longer a forbidden action if it is changed in heart at least*
- *To realize*
- *To do the least to change reality*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	2	4	8	2

44. أما أن تأكل حركة ((حماس)) من ثمار الشجرة المحرمة وفي الوقت نفسه تعتبر أن من يأكل من ثمرها

مرتكب إثم ومتجاوز على حرمان الله فإن هذا هو الكيل بمكيالين (exp. 23)

(alKallāb, Al-Rai, 13162: 48)

The above religious case of intertextuality is well-known even to non-Muslims for it is mentioned in the Bible. It refers to the story of Adam and Eve, who ate from

the forbidden tree and were banished from Heaven. The following is an example of a Qur'anic verse which starts the story by saying:

(وقلنا يا آدم اسكن أنت وزوجك الجنة وكلا منها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا من

الظالمين) البقرة 35

The writer tries to apply this to Hamas, for having criticized the foundation of the National Authority, but now taking it over.

{And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the wrong-doers} 2:35

The results are surprising. Just 7 of the students spotted the expression while a majority of 27 identified the religious aspect.

### **The Model Translations**

- Formal equivalent: to eat from the fruits of the forbidden tree
- Functional equivalent: to eat of the forbidden fruit
- Ideational equivalent: to do what is prohibited

### **The students' translations**

8 students opted for a formal equivalent:

- *will eat from the fruit of the forbidden tree*
- *In eating from the fruit of the taboo tree*
- *as if they eat from the forbidden fruit*
- *That Hamas eat the Forbidden tree Fruit*
- *Hamas movement eats from the forbidden tree fruits*

- eaten from forbidden tree
- eat from forbidden fruit
- eats from the forbidden tree

1 student opted for a functional equivalent:

- Hamas violates rules and breaks the law

5 students opted for an ideational equivalent:

- to do the forbidden things
- They consider Hamas prohibited to deal with
- Hamas is not allowed to do that
- To do something wrong and it is known as wrong for the all
- That "Hamas" does the prohibited

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	6	1	7	2

45. فإنه عليها أن تطلق هذه الحكومة بالثلاث وأنه عليها أن تغادر المجلس التشريعي بلا تردد فالحلال بين

والحرام بين وما بينهما شبهات (exp. 24)

(alKallāb, Al-Rai, 13162: 48)

عن النعمان بن بشير، قال: سمعته يقول سمعت رسول الله يقول: وأهوى النعمان بإصبعه إلى أذنيه «إن الحلال بين وإن الحرام بين وبينهما مشتبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه

وَعَرُضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ  
لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا  
فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.»

(مسلم، 1992، ج 11، 23)

It is easy to tell the religious origin of the above as it deals with what is Halal (allowed) and Haram (forbidden). The Prophet says that most of the things in life are clear in terms of being allowed or forbidden. However, there are things in between which one has to avoid until they enquire about them and become fully aware of their status. This is the same author as in the previous example, asking Hamas to leave the government and legislative council because of their stance towards them before taking them over.

15 students underlined the terms and 17 of them made the right choice of religious intertextuality.

### **The Model Translations**

- Formal equivalent: What is allowed is clear; what is forbidden is clear; things in between are uncertain
- Functional equivalent: Right and wrong are black and white; what's in between is a gray area
- Ideational equivalent: It is generally obvious what is right and what is wrong

### **The students' translations**

5 students opted for a formal equivalent:

- *what permitted is clear, what prohibited is clear and what is between them is ambiguous*

- *What's legitimate is obvious, and what's illegitimate is obvious what are in between are judicial errors*
- *Permissible is known and taboo is known too. What between them is unknown*
- *the allowed things are clear and the forbidden things are clear and between them they are clearly intelligible passages*
- *The right is obvious and the wrong as will*

8 students opted for an ideational equivalent:

- *Vice clear and clearly forbidden, and there are no suspicions*
- *The situation becomes clear, there's no ambiguity*
- *The government shouldn't deal with Hamas*
- *They have to do everything useful for home and leave the bad ones*
- *To do the clear things and avoid the unobvious things*
- *Every thing is completely obvious*
- *Thing goes against your expectation*
- *Hamas is to leave the government behind and to be back to resistance*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	-	6	7	3

46. يكتشف أن الذين دفنوا الخبر في صفحاتهم الداخلية أو مروا عليه مرور الكرام، أخذوه على محمل غير

جاد فآثروا عدم إعطائه ((أكبر من حجمه)) (exp. 29)

(Hammād, Ad-Dustour, 14113: 18)

This is not a very common expression. It echoes the following verse in the Noble Qur'an:

(والذين لا يشهدون الزور وإذا مروا باللغو مروا كراما) الفرقان 72

{And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity} 25:72

It comes in a context in which the verses are describing of the faithful servants of God. They do not get involved in nonsensical talk, but just ignore it peacefully. Here, nevertheless, the writer's satire turns the positive connotation into a negative one of carelessness about significant issues.

6 students underlined the expression and 9 of them succeeded in choosing the religious intertextuality. However, 14 students made no choice.

### **The Model Translations**

- Formal equivalent: {passed by it with dignity}
- Functional equivalent: pushed past it
- Ideational equivalent: did not pay much attention to it

.

### **The students' translations**

2 students opted for a formal equivalent:

- *Passing by*
- *The have been passed over viewers*

13 students opted for an ideational equivalent:

- *Don't concentrate on something*

- They didn't want to exert the things and they want to be blame by other
- they didn't pay big attention to it
- Did not give it the needed attention
- To pass as if nothing had happened
- skip it
- They don't care 'bout
- Who want to ignore the subject
- We ignores the subject
- without regard (3 instances)
- They did not pay it attention

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	7	3	5	1

47. كنا دائما من دعاة العقلانية وضبط النفس واللجوء إلى الصدر الواسع والنفس الطويل، والحوار

بالتي هي أحسن (exp. 25)

(‘amāyrah, Al-Rai, 13162: 30)

This is a religious reference to a Qur'anic verse which is not that well-known, demanding that people act in a friendly way when urging others to commit to the Islamic teachings. The writer says he has always been of those who promote rationality, restraint and dialogue.

(ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتتي هي أحسن) النحل 124



{Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom and fair preaching and argue with the} in a way that is better.} 16: 124

9 students underlined the expression and 12 of them referred to the religious intertextuality.

### **The Model Translations**

- Formal equivalent: to have a dialogue {in a way that is better}
- Functional equivalent: dialogue appealing to the best of the other side
- Ideational equivalent: rational, peaceful dialogue

### **The students' translations**

2 students opted for a formal equivalent:

- *dialogue by the best way*
- *And the dialogue by which is the best way*

13 students opted for an ideational equivalent:

- *negociate in a friendly, logic way*
- *using the mind to solve the problems*
- *listen to others views and ideas*
- *Debate them in respectful way*
- *quite dialogue*
- *To discuss objectively*
- *argue them with respecting their opinions*
- *and logical dialog*
- *Conversely amicably*

- *Arguing with kindness*
- *Arabs have to be rational in talk with others*
- *conversation in a best way (2 instances)*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	4	-	11	1

48. استطاعت أن تخرج هذا القانون إشهار الذمة المالية وأن تمرره من البرلمان وتقره وتضعه في التشريع ليسار إلى تطبيقه بين مصدق وغير مصدق وبين من كان يعتقد أن موقفه من ذلك كان سخره فسارع ليقول إنه "عونه" وينتسب إليه بل يقف منه موقف الإمام لا المصلي فقط

(exp. 17)

(alHattāb, Al-Rai, 13158: 28)

This religious reference to prayer is very much well-known for Muslims. In the same way a worshipper cannot move unless the leader of the prayer performs the movement first, MP's are expected not only to support that draft of law, but also to take the initiative in ratifying it.

12 students referred to the terms and 14 of them selected the religious origin.

### **The Model Translations**

- Formal equivalent: not only the stand of the worshipper, but that of the Imam

- Functional equivalent: to be more than a mere bystander; to take on the role of the leader

- Ideational equivalent: to be very active

**The students' translations**

1 student opted for a formal equivalent:

- *The situation of the Imam not the prayer's only*

2 students opted for a functional equivalent:

- *Actions speak louder than/t words (2 instances)*

9 students opted for an ideational equivalent:

- *They think they have principale role not only normal one*

- *He/she is not as anyone, but he/she knows until the details*

- *became the chief not the follower*

- *They just rule others*

- *in a responsibility situation (2 instances)*

- *A leader and not only a follower*

- *To be active and initiate by yourself*

- *The person that invoke the orders without taking his views*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	3	6	3	4

49. وإذ نذكر ببعضها فلتصويب ما اعترى ذاكرة البعض من تلف أو مسح أو تناس، فعل الذكرى تنفع

المؤمنين (exp. 28)

(alkasāsbah, Al-Rai, 13162: 31)

This is a case of common religious intertextuality, stressing the importance of reminding people of doing good and avoiding evil. The writer wants to refresh the readers' minds of what they may have forgotten of the issue in question.

(وذكر فإن الذكرى تنفع المؤمنين) الذاريات 55

{And remind (by preaching the Qur'an, O Muhammad), for verily, the reminding profits the believers} 51:55

20 students located the expression and a great majority, of them, 29, chose the right type of religious intertextuality.

### **The Model Translations**

- Formal equivalent: {The reminding may benefit the believers}
- Functional equivalent: A reminder may be in order
- Ideational equivalent: It is necessary to remind people of what they already know

### **The students' translations**

4 students opted for a formal equivalent:

- *Perhaps reminding may benefit Muslim bleievr*
- *It is hoped that sermon may benefit believers*
- *It is hope that asermony may benfit pleaveres*

- Perhaps the believers get use of the remembrance

2 students opted for a functional equivalent:

- refresh their memories

- Perhaps the memories give lessons to the believers

8 students opted for an ideational equivalent:

- we must remember the past , and learn

- My the advice be useful to them

- May reminding help the people

- It might be useful

- May memories do something

- to remind those who want to understand or to realize

- reminding might be useful

- We have to help each other in saying at least

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	5	2	7	2

50. فإن الحاجة ليست إلى مجالس إضافية، بل إلى عمل حقيقي، ويبقى التخوف والخوف مشروعاً،

فالمؤمن لا يلدغ من جحر عشر مرات (exp. 31)

(alma'āyTah, Al-Ghad, 816: 24)

Despite of the deviation from 'two' to 'ten' times, this represents a case of common religious intertextuality to a Hadith tradition which says:

عن أبي هريرة رضي الله عنه

عن النبي صلى الله عليه وسلم أنه قال: { لا يُلدغ المؤمن من جحرٍ واحدٍ مرتين }.

(البخاري، 1981، ج 9، 161)

The writer warns that, in order to avoid the past mistakes, there is a need for practical projects, rather than additional committees.

That is, a believer should not make the same mistake twice.

17 students underlined the expression and 19 of them chose the religious reference.

### **The Model Translations**

- Formal equivalent: A believer is not bitten ten times from the same hole
- Functional equivalent: A fox is not taken twice in the same snare
- Ideational equivalent: One should not keep repeating his mistakes

### **The students' translations**

1 student opted for a formal equivalent:

- *Believer isn't bitten ten times from the same hole*

8 students opted for a functional equivalent:

- *A fox is not taken twice in the same snare (6 instances)*
- *If a man deceives me once, shame on him; If he deceives me twice, shame on me*
- *A believer isn't taken twice from the same snare*

6 students opted for an ideational equivalent:

- *The intelligent person doesn't repeat the same mistake*
- *The person didn't do the things that hurts him*
- *The wise person doesn't repeat the again*
- *None does the same fault twice*
- *A believer doesn't get hurt ten times by the same source*
- *We have to learn of our experiences*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	7	1	7	1

51. لقد أدى تداعي الأمم على قصعة الوطن إلى فقدان المناعة الوطنية.. وبات المشهد السياسي

المشاهد تجسيدا للفشل السياسي (exp. 2)

(almuTlaK, Ad-Dustour, 14028: 18)

This expression represents religious intertextuality, which is believed to be a quotation of the Hadith tradition by the Prophet Mohammad below. It could be only known to those who have received religious education.

(يوشك أن تداعي عليكم الأمم كما تداعي الأكلة على قصعتها)

(العسقلاني، 2003، ج 14، ص 619)

Here, the Prophet Muhammad says that before the end of the world, a time will come when all the nations of the world find that you are weak and attempt to humiliate you as well as make use of your resources. Therefore, the expression implies a negative connotation of the state of the Islamic nation, which the writer tries to transfer to the present situation, manifesting itself in vulnerability and failure.

6 of the students picked the expression and just 1 student identified the religious origin. Social and historical intertextualities were chosen first and second by 10 and 9 students respectively. The social aspect may have either arisen from the mention of the Ummah (nation), though it is particular to the Islamic nation, or more probably from the phrase المناعة الوطنية (national immunity).

### **The Model Translations**

- Formal equivalent: the nations calling each other over the homeland's kettle
- Functional equivalent: All the nations' vying for a piece of our homeland's pie
- Ideational equivalent: all the nations conspiring against our country

### **The students' translations**

2 students opted for a formal equivalent:

- *Breakdown of the nations on the united plate homeland*
- *The shakiness of nations on the piece of the nation*

13 students opted for an ideational equivalent:

- *all communities are greedy of our small, weak country*



- *All countries are against our country*
- *All nations gathered against us*
- *The greediness and avidity to get a piece of homeland*
- *Tottering of the nations on their country/countries*
- *The governments one after the other control this small country*
- *Each powerful side takes his allowances from weak one*
- *All nations go against you*
- *Nations rushing against our homeland*
- *Contend (2 instances)*
- *Making a conspiracy on them*
- *Nations attacking our country*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	7	3	5	1

#### E. Overlapping Intertextuality

52. كل يغني على ليله (exp. 58)

(alKallāb, Al-Rai, 13098: 24)

As the above social proverbial expression refers to a very famous love story in Arab literature between Qais and Laila, the proverb states that everyone is mentally and physically busy with their own affairs, among whom are those who deal with politics.

14 of the students underlined the whole expression and 11 of them identified the social intertextuality.

### **The Model Translations**

- Formal equivalent: Everyone sings for his own Layla
- Functional equivalent: Everybody has his own ax to grind
- Ideational equivalent: Everyone is concerned about his own interests

### **The students' translations**

3 students opted for a functional equivalent:

- *every one speaks his mind*
- *Every one sings his own tune* (2 instances)

13 students opted for an ideational equivalent:

- *Each and every one has his own interests*
- *Each fancies on his own way*
- *Every body wants to do what he wants, what in his mind*
- *everyone do what he wants*
- *Each one behave according to his mind*
- *Each one wants to achieve his purposes, they didn't care for each others*
- *Everyone does what he likes*
- *Everyone does what he wants to do*
- *Every one has his special affairs*
- *Every body is looking for his own interests*
- *Each one is concerned with his own interests*

- Each part does what he wishes

- Each has its own interest

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	11	-	5	-

53. ناسين أو متناسين أن صندوق الاقتراع لم يكن إلا حالة من حالات الهجرة عند غير نجاشي

يتربص بهم ويحيك لهم المؤامرات ليدخلوا النفق (exp. 14)

(‘addallah, Al-Ghad, 792: 16)

This is a common historical reference to an event as well as a person. The companions of the Prophet Mohammad fled to Ethiopia, which was being ruled by the Negus. He was a just king who provided security for them from the oppression of the people of Mecca. The writer points out that the case of Hamas taking over the legislative council has been part of a conspiracy to involve them in unexpected trouble.

7 referred to the expression and the historical and religious aspects were each selected by the same number of students, 8.

### **The Model Translations**

- Formal equivalent: an immigration to someone other than Najashi
- Functional equivalent: a flight to an unsafe haven
- Ideational equivalent: to resort to an unsafe place

### The students' translations

1 student opted for a formal equivalent:

- *When immigration - Nigachi*

11 students opted for an ideational equivalent:

- *to tot the wrong person*

- *conspiracy (2 instances)*

- *to take a shelter that can't give you protection*

- *To go to Enemy's home*

- *To be betraid (2 instances)*

- *put him in a trap (2 instances)*

- *Walking towards a trap*

- *It is unsecured to do so*

Assessment of translations	Adequate	Inadequate	Semi-adequate	zero
	1	9	2	4

54. شعب هو بضعة منا .. يباع بالمزاد .. ولفرط المعاناة غاب عنه وعنا أنه ذات أوسلو باعوه بئمن

بخس وكانوا فيه من الزاهدين (exp. 37)

(Kanāh, Assabeel, 660: 18)

The articular religious intertextuality here may not be very common but it relates to a widely known story. In that story, the Prophet Yousef (Joseph) had been thrown into a well by his brothers and was found by travelers, who sold him for a low price, because he was a little boy who did not look as strong as they wished him to be. The Qur'anic verse states:

(وشروه بثمن بخس دراهم معدودة وكانوا فيه من الزاهدين) يوسف 20

{And they sold him for a low price, \_ for a few Dirhams (i.e. for a few silver coins). And they are among those who regarded him insignificant.}

The word **بخس** has a negative connotation suggesting something that has been sold for a low price though it deserves a higher price. By the same token, according to the writer, the Palestinian people was let down or even sacrificed in some of the peace accords.

7 of the students managed to spot the expression, while only 6 of them identified the religious intertextuality. The highest number of students chose social intertextuality, perhaps because of its attachment to words like **شعب، معاناة، أوسلو** (nation, suffering, Oslo Agreement).

### **The Model Translations**

- Formal equivalent: {They sold it for a cheap price... And they are of those who regarded him insignificant}
- Functional equivalent: They sold them down the river
- Ideational equivalent: They let them down for a low price, as they are indifferent to their interests

## The students' translations

2 students opted for a formal equivalent:

- *They sold it in a cheap price and are too asretic*
- *The sold him cheaply, and they are from the ascetics*

1 student opted for a functional equivalent:

- *They sell their country to their enemy by few dollars*

12 students opted for an ideational equivalent:

- *They don't appreciate the value of what they have*
- *They didn't care about him*
- *They sold their nation in cheap price*
- *They sold it in a low price*
- *get rid of it*
- *They neglect it and don't care a bout*
- *They get rid of it*
- *They gave it up easily*
- *of no avail (2 instances)*
- *They sold it for a very low price*
- *The Palestinian leaders have isted the rights of their people*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	5	3	7	1

55. تحولت .. من التهديد والوعيد إلى المهادنة، ومن الأحلام في بلاد ألف ليلة وليلة إلى كوابيس المقاومة

(exp. 13)

(abū 'urābī, Al-Arab Al-Yawm, 3468: 11)

This is a very well-known reference to what are believed to be stories of the Arab and Islamic dynasties, although this claim is rejected by a number of historians (Baker 2001: 323). It is historical in that it refers to those times, and social as it constitutes a legendary heritage. Here, the writer refers to the change taking place in the relationship between the Arabs and the Israelis from the dreams of peace to the nightmares of resistance.

Nevertheless, only 6 students spotted the reference, while the highest number of students, 13, chose literary intertextuality. On the other hand, the historical and social aspects were selected by 7 and 2 students respectively.

### **The Model Translations**

- Formal equivalent: Dreams in the land of Thousand and One Nights
- Functional equivalent: Land of Arabian nights/ dreams of 'a pie in the sky'
- Ideational equivalent: Happy dreams of the future

### **The students' translations**

8 students opted for a formal equivalent:

- *(A/ One) thousand and one night* (2 instances)

1 student opted for a functional equivalent:

- *arabian nights*

3 students opted for an ideational equivalent:

- *to change from beautiful life to life full of frightened*

- *A long story, a night of dreams in a country that..*

- *It is only romantic illusions*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	4	-	8	4

56. فالفريق الأول يتماهى بشكل اندماجي مع الطرح الأمريكي الصهيوني لدرجة الوعيد بأن من لا

يركب سفينة بوش لا عاصم له من الماء فهو غارق لا محالة (exp. 43)

(Kanāh, Assabeel, 664: 7)

This is a religious expression referring to the story of the Prophet Noah with his son though the expression itself may not be very common. There is more than one instance of intertextuality to the same story. The incident took place when Noah was on the ark, calling on his son to join them to survive the massive flood. The writer tries to be satirical of those who believe that those who do not follow Bush's policies will definitely be doomed.

(وهي تجري بهم في موج كالجبال ونادى نوح ابنه وكان في معزل يا بني اركب معنا ولا تكن مع الكافرين.

قال سأوي إلى جبل يعصمني من الماء قال لا عاصم اليوم من أمر الله إلا من رحم وحال بينهما الموج فكان

من المغرقين) هود 42-43



{So it (the ship) sailed with them amidst waves like mountains, and Noah called out to his son, who had separated himself (apart): "O my son! Embark with us and be no with the disbelievers." The son replied: "I will betake myself to some mountain; it will save me from the water." Noah said: "This day there is no saviour from the Decree of Allah except him on whom He has mercy." And waves came in between them, so he (the son) is among the drowned.} 11:42-43

15 of the students located the expression while 9 of them identified the religious aspect.

### **The Model Translations**

- Formal equivalent: Those who do not board Bush's ship will have no {saviour} from water and they will definitely be {among the drowned}
- Functional equivalent: Those who aren't "on board" with Bush are goners
- Ideational equivalent: Those who do not follow Bush's policies will definitely be destroyed

### **The students' translations**

2 students opted for a formal equivalent:

- *He who will not board to Bush ship will be certainly drowned*
- *If anyone who doesn't ride Bush's ship, he well not have any protector and he'll be inevitably sunk*

13 students opted for an ideational equivalent:

- *who don't follow the American policy will end in bad situation*
- *Everyone who didn't with bush and america policy he will not happen to him anything but anyone with bushpolicy he will hurts*
- *If you are not with bush, you surely will loose*
- *who doesn't follow bush and his attitudes, there is nothing can protect him*
- *who don't follow Bush's policy, he will not be protected and will not feel serenity*
- *He who does not adopted Bush's doctrine, is no way dead*
- *If you aren't in the side of bosh you are surely loser*
- *No one will live unless he became one of bush followers*
- *if you don't agree of/and follow bosh, you will loos(e) your life (2 instances)*
- *Who doesn't follow Busch will definitely..*
- *If you don't agree with bush you'll certainly die*
- *Everyone, who is against the US policies, is going to be diminished*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	4	2	9	1

57. وهو <الشعب اللبناني> يعرف أنه تحول وقودا لحرب لا ناقة له فيها ولا جمل (exp. 6)

(alKallāb A,l-Rai, 13095: 24)

This is a proverbial, social expression, referring to the lack of personal interest in the matter, using the historical aspect by reference to camels. The writer says that the Lebanese people have become a victim of a war that was imposed on them.

It was spotted by 17 of the students, and each of literary and social aspects was selected 10 students, while the historical aspect was selected by 6 of them. It seems that they may have believed this to be a metaphor, which is often used in standard Arabic and, therefore, deserves to be considered literary – which is also correct.

### **The Model Translations**

- Formal equivalent: a war in which it had no he- or she-camel
- Functional equivalent: a war it had no hand in beginning ...
- Ideational equivalent: a war with which it had nothing to do

### **The students' translations**

3 students opted for a functional equivalent:

- *I have no hand in the matter*

13 students opted for an ideational equivalent:

- *Have/He has nothing to do with (it) (3 instances)*
- *He doesn't have any benefit*
- *the war that they will not gain anything from it*
- *He has nothing in it/this (2 instances)*
- *It has nothing (to do with it) (2 instances)*
- *a war that they have no interests in*
- *without any advantage*
- *a war that they won't benefit from*
- *Being a war's victim with no use*

Assessment of	Adequate	Inadequate	Semi-adequate	zero
translations	9	1	6	-

58. فلا نتيجة ملموسة تخرج، ولا مبادرات تجد طريقا إلى النجاح، بل تأخذ الأزمة طريقها إلى التصعيد

والتعقيد "وكانك يا أبا زيد ما غزيت". (exp. 5)

(yāghī, Al-Arab Al-Yawm, 3468, 11)

The explicitly marked expression is basically a proverb, which is often classified under social intertextuality, but originates from a historical personality mentioned earlier in expression 11. It is common in colloquial Arabic and carries a negative connotation for it indicates that one's hard work was a waste of time. The writer relates this to some political initiatives and efforts ending up as fiascos.

12 of the students spotted the expression and, amazingly, 12 of them chose literary intertextuality whereas the historical aspect was selected by 10 students.

### Model Translations

- Formal equivalent: It's as if you, Abu Zeid, hadn't made an invasion
- Functional equivalent: All your efforts have been in vain
- Ideational equivalent: It's as though you hadn't done a thing/ You will not get any benefit from your efforts

### The students' translations

1 student opted for a formal equivalent:

- *Oh, Abu Zeid, as you aren't invade*

5 students opted for a functional equivalent:

- *much cry and little boy*

- *Your efforts are in vain*

- *All went in vain*

- *What you do is gone with winds*

- *No vain*

10 students opted for a ideational equivalent:

- *as if he didn't do any thing*

- *Al the efforts came to nothing*

- *of no avail (2 instances)*

- *(As if) you have done nothing (2 instances)*

- *As nothing has been done*

- *doing something without benefit*

- *As that you didn't do anything, your efforts goes for nothing*

- *He doesn't achieve any thing of what he wants to achieve*

Assessment of	Adequate	Inadequate	Semi-adequate	<b>zero</b>
translations	6	3	7	-

## Conclusion

The analysis of the fifty-eight examples of Arabic intertextual expressions, together with their types and English equivalents, yield the following figures.

*The first questionnaire*, which measures how effective these intertextual expressions are on a supposedly representative Arab audience, should end up with a total of 1914 answers (33 x 58) as in table 4A. Firstly, the number of expressions spotted expressions are 579 (30.25 %), whereas 1335 (69.75 %) were not spotted. Secondly, the number of correct choices regarding the type of intertextuality is 795 (41.53 %), whereas the incorrect ones are 652 (34.06 %). The remaining 467 (24.41 %) were not chosen at all.

In addition, to explore the relationship between the students' correct choices and the type of intertextuality, the total correct answers (792) are divided by the total number of expressions (58). The resulting number is 13.6, which is estimated as the average of success for each type. The following results can be found. Firstly, one of the two literary expressions is above the average for the correct choices. Secondly, only one out of the 7 historical expressions is above average. Thirdly, 7 out of the 18 social expressions are above average. Fourthly, 12 out of the 24 religious expressions are above average. Finally, all the 7 expressions which can basically belong to more than one type are above average. Therefore, the percentages representing the students' success in choosing each type of intertextuality are as follows: literary 50 %; historical 14.2 %; social 38.8 %; religious 50 %; two types or more 100 %.

In *the second questionnaire* on the students' translations, the total should be 928 translations (16 x 58) as in table 4B. With regard to the type of equivalence suggested by the students, formal got equivalence was at 149 (16 %), functional at 108 (11.6 %) and ideational at 563 (60.7 %). The three levels of adequacy were as follows: adequate: 267 (28.8 %), semi-adequate: 331 (35.6 %) and inadequate: 220 (23.7 %). The remainder of the two above considerations referred to zero translations by 108 (11.6 %).

Finally, the following conclusions can be drawn. The first two relate to the Arabic questionnaire whereas the other two are linked to the translation questionnaire.

1. These expressions seem to be effective only for a minority of students, who are believed to have a degree of cultural awareness; that is, as mentioned earlier in different parts of the study, they are high-level readers. However, the percentage of the non-spotted expressions (69.75 %) shows that these numbers are actually problematic. This may be due to any of the following factors. First, the students may have been uninterested in doing the questionnaire. Second, the instructions might not have been clear enough for the students to complete the task as required. Third, the students may have underlined other expressions which sounded appealing to them, and on which they based their choice of type of intertextuality, since they were asked to identify cases of intertextuality spontaneously.
2. It is understandable that the expressions belonging to more than one type were easy to identify, for the students, firstly, had more than one correct choice at their disposal and, second, these expressions are supposed to achieve more impact because of the overlap of their original sources, as predicted in Section

- 3.2. On the other hand, the single-type categories vary according to the level of sophistication they require. An exception could be the literary aspect since only two examples may not be representative enough. For instance, the historical aspect, surprisingly, got a very low average given its great cultural significance. The social aspect involves a less complex level of knowledge and, thus, got a better average. Finally, since it plays a major role in Arab culture, religion got the highest average, though still a modest one. The religious concepts prevalent in the society could most often be identified by the students. The other religious expressions may need specialists to tell their origins.
3. There is a significant cultural gap between English and Arabic, which makes it difficult to achieve totally accurate formal equivalence. This can be clearly exemplified in a number of extremely culture-specific items such as those dealing with the *goat*, *he-* and *she-camels*, *moustaches as a symbol of honour or dishonour*, *drinking a cup of coffee as a social ceremony*, *Antar bin Shaddad*, *Abu Zaid Al-Hilali* and *Az-Zeer Salem*.
  4. Looking at the above percentages, it can be noticed, first, that a relatively low number of students produced adequate translations. Second, most students opted for ideational equivalence, regardless of their level of translation adequacy. Third, a level of 11.6% of missing translations is not negligible, and may result from the fact that these students were either uninterested in answering the questionnaire, or ignorant of the meaning of the expressions in the source language. But the main possibility could be that they found them hard to express themselves in a foreign target language.



It seems that the basic source of the above problems in 3 and 4 is the lack of target language and culture awareness among the students, which might be the result of lack of practice of the target language; lack of interaction with the target culture; or lack of training in translation especially on texts with a cultural element. These factors may be due to deficient pedagogical methods of language and translation. A subsequent source of the above problems is that they ignored a pair of facts. The first is that such intertextual expressions are basically culture-specific and will not make sense if translated literally into any other language, let alone one that is remote from their own. They tend to have unique implications in the source culture which may have no correspondent in the target culture. The second is that these expressions have been taken from political articles which belong to a persuasive (i.e. appellative, vocative or argumentative) type of text as discussed in Section 2.3. This means that a certain response is expected on the part of the source language audience and, then, the target language audience. In the case of political articles, the 'causal effects' which represent the required response are mainly of a mental type, aiming to maintain or change the readers' views on public issues. As a result of all the above, the majority attempted to be on the safe side by resorting to ideational equivalence, which is a kind of culture-free paraphrasing of the original, but that one does not produce the required equivalent effect to that of the source text. Had they had more knowledge of the corresponding English expressions or conceptions, they may have suggested a greater number of adequate, or perhaps functional, translations. Linking these results to the three stages of translating intertextual expressions in Chapter 4, it could be argued that the first stage of *identification* was already bypassed for them as the expressions were underlined ready for translation. Thus, it seems that the students who opted for a formal equivalent did not exert much effort to go beyond to the second stage of

*interpretation*, for they reduced their understanding to the face value as Robinson (1997) points out by adopting what Leppihalme (1997) calls a *low-cost strategy* of literal translation, which is only effective when the intertextual allusion belongs to both cultures. On the other hand, those who opted for an ideational or a functional equivalent moved forward to the next stage, for they tried to explain the original or suggest a matching expression respectively in the final stage of *translation*. More specifically, those students who chose a functional equivalent followed what most scholars have stressed in the previous chapter by attempting to *convey the force of the allusion* as Hervey, Higgins and Haywood (1995) remark. They were more able to transfer the original *connotation* and *signification* to the *new environment*, as Hatim and Mason (1990) point out. Again, this shows the significance of the translator's background knowledge of both the source and target languages and cultures. In general terms, this could be achieved by further reading, and practice of the languages as well as further engagement in the various forms of communication. In specific terms, when faced with these sorts of expressions, a translator can look them up in dictionaries and encyclopaedias, search for them on the internet or contact a native-speaker who enjoys significant cultural awareness. In addition, those who work in translation have to pay much more attention to the theoretical aspect, whether related to translation itself or linguistics. Cross-cultural issues and text-types are among the topics which have to be addressed in this regard.

**Table 4A** The students' spotted expressions and chosen types of intertextuality

R Religious

H Historical

S Social

L Literary

Expression	Spotted vs Unspotted		Types of Intertextuality		
	Spotted	Unspotted	Correct	Incorrect	Unknown
1	17	16	L 15	6	12
2	11	22	L 11	7	15
3	20	13	H 6	24	3
4	5	28	H 4	11	18
5	11	22	H 8	17	8
6	14	19	H 11	11	11
7	9	24	H 13	13	7
8	10	23	H 7	26	0
9	8	25	H 21	9	3
10	10	23	H6	8	19
11	5	28	S4	18	11
12	4	29	S6	22	5
13	8	25	S 14	3	16
14	13	20	S 17	12	4
15	13	20	S 27	0	6
16	10	23	S 11	13	9
17	10	23	S 24	5	4
18	8	25	S 11	3	19
19	10	23	S 14	2	17

20	19	14	S 27	3	3
21	10	23	S 4	17	12
22	7	26	S 12	6	15
23	19	14	S 22	9	2
24	9	24	S 7	10	16
25	5	28	S 12	9	12
26	9	24	S 12	17	4
27	19	14	S 14	14	5
28	11	22	R 18	15	0
29	15	18	R 15	14	4
30	9	24	R 5	19	9
31	7	26	R 0	28	5
32	8	25	R 9	14	10
33	4	29	R 17	10	6
34	3	30	R 7	18	8
35	3	30	R 6	14	13
36	11	22	R 13	7	13
37	8	25	R 15	15	3
38	10	23	R 12	21	0
39	15	18	R 14	12	7
40	15	18	R 7	19	7
41	11	22	R 5	24	4
42	8	25	R 12	18	3
43	2	31	R 23	5	5

44	7	26	R 27	4	2
45	15	18	R 17	6	10
46	6	27	R 1	18	14
47	9	24	R 12	18	3
48	12	21	R 14	5	14
49	20	13	R 29	4	0
50	17	16	R 19	10	4
51	6	27	R 1	22	10
52	14	19	LH 16	11	6
53	7	26	HR 16	5	14
54	7	26	HR 14	13	6
55	6	27	LSH 22	1	10
56	15	18	HR 14	6	13
57	17	16	SH 16	11	6
58	12	21	SH 14	12	7
<b>Totals</b>	<b>579</b>	<b>1335</b>	<b>795</b>	<b>652</b>	<b>467</b>
	<b>1914</b>		<b>1914</b>		

**Table 4B** The students' translations' type of equivalence and level of adequacy

Fm Formal    Fn Functional

Id Ideational

Aq Adequate    Iq Inadequate

Sq Semi-adequate

Expression	Types of Equivalence			Level of Adequacy			Zero
	Fm	Fn	Id	Aq	Iq	Sq	
1	1	12	3	13	0	3	0
2	3	0	10	3	3	7	3
3	4	0	7	3	5	3	5
4	4	1	9	5	4	5	2
5	1	0	12	1	4	8	3
6	1	10	13	10	3	1	2
7	2	0	11	3	7	3	3
8	3	2	8	2	3	8	3
9	2	0	13	3	5	7	1
10	0	5	4	2	2	5	7
11	2	2	11	7	3	5	1
12	3	0	13	6	5	5	0
13	2	1	12	3	4	8	1
14	2	0	13	3	5	7	1
15	3	0	12	7	4	4	1
16	3	3	7	1	4	8	3

17	4	0	7	1	9	1	5
18	1	3	9	3	2	8	3
19	2	0	11	3	4	6	3
20	0	0	12	2	4	6	4
21	2	5	8	11	1	3	1
22	4	5	6	2	1	12	1
23	3	5	8	8	1	7	0
24	3	1	9	2	4	7	3
25	1	1	13	5	6	4	1
26	1	1	13	9	2	4	1
27	2	3	10	2	12	1	1
28	5	3	8	2	4	10	0
29	6	0	8	7	2	5	2
30	2	0	13	3	3	9	1
31	1	1	5	1	6	0	9
32	3	8	5	8	3	5	0
33	3	1	0	6	4	6	0
34	2	0	13	4	6	5	1
35	6	0	10	6	1	9	0
36	1	7	7	5	7	3	1
37	3	0	11	2	6	6	2
38	7	0	8	10	1	4	1
39	2	0	13	3	3	9	1
40	4	1	10	2	3	10	1

41	1	1	12	1	7	6	2
42	2	0	13	3	6	6	1
43	2	0	12	2	4	8	2
44	8	1	5	6	1	7	2
45	5	0	8	0	6	7	3
46	2	0	13	7	3	5	1
47	2	0	13	4	0	11	1
48	1	2	9	3	6	3	4
49	4	2	8	5	2	7	2
50	1	8	6	7	1	7	1
51	2	0	13	7	3	5	1
52	0	3	13	11	0	5	0
53	1	0	11	1	9	2	4
54	2	1	12	5	3	7	1
55	8	1	3	4	0	8	4
56	2	0	13	4	2	9	1
57	0	3	13	9	1	6	0
58	1	5	10	6	3	7	0
<b>Totals</b>	<b>149</b>	<b>108</b>	<b>563</b>	<b>267</b>	<b>220</b>	<b>331</b>	<b>108</b>
	<b>820 + 108</b>			<b>820 + 108</b>			
	<b>928</b>			<b>928</b>			



## Conclusion

The aim of the study has been to discuss political discourse by means of critical discourse analysis devices in order to comprehend the role of intertextuality in its interaction with cultural, ideological and individual elements to produce effective connotative meanings, and then investigate the most successful ways to produce adequate translations, reflecting the same ideological force as the original intertextual expressions.

It has been shown that the ideological conflict of power in political discourse implies a binary division of Us and Them and reduces any place for a 'neutral ground', conceptualising people and events in terms of frameworks of time (past, present or future), space (geographical place) and then modality (attitude). The language used is deliberate, especially when there is an intended persuasive effect on the audience, as in the case of political articles, belonging to the vocative, argumentative type of texts. Such types seek to achieve a maximum impact on the receiver to change their mental attitude or physical behaviour in a certain way. A significant tool investigated in this regard is intertextuality, which invokes the receiver's affiliations in order to push them to change their attitude or behaviour as a sign of their belonging. Connotations, which are integral of intertextual expressions, have a great influence on the receiver's conscious and unconscious in achieving this goal.

The study has also accounted for the *moral* role of critical discourse analysis in uncovering the ways mediatised politics operate in an ‘invisible’ manner to persuade the audience that the own ideology follows the natural way of thinking. This is supported by a large number of *voices* they can trust since these voices seem to have a kind of authority, like political experts or professionals, as well as by the *analogies* drawn from the receivers’ own diverse environments. These two essential forms of intertextuality would be interpreted differently by different people according to their cultural and ideological backgrounds.

They would also be interpreted differently according to the individual receiver’s level of knowledge through their activation of that knowledge against a new text they encounter. They are thought to give to the current text more than it gives to them by means of the intertextual links they establish, whether with texts in the same or other field; the same or other type of text; the same or other genre; the same or other language; and the same or other culture. The further and deeper links they make, the more creative they are likely to be and the greater advancement they can offer to humanity in all walks of life.

It is the genius of intertextuality in political discourse that enables a text author to direct a receiver to unconsciously establish as many links as possible that serve the author’s ideological targets, so that the receiver would be more motivated to act or believe as required for they may think that what they have arrived at is their own exploration of the world.

It is also a wonder that this dynamic mental process of intertextuality has found its way to take a physical shape in the new age of globalisation. Hypertext provides ready links for every reader, not only a knowledgeable one, to connect relevant texts with the current one as well as giving them the opportunity to add their contributions, which can be used by other participants to add their own contributions, and so on. This dissemination of knowledge along with this open intertextual interaction accelerates the progress of humanity and encourages communication between the different cultures of the world. Some of the questions that might be worth reflecting on are: to what extent the cultural and global aspects of intertextuality meet or clash; which forms of intertextuality are likely to be most influential in determining the connotation of terms, as some of these termed have almost totally changed from their original meanings like *jihad*, *fatwa* and *salafi*; and whether globalisation can one day achieve such cross-cultural communication of a type that makes intertextual expressions more transparent.

In an attempt to adequately relay intertextual expressions across barriers of culture, three stages are distinguished: identification, interpretation and translation. The first one is not limited to formal features of language, but deals mainly with cultural references which are hard to predict. The second one concerns the ideological, associative aspect of intertextuality and is particularly significant, for any misinterpretation would mean the loss of both the denotative and connotative meaning of the original, whereas the failure to identify an instance of intertextuality in the first place would most probably mean a gain at least at the denotative level. Both stages are dependent on the translator's level of awareness of the source language culture,

since the reference books suggested to explain the implications of these intertextual expressions, such as dictionaries and encyclopaedias, may not be very helpful or comprehensive. The third stage is more associated with the translator's knowledge of the target language culture in order to be able to reflect the same ideological force as the original. Mainstream translation scholars tend to focus on the function of the expression in the source culture and search for a corresponding expression in the target culture that invokes the same effect. However, if the words of the original are meant for imitation purposes and the audience is fairly knowledgeable of the source culture, then formal equivalence may be a good choice. Otherwise, ideational equivalence could be used to convey the communicative sense, which might require the use of intra- or extra-textual explanations. In other exceptional cases of intertextuality, where this is insignificant to the target language receivers, the expression can be omitted altogether. It has been made clear that the more training a translator undergoes, the more sound their decision is likely to be in this regard, especially because functional equivalence is expected to 'preserve the context-sensitive value' and is comprehensible in more 'social and cognitive terms'.

In the course of examining the above issues in translation, it has emerged that further research is needed for a more systematic, thorough exploration of the nature and influence of intertextual expressions on the Arabic-speaking as well as the English-speaking audience, elaborating on their implications for translational purposes. This is likely to facilitate the discourse analyst and the translator in deciphering the intended impact of intertextual expressions, especially by relating them to the four aspects of

*society, religion, literature* and *history* in terms of each culture's needs and components.

Another topic to be addressed is to explore creative, practical ways of biculturalising the students of translation to enable them to deal efficiently with culture-specific items, taking into consideration the readiness of each society to accept any measures of this kind.

The study also makes the following recommendations:

- A translation agency may take the translator's native language into account when making a decision of who is supposed to translate a certain document. If a certain document is expected to contain a considerable number of intertextual allusions, they could give it to a native speaker of the source language, if there are any. This will guarantee, with a high degree of certainty, that the intertextual allusions will be identified as well as accurately understood; that is, the first and second stages at least are achieved.
- It may be necessary to remind teachers of translation of the importance of text studies in their courses, investigating textuality and text types, mainly from a text linguistic point of view.
- Teachers of translation need to pay more attention to the conventions of each genre of political as well as media discourse, especially those of news reports and newspaper articles.

- It may be useful for teachers of translation to provide their students with authentic passages written in internationally recognised newspapers, especially for advanced or postgraduate students.
- It is a necessity for teachers of translation to provide their students with the context of the passages they ask them to translate. Bearing in mind that context is a very broad term, teachers need at least to give students a general idea of the author's ideological background, the audience's cultural background and the political conditions in which the text was produced.
- The theoretical background of translation studies is very important for students to learn in depth. Firstly, they need to study theories with a number of representative examples. Secondly, they need to be reminded of them during the actual practice of translating. This will provide them with a strong foundation in their approach to translation problems as well as consistency in solving problems.

In sum, translators can be reminded of the fact that intertextuality plays a central role in political discourse is influential and indispensable. Therefore, it is important that they exert significant effort to enable them to identify intertextual expressions as well as comprehend their implications in order to translate them adequately. This way, their task will be more rewarding and they will contribute to further understanding between the cultures of the world.

## Appendices

(1)

### استبانة في المقالات السياسية

- العمر:

- الجنس:

- مكان الإقامة: (المحافظة):

(المدينة أو القرية):

هذه مقتطفات مأخوذة من مقالات سياسية في الصحف الأردنية، وهي تحتوي على ألفاظ أو تعابير يعتقد الباحث بأنها تضيف قوة في التأثير على القارئ. يرجى من الطالب أولاً وضع خط تحت هذه الألفاظ أو التعابير، ثم اختيار ما يتوقع أنه أصل اللفظ أو التعبير، إن كان دينياً أو تاريخياً أو اجتماعياً (شعبياً) أو أدبياً، وذلك عن طريق وضع دائرة حول رمز الاختيار الصحيح.

1. ما علاقتنا إذن بأطفال قانا وبمئات الأطفال اللبنانيين والفلسطينيين والعراقيين ..  
وأطفالهم ليسوا أطفالنا ولا أطفال أبنائنا وبناتنا وإخواننا وأخواتنا، حتى نبكي عليهم  
في مسيرة غير مرخصة تهدد أمننا الوطني ونقرأ على أرواحهم الفاتحة  
ه. لا أعلم ج. اجتماعي د. أدبي ب. تاريخي أ. ديني

2. لقد أدى تداعي الأمم على قصعة الوطن إلى فقدان المناعة الوطنية .. وبات المشهد  
السياسي المشاهد تجسيدا للفشل السياسي  
ه. لا أعلم د. أدبي ج. اجتماعي ب. تاريخي أ. ديني

3. ولكن ما الذي سيبنى من حرب إحراق بيروت، (الإحراق بلا هدف).. أهو إرضاء  
الغير والسعي لرجوع حكم عنجر .. أم ماذا؟!...  
ه. لا أعلم د. أدبي ج. اجتماعي ب. تاريخي أ. ديني

4. وهذا يؤكد للمغلقة قلوبهم بأفعال غليظة أن هذه حرب أمريكية إيرانية  
ه. لا أعلم د. أدبي ج. اجتماعي ب. تاريخي أ. ديني



5. فلا نتيجة ملموسة تخرج، ولا مبادرات تجد طريقا إلى النجاح، بل تأخذ الأزمة طريقها إلى التصعيد والتعقيد "وكأنك يا أبا زيد ما غزيت".

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

6. وهو <الشعب اللبناني> يعرف أنه تحول وقودا لحرب لا ناقة له فيها ولا جمل

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

7. وقد أصابها {ترسانات الأسلحة المكسدة} العمى والصمم وتثاقلت إلى الأرض كلما

سمعت يا خيل الله اركبي

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

8. إن على هذه الشعوب أن تدرك أيضا أن ما يحدث اليوم .. ليس مجرد منكر ..

والصمت عليه ليس مجرد منكر .. حتى تغيره بقلبها .. وبأضعف الإيمان

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

9. انبرى العقلاء العرب والحكماء يلومون ويلطمون على السلام المهدور والفرص

المضاعة وقد كانت متاحة، وإن معاهدة كانت قاب قوسين

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

10. أصبحنا نقرع بالعصا عندما لا تكفينا الإشارة وترفع بوجهنا الدرة كما جاشت

عواطفنا وكلما تذكرنا محمد الدرة

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

11. لهم أخطاؤهم الكثيرة، لكن ما قدموه لجيل كامل يغر لهم. وكما قيل الماء إذا بلغ

قلتين لا يحمل الخبث

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

12. في هذا العالم العربي الذي والله فاق أقصى التوقعات في الخنوع، والاستسلام

وجعلني أمزق السيرة الهلالية، وأبعثر قبر الزير سالم

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

13. تحولت .. ومن التهديد والوعيد إلى المهادنة، ومن الأحلام في بلاد ألف ليلة وليلة

إلى كوابيس المقاومة

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

14. ناسين أو متناسين أن صندوق الاقتراع لم يكن إلا حالة من حالات الهجرة عند غير

نجاشي يتربص بهم ويحيك لهم المؤامرات ليدخلوا النفق

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

15. وإن نادى المنادي سيجد الملك عبد الله الأردنيين يلبون النداء ويلتفون حوله رجال

ما بدلوا تبديلا وسواعد نشمية لا تخاف مهما كان التحديات والصعاب

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

16. كانت تحارب التدخل الإيراني والسوري في شؤون العراق ودورهما في قضايا

المنطقة، وتعتبرهما من الدول المارقة، ومن محور الشر

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

17. استطاعت أن تخرج هذه القانون إشهار الذمة المالية وأن تمرره من البرلمان وتقره

وتضعه في التشريع ليسار إلى تطبيقه بين مصدق وغير مصدق وبين من كان يعتقد

أن موقفه من ذلك كان سخره فسارع ليقول إنه "عونه" وينتسب إليه بل يقف منه

موقف الإمام لا المصلي فقط

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

يصبح بالإمكان عند الحكومة أو أحد مراكز التمويل الأجنبي المشبوهة أو عند أحد الأحزاب تنظيم ندوة أو مؤتمر لمكافحة الفقر يشترك فيه الجميع، رجال الحكومة وحيثان القطاع الخاص، وممثلون يساريون أو نقابيون

أ. ديني

ب. تاريخي

ج. اجتماعي

ه. لا أعلم

19. وعد بأن يجعل الولايات المتحدة قادرة على استئصال ((الإرهاب والإرهابيين))

أ. ديني

ب. تاريخي

ج. اجتماعي

د. أدبي

ه. لا أعلم

أ. ديني

ب. تاريخي

ج. اجتماعي

د. أدبي

20. يارايح كثر ملايح

ه. لا أعلم

الإحتلال مع الضفة الغربية

أ. ديني

ب. تاريخي

ج. اجتماعي

د. أدبي

21. فالأردن ليس حسان طروادة لتحقيق تصورات إسرائيل، أو لحماية حدود كيان

ه. لا أعلم

للموظف المختص

أ. ديني

ب. تاريخي

ج. اجتماعي

د. أدبي

ه. لا أعلم

22. حتى إنه لم يعد ممكناً قضاء أي مصلحة في مرفق حكومي من دون دفع "المعلومات"

23. أما أن تأكل حركة ((حماس)) من ثمار الشجرة المحرمة وفي الوقت نفسه تعتبر

أن من يأكل من ثمرها مرتكب إثم ومتجاوز على حرمة الله فإن هذا هو الكيل

بمكيالين

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

24. فإنه عليها أن تطلق هذه الحكومة بالثلاث وأنه عليها أن تغادر المجلس التشريعي

بلا تردد فالحلال بيّن والحرام بيّن وما بينهما شبهات

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

25. كنا دائما من دعاة العقلانية وضبط النفس واللجوء إلى الصدر الواسع والنفس

الطويل، والحوار بالتي هي أحسن

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

26. الرياح لا تجري بما تشتهيها سفن الرئيس الأمريكي جورج بوش، ولا شيء في

العالم يسير بالاتجاه الذي يريد

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

27. وإذ نذكر ببعضها فلتصويب ما اعترى ذاكرة البعض من تلف أو مسح أو تناس،

فلعل الذكرى تنفع المؤمنين

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

28. وحتى لا نتهم بالرفض الدائم للعروض وتقويت الفرص يجب أن نلاحق العيار

الأمريكي (والإسرائيلي) حتى باب الدار

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

29. يكتشف أن الذين دفنوا الخبر في صفحاتهم الداخلية أو مروا عليه مرور الكرام،

أخذوه على محمل غير جاد فأثروا عجم إعطائه ((أكبر من حجمه))

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

30. لن أفرد أمثلة كثيرة عن ذلك فالواسطة والمحسوبية وحتى شرب فنجان القهوة دية

للمدهوس .. كل ذلك التراكم فيه فساد تتم ممارسته من خلال ثقافة تجيزه

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

31. فإن الحاجة ليست إلى مجالس إضافية، بل إلى عمل حقيقي، ويبقى التخوف

والخوف مشروعا، فالمؤمن لا يلدغ من جحر عشر مرات

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

32. مثل العرب في موقفهم من الفلسطينيين، ومما يقال في شأن ((حل الدولتين)) هو مثل

ذلك الذي ((يخلع صاحبه)) على طريقة عمرو بن العاص في صفين

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

33. في عالم أصبح قرية صغيرة يؤثر عمل الواحد فيها على العالم برمته ويؤدي

ثقب السفينة من واحد فيها إلى غرقها كلها

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

34. محافظ إربد .. يمنع إجازة المسيرات في محافظته .. وكذلك محافظ العاصمة ..

الذي هو على مقلط العصا من وزارة الداخلية والرئاسة والأجهزة

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

35. استندت على كل بقايا مراحل التاريخ لتلغي دور الدولة وتقسّم العراق أو تجعله

أسير الخوف من حرب أهلية لا تبقي ولا تذر

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

36. إنه المشهد ((المضحك المبكي)) في أن واحد .. فهم في هذا كمن يمتطي النمر،

لا يعرف أين يسير به، ولا حتى ينقض عليه .. أو هم كالمنبت الذي (لا ظهرا أبقى

ولا أرضا قطع)

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

37. شعب هو بضعة منا.. يباع بالمزاد .. ولفرط المعاناة غاب عنه وعنا أنه ذات

أوسلو باعوه بثمن بخس وكانوا فيه من الزاهدين

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

38. ولكننا نؤكد أن ما قاله لا يعيبه لأنه قاله من فوق منبر فتحه له الشعب العربي،

بعد أن أغلق انتصار المقاومة كل المنابر أمام الذين يقررون الأوسمة لأنفسهم

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

39. ولكننا نترجم عن دهشة الجراح الرغبية التي تمتد في جسدنا العربي الإسلامي

الواحد، فلا نامت أعين الجبناء، كما يقول سيف الله المسلول خالد بن الوليد

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

40. ويبدو تصريح الربيعي انعكاسا واضحا لطريقة تفكير الحكومة العراقية عن طريق

مستشارها الأمين الذي يبدو أنه "غائب طوشة" ولا يدري شيئا أو يتجاهل غض

الطرف عن الانتهاكات والجرائم

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني



41. نحن العرب شئتم أم أبيتم .. رضيتم أم غضبتم .. واجهنا الكون كله .. بهذه

الفئة القليلة .. ولم يتمكن هذا الكون كله من تحقيق أي من أهدافه التي أعلنها على

لسان الصهاينة..!!

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

42. الشعب الفلسطيني مدعو لأن ينحز إلى ثوابته وحقوقه التي يسعى خصومه

وبعض أبنائه العاقين إلى انتقاصها والعصف بها

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

43. فالفریق الأول يتماهى بشكل اندماجي مع الطرح الأمريكي الصهيوني لدرجة

الوعد بأن من لا يركب سفينة بوش لا عاصم له من الماء فهو غارق لا محالة

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

44. ليفتش عباس، إذا شاء، عن شرعيته .. ومعه الأحقق والوسواس الخناس

والأراذل من أصحاب الألسنة والأيدي الطويلة، عن أولمرت ورايس ولفني

وعواصم عربية لا تملك من أمرها إلا ما تقوله واشنطن وتقرره تل أبيب

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

45. لكن رغم الجراح والألم والدمار وقسوة العدوان، فإن فجر الأمة سيطلع،

وسينتصر المقاومون القابضون على الجمر

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

46. كونوا كجميلة الشنطي وأخواتها كأم نضال الفرحات وبناتها وأبنائها .. عندها

نكن خير أمة

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

47. لا يعرف التلون ولا يسعى للنضال بالشعارات والمواقف العنترية أو المتاجرة

بدماء الأبرياء

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

48. ليس دفاعا عن الرجل وإنما تعبيرا عن قناعة حيال قضية، ولا أريد من الرجل

جزاء ولا شكورا

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

49. المواطن اللبناني والعربي، على حق عندما يشك بالدوافع الكامنة وراء هذه ((النخوة)) اليعربية القعساء المفاجئة، ذلك لأن التعبير عن مثل هذه النخوة لا يحتاج إلى مكان معين أو مدينة بذاتها، للإعراب عما توجبه متطلبات ((الفرعة))

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

50. وبالرغم من هذا الحرص فقد تسلل إليها غراب النذير ناعقا في أرجائها جالبا معه عاصفة هوجاء

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

51. خاصة عن أولئك الذين كانوا يعملون سائقين يوميين على خط دمشق أو خط عنجر (مقر الاستخبارات السورية في لبنان) ليخرجوا من تقبيل الأيدي، وشبك الأيدي ببعض الأيدي السورة المدانة بالفساد المالي والإداري

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

52. لأن قضايا وطنية لا يصح التعامل معها بمقولة ((اللي فات مات)) أو ((المسامح كريم)) أو ((اشربوا قهوتكم يا جماعة وأبشروا فيما أتيتم له))

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

53. فثارت كل ((الندابات)) في العالم على خطأ التوقيت، والتصعيد غير المحسوب

ه. لا أعلم د. أدبي ج. اجتماعي ب. تاريخي أ. ديني

54. خاب فالهم أولئك الذين ظنوا أن الأردن يهاب الردى أو ترهبه العدا .. وخسنت

شوارب أولئك الذين حسبوا أن الأردن غنيمة سهلة لأطماع المتسولين والمرترقة

ه. لا أعلم د. أدبي ج. اجتماعي ب. تاريخي أ. ديني

55. والأمر بالمعروف والنهي عن المنكر أصبح من ثقافة العيب والإرهاب: ((حط

راسك بين هالروس وقول يا قطاع الروس))

ه. لا أعلم د. أدبي ج. اجتماعي ب. تاريخي أ. ديني

56. حقا بالرغم من كل ذلك هنالك من ذهبوا، ويذهبون إلى هذا المذهب. فهي

((عنزة ولو طارت))

ه. لا أعلم د. أدبي ج. اجتماعي ب. تاريخي أ. ديني

57. وما من شك أن من يفكر بمواجهة هذا التحالف عبر تحالف مع واشنطن

سيكون مثل المستجير من الرمضاء بالنار

ه. لا أعلم د. أدبي ج. اجتماعي ب. تاريخي أ. ديني

58. كل يغني على ليلاه

ه. لا أعلم      د. أدبي      ج. اجتماعي      ب. تاريخي      أ. ديني

أطيب الأمنيات بالتوفيق والنجاح

**(2)**

## **TRANSLATION TEST**

Name:

B.A. Degree:

B.A. University & Country:

The following extracts are taken from political articles in a number of Jordanian newspapers. Translate the underlined words or collocations into English, taking into consideration the intertextual references they contain. Write down ONE translation you think achieves the ultimate possible equivalence for the speakers of English.

1. ما علاقتنا إذن بأطفال قانا وبمئات الأطفال اللبنانيين والفلسطينيين والعراقيين ..  
وأطفالهم ليسوا أطفالنا ولا أطفال أبنائنا وبناتنا وإخواننا وأخواتنا، حتى نبكي عليهم  
في مسيرة غير مرخصة تهدد أمننا الوطني ونقرأ على أرواحهم الفاتحة
2. لقد أدى تداعي الأمم على قصعة الوطن إلى فقدان المناعة الوطنية .. وبات المشهد  
السياسي المشاهد تجسيدا للفشل السياسي
3. ولكن ما الذي سيبنى من حرب إحراق بيروت، (الإحراق بلا هدف).. أهو إرضاء  
الغير والسعي لرجوع حكم عنجر .. أم ماذا؟!..
4. وهذا يؤكد للمغلة قلوبهم بأقفال غليظة أن هذه حرب أمريكية إيرانية
5. فلا نتيجة ملموسة تخرج، ولا مبادرات تجد طريقا إلى النجاح، بل تأخذ الأزمة  
طريقها إلى التصعيد والتعقيد "وكأنك يا أبا زيد ما غزيت".
6. وهو <الشعب اللبناني> يعرف أنه تحول وقودا لحرب لا ناقة له فيها ولا جمل

7. وقد أصابها {ترسانات الأسلحة المقدسة} العمى والسمم وتثاقلت إلى الأرض كلما

سمعت يا خيل الله اركبي

8. إن على هذه الشعوب أن تدرك أيضا أن ما يحدث اليوم .. ليس مجرد منكر ..

والصمت عليه ليس مجرد منكر .. حتى تغيره بقلبها .. وبأضعف الإيمان

9. انبرى العقلاء العرب والحكماء يلومون ويلطمون على السلام المهدور والفرص

المضاعة وقد كانت متاحة، وإن معاهدة كانت قاب قوسين

10. أصبحنا نقرع بالعصا عندما لا تكفينا الإشارة وترفع بوجهنا الدرة كما جاشت

عواطفنا وكلما تذكرنا محمد الدرة

11. لهم أخطاؤهم الكثيرة، لكن ما قدموه لجيل كامل يغر لهم. وكما قيل الماء إذا بلغ

قلتین لا یحمل الخبث



12. في هذا العالم العربي الذي والله فاق أقصى التوقعات في الخنوع، والاستسلام

وجعلني أمزق السيرة الهلالية، وأبعثر قبر الزير سالم

13. تحولت .. ومن التهديد والوعيد إلى المهادنة، ومن الأحلام في بلاد ألف ليلة وليلة

إلى كوابيس المقاومة

14. ناسين أو متناسين أن صندوق الاقتراع لم يكن إلا حالة من حالات الهجرة عند غير

نجاشي يتربص بهم ويحيك لهم المؤامرات ليدخلوا النفق

15. وإن نادى المنادي سجد الملك عبدالله الأردنيين يلبون النداء ويلتفون حوله رجال ما

بدلوا تبديلاً وسواعد نشمية لا تخاف مهما كان التحديات والصعاب

16. كانت تحارب التدخل الإيراني والسوري في شؤون العراق ودورهما في قضايا

المنطقة، وتعتبرهما من الدول المارقة، ومن محور الشر

17. استطاعت أن تخرج هذه القانون إشهار الذمة المالية وأن تمرره من البرلمان وتقره

وتضعه في التشريع ليسار إلى تطبيقه بين مصدق وغير مصدق وبين من كان يعتقد

أن موقفه من ذلك كان سخره فسارع ليقول إنه "عونه" وينتسب إليه بل يقف منه

موقف الإمام لا المصلي فقط

18. ويصبح بالإمكان عند الحكومة أو أحد مراكز التمويل الأجنبي المشبوهة أو عند أحد

الأحزاب تنظيم ندوة أو مؤتمر لمكافحة الفقر يشترك فيه الجميع، رجال الحكومة

وحيتان القطاع الخاص، وممثلون يساريون أو نقابيون

19. وعد بأن يجعل الولايات المتحدة قادرة على استئصال ((الإرهاب والإرهابيين))

وعلى أن يجعل التجربة في العراق نجما هاديا لشعوب المنطقة

20. يا رايح كثر ملايح

21. فالأردن ليس حصان طروادة لتحقيق تصورات إسرائيلية، أو لحماية حدود كيان

الاحتلال مع الضفة الغربية

22. حتى إنه لم يعد ممكنا قضاء أي مصلحة في مرفق حكومي من دون دفع "المعلوم"

للموظف المختص

23. أما أن تأكل حركة ((حماس)) من ثمار الشجرة المحرمة وفي الوقت نفسه تعتبر

أن من يأكل من ثمرها مرتكب إثم ومتجاوز على حرمان الله فإن هذا هو الكيل

بمكيالين

24. فإنه عليها أن تطلق هذه الحكومة بالثلاث وأنه عليها أن تغادر المجلس التشريعي

بلا تردد فالحلال بين والحرام بين وما بينهما شبهات

25. كنا دائما من دعاة العقلانية وضبط النفس واللجوء إلى الصدر الواسع والنفس

الطويل، والحوار بالتي هي أحسن

26. الرياح لا تجري بما تشتهيها سفن الرئيس الأمريكي جورج بوش، ولا شيء في

العالم يسير بالاتجاه الذي يريد

27. وإذ نذكر ببعضها فلتصويب ما اعترى ذاكرة البعض من تلف أو مسح أو تناس،

فلعل الذكرى تنفع المؤمنين

28. وحتى لا نتهم بالرفض الدائم للعروض وتفويت الفرص يجب أن نلاحق العيار

الأمريكي (والإسرائيلي) حتى باب الدار

29. يكتشف أن الذين دفنوا الخبر في صفحاتهم الداخلية أو مروا عليه مرور الكرام،

أخذوه على محمل غير جاد فآثروا عجم إعطائه ((أكبر من حجمه))

30. لن أفرد أمثلة كثيرة عن ذلك فالواسطة والمحسوبة وحتى شرب فنجان القهوة دية

للمدهوس .. كل ذلك التراكم فيه فساد تتم ممارسته من خلال ثقافة تجيزه

31. فإن الحاجة ليست إلى مجالس إضافية، بل إلى عمل حقيقي، ويبقى التخوف

والخوف مشروعا، فالمؤمن لا يلدغ من جحر عشر مرات

32. مثل العرب في موقفهم من الفلسطينيين، ومما يقال في شأن ((حل الدولتين)) هو مثل

ذلك الذي ((يخلع صاحبه)) على طريقة عمرو بن العاص في صفيين

33. في عالم أصبح قرية صغيرة يؤثر عمل الواحد فيها على العالم برمته ويؤدي

ثقب السفينة من واحد فيها إلى غرقها كلها

34. محافظ إربد.. يمنع إجازة المسيرات في محافظته .. وكذلك محافظ العاصمة ..

الذي هو على مقلط العصا من وزارة الداخلية والرئاسة والأجهزة

35. استندت على كل بقايا مراحل التاريخ لتلغي دور الدولة وتقسّم العراق أو تجعله

أسير الخوف من حرب أهلية لا تبقى ولا تذر

36. إنه المشهد ((المضحك المبكي)) في آن واحد .. فهم في هذا كمن يمتطي النمر،

لا يعرف أين يسير به، ولا حتى ينقض عليه .. أو هم كالمنبت الذي (لا ظهرا أبقى

ولا أرضا قطع)

37. شعب هو بضعة منا .. يباع بالمزاد .. ولفرط المعاناة غاب عنه وعنا أنه ذات

أوسلو ياعوه بثمن بخس وكانوا فيه من الزاهدين

38. ولكننا نؤكد أن ما قاله لا يعيبه لأنه قاله من فوق منبر فتحه له الشعب العربي،

بعد أن أغلق انتصار المقاومة كل المنابر أمام الذين يقررون الأوسمة لأنفسهم

39. ولكننا نترجم عن دهشة الجراح الرغبية التي تمتد في جسدنا العربي الإسلامي

الواحد، فلا نامت أعين الجبناء، كما يقول سيف الله المسلول خالد بن الوليد

40. ويبدو تصريح الربيعي انعكاسا واضحا لطريقة تفكير الحكومة العراقية عن طريق

مستشارها الأمين الذي يبدو أنه "غايب طوشة" ولا يدري شيئا أو يتجاهل غض

الطرف عن الانتهاكات والجرائم

41. نحن العرب شئتم أم أبيتم .. رضيتم أم غضبتم .. واجهنا الكون كله .. بهذه

الفئة القليلة .. ولم يتمكن هذا الكون كله من تحقيق أي من أهدافه التي أعلنها على

لسان الصهاينة..!!

42. الشعب الفلسطيني مدعو لأن ينحز إلى ثوابته وحقوقه التي يسعى خصومه

وبعض أبنائه العاقين إلى انتقاصها والعصف بها

43. فالفريق الأول يتماهى بشكل اندماجي مع الطرح الأمريكي الصهيوني لدرجة

الوعيد بأن من لا يركب سفينة بوش لا عاصم له من الماء فهو غارق لا محالة

44. ليفتش عباس، إذا شاء، عن شرعيته .. ومعه الأحقق والوسواس الخناس

والأراذل من أصحاب الألسنة والأيدي الطويلة، عن أولمرت ورايس ولفني

وعواصم عربية لا تملك من أمرها إلا ما تقوله واشنطن وتقرره تل أبيب

45. لكن رغم الجراح والألم والدمار وقسوة العدوان، فإن فجر الأمة سيطلع،

وسينتصر المقاومون القابضون على الجمر

46. كونوا كجميلة الشنطي وأخواتها كأم نضال الفرحات وبناتها وأبنائها .. عندها

نكن خير أمة

47. لا يعرف التلون ولا يسعى للنضال بالشعارات والمواقف العنترية أو المتاجرة

بدماء الأبرياء

48. ليس دفاعا عن الرجل وإنما تعبيراً عن قناعة حيال قضية، ولا أريد من الرجل

جزاء ولا شكورا

49. المواطن اللبناني والعربي، على حق عندما يشك بالدوافع الكامنة وراء هذه ((النخوة)) اليعربية القعساء المفاجئة، ذلك لأن التعبير عن مثل هذه النخوة لا يحتاج إلى مكان معين أو مدينة بذاتها، للإعراب عما توجبه متطلبات ((الفرعة))

50. وبالرغم من هذا الحرص فقد تسلل إليها غراب النذير ناعقا في أرجائها جالبا معه عاصفة هوجاء

51. خاصة عن أولئك الذين كانوا يعملون سائقين يوميين على خط دمشق أو خط عنجر (مقر الاستخبارات السورية في لبنان) ليخرجوا من تقبيل الأيدي، وشبك الأيدي ببعض الأيدي السورة المدانة بالفساد المالي والإداري

52. لأن قضايا وطنية لا يصح التعامل معها بمقولة ((اللي فات مات)) أو ((المسامح كريم)) أو ((اشربوا قهوتكم يا جماعة وأبشروا فيما أتيتم له))

53. فتارت كل ((الندابات)) في العالم على خطأ التوقيت، والتصعيد غير المحسوب



54. خاب فالفهم أولئك الذين ظنوا أن الأردن يهاب الردى أو ترهبه العدا .. وخسبت شوارب أولئك الذين حسبوا أن الأردن غنيمة سهلة لأطماع المتسولين والمرترقة

55. والأمر بالمعروف والنهي عن المنكر أصبح من ثقافة العيب والإرهاب: ((حط راسك بين هالروس وقول يا قطاع الروس))

56. حقا بالرغم من كل ذلك هناك من ذهبوا، ويذهبون إلى هذا المذهب. فهي ((عنزة ولو طارت))

57. وما من شك أن من يفكر بمواجهة هذا التحالف عبر تحالف مع واشنطن سيكون مثل المستجير من الرمضاء بالنار

58. كل يغنى على ليلاه

GOOD LUCK

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