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# **INTENTIONALITY IN TRANSLATION**

(with a special reference to Arabic/English translation)

BY  
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللّٰهُ نُورُ السَّمٰوٰتِ وَالدُّنْيَا  
مِثْلُ نُورِ كَمِيْنَةٍ فِيْ  
مِثْلِ زَيْتُوْنٍ لَا يَمِيْنُ  
مِنْ شَرْقٍ وَلَا غَرْبٍ  
يَبْرِئُ لِنُوْرٍ مِّمَّنْ  
مِنْ شَيْءٍ وَيُرِيْدُ  
اللّٰهُ اَمَّا لِنٰسٍ  
يَكْرِهُوْنَ عَلَيْهِ

مَدَقُ اللّٰهِ الْعَلِیْمِ

In the Name of God Most Gracious  
Most Merciful

... God is the Light of the Heavens and the Earth. An example of His Light is a lustre in which there is a lamp. The lamp is in glass. The glass is like a sparkling star that is lit from a blessed tree, an olive tree that is neither oriental nor occidental, the oil of which is about to light even as untouched by fire. Light upon Light. The Lord guides to His Light whomever He pleases and the Lord provides examples for people, for He is, about all things, most Knowledgeable.

The Light.  
Annoor 34

**DEDICATION**

*To Two Impossibles: Knowledge and Justice*

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## TABLE OF ABBREVIATIONS

BT:	Back-translation
Ch:	Chapter
DB&D:	de Beaugrande and Dressler
Cont:	Content
Dev:	Device
GR:	Grammar
H&M:	Hatim and Mason
IPM:	Illocutionary potential mismatch
MIST:	Mistranslation
N.O.:	Near Optimum
OPT:	Optimum
PART:	Partial translation
PR:	Pragmatic
Prop:	Propositional
Real.:	Realisation
RT:	Representational translation
S&W:	Sperber and Wilson
Sem:	Semantics
SLT:	Source language text
S.O.G:	Superordinate Goal
st.:	Stretch
ST:	Source text
S.V:	Stronger version
STY:	Style
Sub.G:	Subgoal
T:	Text
TLT:	Target language text
TP:	Translation procedure
TT:	Target text
UT:	Unit of translation
W.V:	Weaker Version
>> :	Which evokes
/ /:	Phonetic transcription boundaries

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## PHONETIC TRANSCRIPTION

The phonetic system used in this study:

<u>Arabic Script</u>	<u>Symbol</u>	<u>Example</u>
ج	ʔ	/jiʔtu/
أ . آ	a - a:	/ʔa:tin/
و . ؤ	u - u:	/su:run/
ي - ة	i-i:	/fi:lun/
ب	b	/ba:ta/
ت	t	/ta:ba/
ث	th	/thamila/
ج	j	/jami:lun/
ح	h	/hali:mun/
خ	x	/xaraja/
د	dh	/dhikrun/
د	d	/daxala/
ر	r	/ra:yatun/
ز	z	/zubdatun/
س	s	/sala:mun/
ش	sh	/shabilun/
ص	S	/SalSa:lun/
ض	D	/DaHara/ or /Duha:/
ط	T	/Tariba/
ع	ʒ	/ʒaynun/
غ	g	/ga:niyyatun/
ف	f	/fa:xirun/
ق	q	/qa:la/
ك	k	/kabi:run/
ل	l	/laTi:fun/
م	m	/mala:kun/
ن	n	/nabiga/
ه	H	/Ha:latun/
و	w	/waraqun/
ي	y	/yaqraʔu/



## ABSTRACT

This work springs from the subjective need for limiting the translation bias. It has been noticed that a considerable amount of translation is allowed to be published and read mainly due to the importance of its readability in the target language and often overlooking the goal(s) of the source text.

This seems to derive from two common presumptions: (1) That a text goal is the result of an irretrievable and indescribable intentionality and (2) That target text readability and the preservation of the source text goal are two incompatible goals of translation. And this is in turn the result of the long lived dichotomy of translation studies into literal and free or text-based and reader oriented approaches.

This work attempts to show that both (1) and (2) are misconceptions. Given a reasonable characterisation, intentionality is retrievable from the text itself and revealing of the text goal, the preservation of which does not exclude the readability of the TT and vice versa.

Based on pragmatic insights drawn mainly from the Gricean Maxims and Cooperative Principle, Speech Act theory and the Text Linguistic model, this work proceeds to argue the case by analysing three Arabic texts and their twenty-two translations (each text is translated seven to eight times by different translators). These are of three most common types of prose: the expository, the argumentative and the instructive types. The analysis revolves around the identification of the text goal in the SL and its preservation in the TL.

During this process a number of models and theories that constitute a controversial view of intentionality are outlined and discussed with a view to breaking the polarity they form and finding a medium path that is apt for charting more plausibly the context, the text and the process of translation.

It is hoped that the implications of such work will help improve the quality of translation, provide a more explicit and plausible contribution to the account for the process and to further the effort towards standardising the theory.

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# INTRODUCTION

## INTRODUCTION

Wilss (1982: 11) makes this statement:

"... it could be said that the many views expressed on translation in the past centuries amount to a mass of uncoordinated statements; some very significant contributions were made, but these never coalesced into a coherent, agreed upon, intersubjectively valid theory of translation."

Indeed when considered the many contributions to the field of translation seem to boil down to one problem: should translation be "free" or "literal"? Or more recently should this discipline be text based or reader oriented? which is more or less a different formulation of the same problem.

Reading such a dichotomous literature about translation, one cannot help realising the importance that translation theory, whether ST based or TT oriented, gives to text form and content, i.e to readability. The latter is a necessary test that lays the emphasis on the assessment of a given translation's *linguistic* acceptability, as it is rather concerned with the natural sounding of the target language text.

It can be safely maintained however, that this does not seem to be a crucial criterion according to which translation ought to be assessed and judged. Clearly any published translation must have undergone such a rigorous editing that would do away with most of the pitfalls of translation readability. Therefore one soon realises that one of the major shortcomings of translation theory, until very recently, is a failure to account for the translator's bias.

I call "translator's bias" the degree of the translator's intervention in the translation in such a manner as to feed his/her own beliefs into the TT (c.f De Beaugrande and Dressler about "mediation" 1981: 163). This is believed to be the cause of translation loss or distortion of text goal.

Certainly it is impossible to read any text without bringing to it assumptions from previous world knowledge. The problem of translation addressed here remains, nevertheless, that of finding a way by which the



translator should be competent and proficient enough to be able to re-encode the text with the *least possible* degree of translator's bias (or what de Beaugrande and Dressler 1981 call "mediation").

An example of the disadvantage that such a bias creates in translation is the loss or distortion in the TT, of text goals that the ST producer has strived to reach. The Czechoslovak novelist Milan Kundera for instance, reports Rotr Kuhlitz (1988), complains of spending the third of his time correcting English translations that distort the intentionality of his work. In the The Joke, for instance, the author argues that the humoristic aspect of his work fades considerably in front of the political one in the translations. He maintains that although his work has a political dimension, it is not the dominant priority; it is rather the humour.

The absence of a model according to which translation should abide by the original goals of a given work seems to raise the following questions:

What is it that makes a translator aware of the text producer's goals and motives?

What keeps him/her from achieving or defeating such goals in the TT?

Which theoretical direction should the translator follow ? the text based or the reader oriented approaches ?

This work does not aim at producing a theory of translation that solves all these problems, as this seems to be far too ambitious a goal to fulfill within the scope of this research. The work does set out however to study (providing linguistic evidence) the grounds upon which the questions raised could be answered beyond reasonable doubt.

Answering the questions raised seems to consist in studying the material by which a text's goal(s), plans and motivations are woven. This in turn, proves to be a multifaceted task that involves at least the following steps:

1. Lifting the taboo on intentionality.
2. Distinguishing between intention as a black box phenomenon and intentionality as a textual standard.
3. Evaluating the importance of such a standard.

4. Establishing this standard as a governing one.
5. Showing that when characterised as in 4. (above), intentionality is an efficient means of text goal preservation, hence translator's bias reduction and theoretical standardisation.

Once these points are achieved, this work will turn to looking at what implications they bear on both the process and the theory of translation.

It is perhaps worth noticing at this point that this complex task is not devoid of problems. These are exposed in the first part of chapter 2 (passim) and discussed in the second part of the same chapter. The limitations of the work (chapter 7) make a statement of what practical problems the implementation of this work poses. It may be a consolation for the translation scholar, however, to realise that such problems are not the exclusive province of Human translation.

In fact intentionality raises the same, or perhaps more, problems to artificial intelligence, where the questions of how to feed into computers the knowledge of the world and context sensitivity (including emotive meanings for example) remain so far unanswered (c.f. Levinson 1983: 373 ff). These difficulties reflect upon the state of machine translation that has not exceeded, so far, the stage of machine-aided (human) translation. To clarify this, Hatim and Mason (1990: 22-23) provide a brief survey where the following example shows how computers cannot read intentionality (as characterised in this work) and are incapable of selecting single equivalents to a given source text stretch:

Text 2A

The algebraic logic which is the subject of this course/s is conceived here as the part the most elementary (of) the mathematical logic. Later we/us will specify what we/us hear/mean signify by the word 'algebraic'. But one needs indicate immediately in what consists the mathematical logic whose algebraic logic constitutes the first part.

(Taken from Hutchins 1986: 69)

It must be admitted here that text 2A is comprehensible which marks a relative success of machine translation to select some items, but it remains true that at this stage the translation has to be revised and modified by a human translator.

The fact that humans deal with such communicative selection processes every day in verbal or ostensive communication seems to suggest that intentionality is, after all, not a completely black-box phenomenon. There must be therefore some ways to uncover it.

It is starting from this hypothesis that this work exposes different, and in many ways diverging, views relating to intentionality. This is done with a view to finding a plausible compromise that may lead to the unification of translation studies. Such a compromise is expected to benefit the process of translation practically as well as theoretically.

As this is attempted, the account for intentionality as a governing standard of textuality brings home some aspects of text interpretation and translating that have been so far, to say the least, implicit. Thus, practically such insights have a bearing on the selection of a unit of translation, the readability test and the preference for translating to one's own language.

Theoretically these insights have a bearing on the translation of text type, the lack of pragmatic perspective in formal, semantic and cultural models. These insights also show that polarised views about text interpretation are untenable. Among these, for instance, are Barthes "scriptibility" that denies the existence of intentionality, and on the other hand, Sperber and Wilson's relevance theory that adds a degree of certainty to text interpretation that is in fact very rare (see chapter 2, part 1 for outline and part 2 for discussion of both of these, also see theoretical implications for evidence pp 231-233).

The analysis of the data will also have tentatively shown at the end of this work that intentionality need not exclude polyvalence in text production and reception. To the contrary it provides the means that serve to uncover polyvalence. At a more general level the study of intentionality as a governing standard of textuality traces the path for breaking the polarity between text-based and reader-oriented approaches. It describes the leeway of freedom that is available to the translator towards ending the saga of free or 'literal' translation. This seems to be a valuable insight in that it shows that when all the necessary textual and contextual factors are taken into consideration, the approach

to translation is indeed concomitantly both text-based as well as reader oriented.

With a view to reaching these results the work will be presented in the following order.

Chapter 1: outlines and summarises the different approaches to translation that have led translation studies to their present state.

Chapter 2: makes a tour d'horizon of the theoretical foundations that give rise to intentionality, exposes the problems involved in it and proposes ways of circumventing such problems, mainly by characterising intentionality as a *textual* standard, by opposition to a purely mental factor.

Chapter 3: shows intentionality at work, exposing the methodology and the main stages of the analysis during the assessment of the translations available.

Chapter 4: examines the results of the analysis and presents comments on them at a first stage.

Chapter 5: studies the implications of such results for the process of translation.

Chapter 6: outlines the theoretical implications of the work.

Chapter 7: Looks at the various limitations of the work.

Finally the work is brought to an end by a summary of the methodology and findings of the research.

It is certainly hoped that this work makes a positive contribution to the field of translation studies as it evaluates the literature reviewed and endeavours to serve the purposes outlined in points 1. to 5. (p 2 above)

# CHAPTER ONE

## LITERATURE REVIEW

# CHAPTER 1

## LITERATURE REVIEW

### 1. THE IMPORTANCE OF INTENTIONALITY IN TRANSLATION :

#### (A Historical Overview)

Translation is an old discipline which started with the deciphering of cuneiform inscriptions and developed over different eras that can be classified as the ancient, the Greek, the Roman, the Arab, the Renaissance and the modern ages. Newmark (1982: 3) tells us that the first traces of translation seem to have appeared in :

"3000 B.C during the Egyptian kingdom, in the area of the first Cataract Elephantine where inscriptions in two languages were found."

Klein (1982) suggests that perhaps the oldest translation activity proper is the "oldest known bilingual dictionary in Elba, in the Middle East" which is 4500 years old.

During the Abbassid and the Andalusian eras of power expansion, Arab translators, with the lead of Is'haq Ibn Hunayn, founded Bayt El Hikma and the Toledo school. They could transfer the various fields of Greek knowledge to Europe and North Africa. In order to do that they laid equal emphasis on intentionality and accuracy as well as appropriateness in the TL. This explains why exact sciences have been safely transferred from Greek to Latin and Arabic. (for further details see Redouane 1981 and Aissi 1987).

The beginning of the 16th century, marked with the Renaissance in Florenza, opened the doors for increasingly liberal thinking for Europe and the whole world. From this point on, two important events marked the history of Europe both of which spring from translation.

One of these events is the publication of Etienne Dolet's Statement of Translation Principles (1540) following which Dolet was beheaded for "mistranslating" Plato. The other event is the publication of Luther's

translation of the Bible from Latin into German during his life between 1483 and 1540 (see Kelly 1979: 76). This translation was followed by the split of Christianity into the Catholic and the Protestant churches. The Church being still mingled with the State at the time, we have here the first signs revealed of translation's direct importance in theology, politics and the shaping of history. Once again it is the interpretative potential of translation that gave rise to two important systems of belief, thinking and government, and proved clearly that translation can be a crucial source of political decision making, and thus problems.

Since these events the saga of whether translation should be free or 'literal' became even further and more deeply aggravated. This is because from this point on such a saga will take oversized proportions, often masking other important aspects and problems of translation practically as well as theoretically. In the paper about literal translation (see appendix 11) I show that this could be a false problem due to the non-existence of literal translation on the one hand, and to the fact that any attempt of interlingual transfer presumes a minimal degree of interpretation, thus of freedom, hence the redundancy of the extensive work on the degree of freedom or literalness of translation. Having said this, it is to be admitted however that this debate has occupied a considerable period of time in the development of translation studies and marked it, which is the reason for it not to be overlooked.

In 1559 Chapman's translation of Homer was deemed acceptable to his readership as "neither too free nor too literal". In the 17th century followed a wave of creative translations that are described as being 'overly free'. Mounin (1955) accounts for these fully in his work Les Belles Infidèles. An example of such works is Fitzgerald's translation of Al Khayyam's Quatrains in which he was as free as the English standards acknowledged and the English taste accepted. Fitzgerald seems to have undertaken to do so with the idea of "amusing [him] self making art out of" the Persian verse because he believed that "Persians were not poets enough" to be appreciated by the British audience (Basnett McGuire 1987). This is later criticised by McGuire as an imperialistic attitude towards arts. She opposes Fitzgerald's translation to Ezra Pound's which joins accuracy to natural sounding. This seems to make it clear that the merit of translation depends on the translator's competence and attitude

towards his/her work. The translator's competence and attitude, in my opinion, boil down to how well s/he reads intentionality in the ST and re-encodes it in the TT as it will be argued throughout the following chapters.

Today translation does not seem to be of lesser importance than in the past. The same historical pattern seems to apply as English seems to have acquired the predominance that Greek and Latin once enjoyed. The importance of translation seems to decrease or increase depending on whether English is widely or officially spoken in a given area or not. While English speaking countries achieve most of their transactions in English, non-English speaking countries seem to have a deeper need for translation mainly from English and then into English and other languages. This is the case in North Africa for instance where translation is used in various fields such as technological, scientific, artistic, business related, political and diplomatic. International organisations and relationships seem to revolve around translation.

Having recalled the importance of translating activity, we can now stop in order to have a look at the state of the art in the twentieth century and its theoretical development.

## 2. TRANSLATION STUDIES AS A CONTEMPORARY DISCIPLINE:

As early as the 15th and 16th centuries Luther (1483 \_ 1540) Amyot (1513 \_ 1593), Dolet (1540), Dryden (1630 \_ 1700) and Pope (1681 \_ 1744) started tracing the path for a pragmatic approach to translation although their major concern was literary and stylistic and their labelling was only covertly pragmatic. Dolet's Principles seem to agree with Al Jahiz's (775 A.D) views on translation in that they both caution in their own terms from the danger of what is now called fossilisation and SL influence on the TL (see Aissi 1987: 35). Their attitude is to be opposed to Huet's (1661) about optimum translation (*De Optimo Genere Interpretandis*; 1680). Huet recommends a strict formal correspondence and sees that in order to be faithful a translator ought to leave nothing to his own judgement (see Kelly 1979: 76). Steiner (1975: 233) supports this attitude as "the fullest and most sensible accounts ever given of the



nature and problems of translation" (see also chapter 6: theoretical implications p 221 for a response to this).

In the 20th century these two poles of attitudes are re-echoed in the division of views on "free" or "literal" or else the more modern labelling of the same problem: "ST based" or "reader oriented" approaches to translation. Except that the contemporary translation studies started seeking the solution of translation problems within the framework of general linguistics. This has led translation theory to take a direction that depends on the linguists' perspective of language itself.

The influence of the Chomskyan language universals in the 1950s emphasised the similarities between languages. This led translation theorists like Fedorov in the fifties to take translation for a purely linguistic operation and to believe that all experiences are translatable. Catford (1965) followed this line of thought and attempted a mainstream linguistic theory of translation.

Humboldt (see Newmark 1982: 9) suggests that languages are non universal reflections of more or less universal realities. Later in the fifties Sapir and Whorf focus upon the cultural properties of languages; and this elaborates and supports Humboldt's view. Vinay and Darbelnet (1969) share some views with each of Fedorov and Humboldt. They suggest that for each situation that can be described in one language there is a corresponding one in another. Therefore according to them the translator's task is not to translate the text as a configuration of sentences but the experience, which is equated with researching for the existing and corresponding situations. This suggestion seems to spring from the fact that Vinay and Darbelnet draw their generalisations from a very specific area in two languages in contact. Their data is mainly constituted of road signs in French and English. When the scope of research is so narrow it may not be surprising to conclude that situations are mostly translatable by equivalent others. The experiences of the world however prove to be much wider where translation may find it very difficult to convey a situation from one culture to another (as we shall see pp... below in the cultural models). Such situations may not be so devoid of motivation and intentionality as in the road signs (c.f the analysis of the instructive

text p 25-29 below), they may be mediated by the author in such a manner as to convey an ideological message beside the cultural and semiotic one.

Indeed Cary (1958), Mounin (1963) and Pinchuk (1977) seem to disagree with Fedorov and Vinay and Darbelnet. Cary (1958) views language as a specific reflection of the world's perception. Hence translation difficulties are not purely linguistic but rather context and culture related. Which amounts to saying that translation is an autonomous discipline that needs accounting for not only by linguistics (phonology, morphology, syntax and semantics) but also by recourse to so many areas that finally amount to pragmatics. Mounin (1963) supports this line of thought by emphasising the culture-specific nature of situations. Thus a situation is only transferable when its nature is analysed and the same constituents are either found or made up in the TL. Pinchuck on the other hand (1977: 17) alongside with Barthes sees that connotation is part of a cultural semiosis that raises a serious problem for the translator. Barthes (1953) proposes a model of connotation that according to him is apt for solving the problems of cross-cultural communication to the contrary of the importance that is commonly given to denotation.

Nida (1964) and Nida and Taber (1969 and 1974) propose a cultural model that can be called the dynamic equivalence model in an attempt to solve the cultural problems of translation. It may be clear that translation studies seem to be diverging further and further in the multiplicity that Wills (1982: 11) criticised for being unproductive. The profusion of translation definitions and approaches may be due to nothing but the complexity of the discipline itself as Aissi (1987: 13) also suggests.

In the following sections I shall outline such approaches and briefly evaluate them in the light of pragmatics. But first a profile of the process of translation is outlined immediately below. This should give an idea of what the translating activity involves and also distinguish it from related processes that are often confused with it, such as transcoding and interpreting as a skill of oral language transfer across languages.

## 2.1 Transcoding, Interpretation, Interpreting, and Translation :

### 2.1.1 Transcoding :

'Transcoding' applies to the transfer of word-meaning or 'significance' from one language to another as in bilingual dictionaries for instance. A word can have many a significance but usually acquires one sense in context. The distinction between sense and significance follows from the Saussurian distinction between *langue* and *parole* on the one hand and 'signification' and 'valeur' on the other hand. Saussure (1935: 160) suggests that while significance is a fact of *langue*, 'valeur' is the result of the interdependence of lexical units in use. Following this line of reasoning, Delisle (1984: 59) distinguishes significance and sense as follows:

"La signification est donnée par la langue, tandis que le sens doit toujours être construit à partir des significations linguistiques auxquelles s'ajoutent les paramètres non linguistiques."

For this reason Delisle (*ibid*) maintains that significance is inherent to language, where sense is the result of discourse. Hence significance can be studied in isolated sentences within the realm of linguistics, and sense as part of contextual studies within that of modern rhetoric; i.e pragmatics.

Delisle (1984: 61-62) further adds that the distinction between significance and sense would not be of much use for translation theory if the equivalence between words were established the same way as the equivalence between whole messages. The optimisation of concept matching between languages cannot be based on the same criteria of meaning evaluation. Indeed things do not work this way because cross-language equivalence between individual words is quite different from message equivalence. This is explained by the accurate observation that:

"Dans le cas d'une équivalence de mots isolés, il y a recherche d'exacritude de deux signifiants à un même signifié, tandis que dans le cas des équivalences de message, le traducteur recherche une fidélité à des pensées communiquées par un rédacteur." (*ibid*)

This can be paraphrased by saying that unlike the translation of words in isolation, or transcoding, the translation of a whole message rests upon the double premise that a message is different from the sum of its constituent words, and that this difference is shaped by what the sender wants to say in a given situation.

There is reason to think therefore that the difference between transcoding and translation is one of a pragmatic nature. Where transcoding is an interlingual operation, translation is one of a communicative nature drawing upon sender, message, and receiver i.e language, situation and participants.

### 2.1.2 Interpretation:

Interpretation is the attribution of a given meaning to a text. It starts with comprehension and continues through text analysis processes. It is strongly related to context in many ways (which will be dealt with at length in the following chapters) and it is subject to common sense, plausibility, and knowledge of the world. This is perhaps why text interpretation cannot be taken as an exact, sole and non alterable meaning of text. It is a process associated with a relatively high margin of subjectivity on the user's part. Thus, interpretation is open to discussion according to different variables which interact in order to constitute context which is the environment in which text takes place, and which realise it by the same means. Interpretation is inevitably an essential stage of every act of text decoding and analysis, i.e the first of the stages involved in the translation process. Translations are indiscriminately based upon interpretations.

### 2.1.3 Interpreting and Translation :

Contrary to what is commonly believed, translation and interpreting are often technically referred to as two different disciplines although they share common features. What these activities have in common is that they both belong to the same domain, that of communication, they both aim at reproducing a SL message into a TL one, neither of them can be reduced to a mere transcoding of words, and as suggested by the

introduction of Seleskovich (1968), they both involve all the complex relations between language and thought.

However, interpreting (i.e oral translation) and translation are two different skills, and most of the difference lies in the fact that the one deals with a spoken message while the other with a written text.

At first glance, this difference can be underestimated, but after careful examination, it can be revealed that this is the difference that conceals most of the others. These are spelled out by Seleskovich (1968: 26-27) as follows:

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" Il est sans doute utile que nous voyions en quoi l'interprétation se sépare de la traduction: la traduction va d'un texte écrit à un texte écrit, l'interprétation, elle, va d'un message parlé à un message parlé. Cette différence est cruciale. En traduction, la pensée qu'on étudie, analyse, et reconstitue dans l'autre langue [ce qui] se présente dans une formulation arrêtée définitivement: le texte. Bon ou mauvais, ce texte est figé, immuable dans sa forme, permanent dans le temps. Quant à la traduction, figée elle aussi par un texte, elle s'adresse comme l'original à un public que la traduction ignore. Tout autre est l'interprétation de conférence: en présence des interlocuteurs, traitant de messages dont les mots évanescents n'ont guère d'importance formelle alors que leur valeur sémantique est capitale, l'interprète de conférence participe au dialogue, la vitesse à laquelle il opère est trente fois environ supérieure à celle du traducteur et sa parole vise l'auditeur auquel il s'adresse directement et dont il cherche à provoquer la réaction."

The interpreter fulfills his/her task in the manner of a story teller. S/he would listen to the irreversible message, forget its form, and reproduce the sense of it in his/her own words. In this sense interpreting is a paraphrase and an explanation of the message.

The translator on the other hand seeks as much accuracy to the original as possible. S/he cannot, and within the limits of the possible should not, forget the SL form because it constitutes a constant reference for him/her. When both possible and appropriate, retaining some of the SL features would represent the SL conceptualisation and culture in the TL and is therefore preferred.

Where in interpreting, the three participants; namely the speaker, the interpreter and the hearer share the same context of situation and

thus, are in possession of the same factors of comprehension; in translation, the only source of comprehension is the text. Where, in interpreting, the live context of situation allows the interpreter to synchronise his/her "conceptualisation rhythm" with that of the speaker, in translation, context has to be reconstructed from the start.

It seems clear at this stage that interpreting is in possession of the most valuable key to communication: an ambient context of situation. The interpreter shares the same environment as the participants, s/he has more cues to the speaker and his/her goals and the hearer and his/her affinities since s/he shares them as they are produced.

Translation, on the other hand, can only rely on a frozen context. It holds the text as the sole cue to context: the author is relatively an abstraction and the addressee remains more or less unknown.

This in turn shows that translation and interpreting aim at two different goals. Interpreting is required to reproduce one dimension of the event of communication: the message. The aim of translation is to transmit the message, reconstruct the context, rediscover the author and his/her goals and eventually characterise the addressee. This is perhaps the reason why interpreting is said to be more limited in its objectives (c.f. Seleskovich 1968: 27 for instance), and translation more demanding and more responsible.

Following this, it seems obvious that the difference between translation and interpreting is, once more pragmatic.

### 3. THE PROCESS OF TRANSLATION:

Translation is related to two somehow contradictory dimensions: the dynamics of communication and the characteristics of written text. In fact these two dimensions are intrinsic to the process of translation. Such a process is indeed a constant dialectic movement from the communicative dimensions to the characteristics of a written text and vice versa (see the treatment of top-down and bottom-up readings Brown & Yule 1983: 236 and here glossary pp 348 ff). And although text analysis at the stage of exegesis is said to proceed from the lexico-grammatical level to larger units of the text, it ought to be highlighted that text

perception is accurate only when the reader has a full idea of the whole context.

In other words, it is the idea that the reader has of the context and the sender beforehand that allows an accurate reading of the lexicogrammatical items and larger stretches of text. When no such idea is available to the reader an accurate reading is seldom attained at the first attempt. Very often one cannot start translating until the whole text has been read at least once. That is, describing the process of translation as outlined below starting from the lexico-grammatical up to the pragmatic levels, is only a linear presentation that is not iconic to the real development of this process. The actual process does in fact make reference to more than one level at a time that range between the text and the context..

To further the description of the process of translation here, it should be mentioned that the way it is laid out is also representational and not iconic. The description provided is based mainly on a relatively recent study of the process of translation made by Aissi (1987). This is one of the many studies which describe translation according to the three main phases: analysis, transfer, synthesis or reexpression. The process of translation is concisely outlined here for convenience:

### 3.1.The Analysis Phase:

This phase includes two main stages: the micro-analysis, or primary level analysis Aissi (1987 ) and the macro-analysis, or secondary level analysis (ibid):

#### 3.1.1 The Primary Level Analysis :

At this level the analysis covers such procedures as:

##### 3.1.1.1 Linguistic Identification and Syntactic Analysis :

The reader (translator) recognises at this stage the significance of words and expressions, segments the text to understandable subtexts and

decides on the interclausal relationships and the intersentential attraction between stretches of text.

### 3.1.1.2 Semantic Analysis :

This is the procedure that studies mentally the interrelatedness of words and sentences. The translator is supposed to be first and foremost a semanticist. And so the semantic analysis is a prerequisite to the translation process. At this stage two types of analysis can take place:

#### 3.1.1.2.1 The Lexico- Semantic analysis:

This deals with the significance of words, collocations and expressions.

#### 3.1.1.2.2 The Analysis of Sentence Meaning:

This is the stage at which long sentences can be simplified by a possible use of kernels for instance, or disambiguated if necessary.

It is worth mentioning here that the two stages of semantic analysis are not only interrelated with each other, but both are context dependent. Hardly any sense can be extracted from any sentence with no reference to context. According to Newmark (1988: 39-55), Bühler (1965) argues that:

"Situation and context are roughly speaking the two sources which in each case make it possible to glean a precise interpretation of linguistic utterance."

#### 3.1.1.3 Pragmatic Analysis:

This is the comprehension of meaning in terms of sender, receiver and situation, sentence versus intended meanings and contexts of situation and of writing (or co-text).

What is worth mentioning is that the pragmatic analysis is a holistic procedure which can only take place when all the factors that interact in order to make a unit of communication out of a given text are taken into account. These factors are sender, message (content, goal and plan implementation), receiver. The pragmatic approach, being the central aspect of this work, is discussed in detail in chapter 2 onwards.



### 3.1.2 Secondary Level Analysis (Aissi 1987) or Macro-Structural Analysis:

This consists of analysing text in terms of :

3.1.2.1 Texture: i.e the way text hangs together by means of cohesion (Halliday and Hasan 1976) and coherence (de Beaugrande and Dressler 1981: 84-110).

3.1.2.2 Style : which is the observation of sentence construction and length, theme and rheme positioning (i.e inversions etc...), complexity, poeticity etc...

### 3.2. The Transfer Phase :

During this phase the unit of translation (UT) is chosen. For communication theory the legitimate UT is the message as a whole. Distinction should be made however, between unit of translation and unit of communication only for the purpose of presentation. It can be thought that since translation is a form of communication, it should share the same unit. However, although translation is certainly a form of communication, it is an operation that must find segmentable units, because it would be impossible to translate the whole text at one and the same time. Thus the unit of translation can virtually range between the morpheme and the sentence. Many studies attempt to define the unit of translation (e.g. c.f Newmark 1981: 15 or appendix 14 p 356). Most of these suggest that the unit of translation is the smallest meaningful unit of discourse. Nevertheless the smallest unit can in itself be very long.

Practically I believe that the UT is bound to change sizes within the same text as will be shown in the implications for the process of translation (pp189-193). This is because one of the important ways of text production is intertextuality (c.f de Beaugrande and Dressler 1981: 182-206). Intertextuality makes that texts are very often hybrids of types. It follows from this that the unit changes size according to the type. The unit of an idiom for instance is the idiom itself as commonly known in translation, whereas the unit of other types of text (that are involved in

the development of that same text) may be the word, the clause or the sentence.

### 3.3. Synthesis or Reexpression Phase and Translation Procedures (TPs):

Depending on the goal of translation this phase can be directed more or less towards one of two poles: SL based or reader orientated translation. The approach usually determines the TP. Vinay and Darbelnet (1969) deal with TPs in detail.

The SL based approach may use such translation procedures as those which represent the SL form in the TL. Some of these are borrowings from the SL which have become established in the TL like the French word 'café' in English. Some others fall under the procedure labelled 'calque' which is a way of imitating the SL structure if the TL accepts it.

The TL orientated TPs on the other hand, range between modulation, situational and cultural equivalence, and the latter includes equivalence proper, substitution, paraphrase, adaptation and re-creation:

#### Modulation:

Modulation is the attunement of the TL structure or semantics so as to render the same significance as the SL e.g the following example taken from Vinay and Darbelnet (1958):

(22) SL : Il a traversé la rivière à la nage.

(23) TL : He swam across the river.

We can see that the modulation in this case consists in transforming the SL adverbial syntagm 'à la nage' into a verbal TL one 'swam across'.

#### Cultural and Situational Equivalence :

Cultural equivalence is reached when a culture-specific representation of a given situation in SL finds a ready-made culture-specific representation of the same situation serving semantically and pragmatically the same purpose in TL as in idioms, proverbs e.g:

(24) SL: Like father like son

- (25) TL: Tel père tel fils.  
BT: Such father, such son.

**Substitution :**

Substitution takes place when a given situation in the SL can be represented by a different language configuration that serves the same purpose pragmatically in TL such as :

- (26) SL: Assala:mu 3alaykum  
Semantic translation: Peace be upon you.  
(27) TL: Hello!

**Paraphrase :**

Paraphrase occurs when the TL fails to provide an equivalent configuration that renders the exact SL item. In the following example "hot dog" must be paraphrased because the sum of its words have no other significance in Arabic but that of the animal when it is hot.

- (28) SL: Hot dog ...  
(29) TL: / shaTi:ratun tahtawi: 3ala: sujuqin mufalfal /  
BT: A bun containing a spicy sausage.

**Adaptation :**

Adaptation takes place when cultural specific features of the SL are attuned to the TL culture either by modulation and addition when acceptable in the TL culture, or by omission when unacceptable in or irrelevant to the TL culture. Brand names for example are usually translated as common names for the purpose of cultural adaptation as in the following example:

- (30) SL: She was sipping her morning coffee and reading Women's Fashion.  
(31) TL: /ka:nat tatarashshafu qaHwata-SSaba:h wa taqra?u majallataHa: annisa:?iyyata-lmufaDDala /  
BT: She was sipping morning coffee and reading her favourite women's magazine.

We can see that the title of the magazine in (30) is explained by a common name 'her favourite women's magazine'.

Recreation :

Recreation takes place most usually when the characteristics of the SL configuration rest upon unique features that are specific to the language itself or idiosyncratic to the SL author as in the translation of this passage from J. Joyce's Finnegan's Wake into French :

(32) SL: "Moyles and moyles..."

TL: "Des krilometres et des krilometres"

In this example the translator resorts to a dialect variation to recreate the SL phonetic idiosyncrasy.

Many translators take such a TL orientated approach to translation that they end up with appropriation often mistaking it for adaptation. Appropriation is the fact of claiming the text to translate as one's own and feeling free to add to, omit from, or change in it whatever ideas or features the translator wishes.

Extreme cases of adaptation often erase most of the cultural or idiosyncratic features of the SLT. This is where names, places, clothing etc... become totally assimilated to the TL world. Adaptation can and often does slip into appropriation. It must be emphasised here that this is a practice to be discouraged as it does a great deal of injustice to the SL text and author as in Kundera's case for instance (see introduction p 2).

This amounts to saying that TL translation procedures, if they are necessary on numerous occasions, should not impinge upon the requirements of the ethics which are normally involved in the process. One can hold with a reasonable degree of confidence in this respect that a pragmatic approach to translation has the potential of providing assistance to translators in order to reach optimum degrees of both appropriateness and faithfulness; and this is due to the refined awareness such an approach provides of the workings and goals of text and authors in both SL and TL.

It should be pointed out however, that although the present description of the translation process makes it sound as if TPs can be either SL or TL orientated, in actual terms every day practice makes use of all TPs whenever necessary and appropriate. Very often, both SL and TL orientated TPs are required for an optimum translation as will be shown in the implications for the process of translation (chapter 5 pp 194-201). This is probably due to the general requirement that an optimum translation should attempt to reproduce "as literally as meaningfully the form and content of the original." (Nida 1964: 157).

It is hoped that the study of the pragmatic insights into translation will be able to reveal the means by which this difficult requirement can be fulfilled (see implications chapters 5 & 6 passim).

#### 4. "MODELS" OF OR APPROACHES TO TRANSLATION:

Translation studies seem to have evolved into a multitude of approaches, sometimes called "models", that can be roughly classified functionally as the formal, the semantic, the cultural or ethnographical semantic, the philosophical and literary and finally the pragmatic approaches.

##### 4.1 THE FORMAL APPROACH:

The roots of this approach may date as far back as 'purism' when the Greek rhetoricians used to distinguish between base and elevated style. This may explain why translation scholars, especially those concerned with literary translation focussed so long on the importance of form and the transfer of it (Huet 1661, see Newmark 1982: 9). Here I have selected J.C Catford to stand for and summarise the formal approach to translation for two reasons. One, the progress of the approach step by step shows its absurdity, and two, the outcome of it shows that it is impossible and this is acknowledged by its own author. Thus self defeated, it proves from the outset that since a formal approach to translation is impossible, there could be no other solution than the pragmatic approach where the importance of intentionality is crucial. But first an outline of the formal approach.

Based on the Firthian scale-and-category grammar, Catford (1965) attempts a purely linguistic model of translation. He does this by suggesting that translation may be envisaged attempting to transfer meaning level by level (if that's at all possible). In other words, translation ought to be attempted on a phonological level as in film dubbing for instance where the actors imitate the sounds of an unknown TL, a graphological level which is an imitation of the TL characters, a lexical and a grammatical level. This is what Catford calls "situational feature transference" where the maximum of feature overlap should be sought between SL and TL as a condition for equivalence.

The global definition of translation according to Catford (1965) is

"the replacement of textual material in the SL by the equivalent textual material in the TL."

(my emphasis).

This shows that, for Catford, translation is a special case of contrastive analysis which consists in comparing pairs of languages rather than transferring one ST into a TT. Thus, the transference of linguistic features separately, if at all possible, results in showing the properties of the language in question rather than in accomplishing or describing translation proper. To put it in Chau's words (1984) it helps one become "a true bilingual". Thus the main problem with the 'linguistic theory' of translation is twofold. First, finding equivalence in the TL and second defining the nature of such an equivalence.

Attempting to establish equivalence, Catford suggests that although theoretically equivalence starts from the morpheme level, it is rare to find equivalents to units smaller than the word. When taken further this reasoning leads Catford to the conclusion that total translation is quasi impossible since the realisation of equivalence at all the levels simultaneously is not feasible. As a solution he suggests that the rank of the unit must be considered, giving rise to a 'rank-bound' translation. This involves a hierarchy that ranges between the word, the clause and the sentence. A potential translation is envisaged then within that hierarchy. As an example of such an operation, Catford suggests that when the translator is faced with the translation of the English idiomatic expression into French:

It is raining cats and dogs.

S/he has the choice between a rank-bound translation at word level as in:

Il est pleuvant chats et chiens.

or a rank-bound translation at sentence level as in:

Il pleut averse.

The closest Catford gets to a total translation where he realises a maximum overlap of 'situational feature transference' is in an example of translation of French into English:

J'ai laissé mes lunettes sur la table.

I have left my glasses on the table.

Even in this example one can suggest that the translation is not yet total since "mes" marks the number which "my" does not and "la" marks the gender which "the" does not.

Catford demonstrates how a rank-bound translation may be envisaged at morpheme level, in which case it is a grammatical translation as in the following English/French/Arabic rendering:

This is the man I saw.

Voici le man que j'ai seeé.

Ha: dha: lma:n ?illi see-tu: (adapted to my phonetic transcription system)

This shows how inflections operate in these languages in this case. But what this succeeds in showing mostly is how impossible translation is when viewed from a purely mainstream linguistic perspective. Indeed Catford (1965: 36) himself comes to the conclusion that:

"Since every language is formally *suigeneris*, and formal correspondence is, at best, a rough approximation it is clear that the formal meaning of SL items can rarely be the same."

Therefore what I suggest here is that meaning (I take 'meaning' here to be text function), i.e the illocutionary act of an utterance may be conveyed by one form in the SL and a different one in the TL, which takes us into the realm of pragmatics and rules out a formal approach to translation as conceived by Catford. And although it may be said that Catford does not deny the importance of function and makes some remarks about culture, his model lays an obvious emphasis upon the purely linguistic dimension of translation, which makes it single-sided and insufficient.

On the other hand it may be fair to say that what is commonly known as formal translation is not what Catford suggests it is. A formal translation is more popularly known for being an SL oriented text. Nida (1964: 165) describes formal equivalence (F-E) in the following terms:

"It is designed to reveal as much as possible of the form and content of the original message.

In doing so, an F-E translation attempts to reproduce several formal elements, including: (1) grammatical units, (2) consistency in word usage, and (3) meanings in terms of the source context."

What is meant by "reproducing grammatical units" is translating ST categories by the same categories in the TT and by "consistency in word usage" the transfer of the meaning of the words which may often produce a meaningless string of words in the TT. Finally what is meant by "meanings in terms of the source context" is the reproduction of expressions such as idioms as they are in the SL without attempting to find an appropriate equivalent in the TL.

Although Catford's concept of translation is "fragmentary" (see Delisle 1984) and self defeating, what is commonly known by formal translation may be of a different nature and have a different function. In more general terms than Catford's, formal translation may well be efficient and serve specific purposes of translation. At any rate it is more flexibly conceived than Catford's theory of translation and thus more feasible altogether. A formal translation may well be a means of revealing the source text itself to a non SL reader in order to have an idea of its constitution. This often happens in linguistic studies for instance. What is to be remembered however is that such uses are extremely specific and



restricted and translation purposes are for the major part communicative where a pragmatic approach is necessary. This is so because communicating the meaning presupposes translating its intentionality and this is within the province of pragmatics.

Before outlining the pragmatic approaches to translation however, it seems interesting to see what makes semantic approaches fall short of pragmatics.

#### 4.2 THE SEMANTIC AND CULTURAL MODELS:

Newmark (1982: 39) distinguishes between semantic and communicative translation, where communicative translation tends to be more pragmatic than the semantic one because it fulfills the requirements of the TL. Thus,

"wet paint becomes "freshly painted" in German and "mind the paint" in French; "beware of the dog" is "biting dog" in German and "wicked dog" in French."

Semantic translation according to Newmark (1982: 39) is:

"an attempt to render as closely as the semantic and the syntactic structures of the second language will allow, the exact contextual meaning of the original."

There seems to be an intrinsic contradiction in this definition. Conforming to the structures of the TL may indeed hinder the rendering of "the exact contextual meaning of the original". A good example of this is the translation of politeness formulas where the rendition of the contextual meaning is by definition a complete restructuring of the text according to the TL norms (see appendix 10 pp 321-327 for illocutionary potential mismatches illustrating this case). Another argument against Newmark's inconsistent definition of semantic translation is its closeness to what is commonly called "literal" translation, which is shown not to exist (see appendix 11 pp 328-341).

For these reasons I tend to take semantic translation for any transfer that is word to sentence bound. Such a translation tends as it were to translate texts sentence by sentence as it is the case in our sample (texts

A1, A2, B1, B5, B6, B8, C1). In other words a semantic translation is any translation that starts before finishing a complete first reading of the ST. This is so because it is usually the accomplishment of the first reading that confirms or disconfirms the assumptions with which the reader/translator approaches the text, and thus allows him/her to reconstruct adequately the context in the TL. This seems to be what makes the difference between:

"Here my friend, a photograph of Miss Amal" and  
"Here my friend, a portrait of Miss Amal"

where the first is a semantic translation and the second a pragmatic one of text AO at least a-priori.

Semantic translation has enjoyed most of the attention devoted to translation. Since prior to the recent pragmatic approaches most of the work in translation studies used to center on problems that were mainly semantic. Thus Nida's componential analysis (1964: 91 ff), kernels (1964: 66 ff) and Newmark's classification of translation units (1981: 15) are part of this orientation. Subsequent to such a direction came the cultural model. By virtue of studying semantics in depth, many translation experts like Nida, a Bible translator to many ethnic societies, have come to realise the importance of the cultural dimension in semantics. Such efforts have developed into a model often referred to as the cultural approach or the Ethnographical Semantic model.

#### 4.3 THE ETHNOGRAPHICAL SEMANTIC MODEL:

The ethnographical semantic model views language in its capacity as cultural manifestation. It lays the emphasis on there being an obvious correlation between language and culture. This model is based on Humboldt's views, and Sapir and Whorf's hypothesis (1956). Whorf (1956: 252) suggests that:

"... every language is a vast pattern-system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyses nature, notices or neglects types of relationships and phenomena, channels his reasoning and builds the house of his consciousness."

Thus according to Whorf, each particular language is unique because it is so closely tied to culture which is also unique. This uniqueness of language and culture makes intercultural relations difficult (see Chau 1984). Translation being a cross-cultural interaction, seems to be encompassed in such a generalisation. Indeed Basnett McGuire, a translation scholar (1980) supports Sapir's proposal (1956) that:

" No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached."

Adams (1973: 7) also provides an example of cross-cultural mismatches in order to endorse Sapir's proposal:

" Probably, it is not very important that when the word 'tree' is used, a Norwegian thinks automatically of a pine, while a Polynesian thinks of a palm; but it is a more serious problem when the word is set before an Eskimo who has never laid eyes on a tree of any sort. Translation then is faced with a double leap, to explain the word and then to explain the experience..."

It may not be surprising that such cultural gaps do exist between remotely different cultures. Throughout his extended work *Nida* (1964 onwards) tells us about the enormous difficulties Bible translation faces in closing the gap between the SL and the TL cultures. The TL culture is often African, Eskimo, Indian and far Eastern. However Nida himself does not tire providing strategies of bridging such a gap, often successfully. It may not be advisable, on the other hand to underestimate the educative value of translation in its capacity as a window on a different culture. By presupposing cultural facts, translation teaches about the SL culture. For instance despite the non-existence of work-houses in Arab countries, most Arab children who read the translation of Oliver Twist have no difficulties appreciating the hero's hardships and sympathising with him.

This conveys the message that overstating the distinctness of the worlds between which translation is required may be more harmful than useful to translation studies. Statements like Sapir's (ibid) when quoted in a translation context as in McGuire's (1980), make it sound as if

interlingual and cross-cultural endeavours such as foreign language learning and translation are impossible. The fact that both are actually not only possible but also achieved sometimes to remarkably near-native and perfected degrees does call for a weaker version of the Sapir-Whorf hypothesis.

Ethnographical semantics seems to use the awareness of cultural gaps between languages in order to attempt and bridge them. Indeed cross-cultural awareness is undebatably required to be part and parcel of the translator's competence. In other words the translator does indeed need to be interested and immersed in the cultural background of his/her working languages.

An example of the approaches that attempt to bridge such gaps and explain the cultural dimension of translation is Nida's Dynamic equivalence.

#### 4.3.1 DYNAMIC EQUIVALENCE:

Chau (1984: 4. 2. 2. 2 passim) suggests that dynamic equivalence existed long before Nida as part of information theory. However it is Nida who made it known and applied it to translation studies. Such a search for equivalence is based on a twofold principle. One, cultural gaps exist and need to be bridged. Two, "anything that can be said in a language can be said in another, unless the form is an essential element of the message" (Nida and Taber 1969: 1)

Dynamic equivalence consists in achieving an equivalence of effect between the ST and the TT. In other words the TT is expected to produce in the TL receiver an effect equivalent to that produced by the ST in the SL receiver. Nida (1964: 166) suggests that a dynamic equivalence is:

"one concerning which a bilingual and bicultural person can justifiably say, "That is just the way we would say it."

Further Nida (1964: 166-167) defines Dynamic equivalence as:

"the closest natural equivalent to the source language message". This type of definition contains three essential terms: (1) *equivalent*, which points toward the source language message, (2) *natural*, which points

toward the receptor language, and (3) *closest*, which binds the two orientations together on the basis of the highest degree of approximation."

Nida (ibid) states in even more specific terms what he means by natural equivalence:

"Basically, the word *natural* is applicable to three areas of the communication process; for a natural rendering must fit (1) the receptor language and culture as a whole, (2) the context of the particular message, and (3) the receptor-language audience."

Nida (ibid) argues that natural equivalence involves two main areas of adaptation, grammar and lexicon. He specifies that natural equivalence is a quality of linguistic appropriateness that is more often noticeable when it is absent.

Having emphasised the notion of effect in the TL Nida (ibid) reminds that :

"It is important to realise... that a D-E translation is not merely another message which is more or less similar to that of the source. It is a translation, and as such must clearly reflect the meaning and intent of the source."

Thus starting from the reproduction of contents, a dynamic equivalence aims at reproducing an "intent" and an "effect". Yet, however much emphasis as he puts on such notions, Nida does not succeed in accounting for what it is that reveals this "intent" in the ST and helps re-create it in the TT. Saying that this involves modifying the grammar and the lexicon is a vague description that is indeed very close to stating the obvious.

This is to be opposed to the pragmatic approaches which devise a network of principles (Grice, Austin, Searle) and standards (de Beaugrande and Dressler, Halliday and Hasan and others) in order to answer many of the vital questions raised by the translating activity, and account for it by providing linguistic evidence.

It is to be admitted however that Nida and ethnographical semantics give the cultural dimension the importance it actually deserves. The

cultural dimension is indeed one of the most important ones involved in the process of translation. And accounting for it in a work such as Nida's is everything but redundant. Yet the most fruitful result Nida has arrived at, which is the notion of dynamic equivalence, is paradoxically to be accounted for, not by a semantic cultural model, but, by a text linguistic one. This is one pragmatic area of which culture is one important dimension.

Therefore due to this cultural link that relates the semantic model to pragmatics, I shall outline the pragmatic approaches immediately, leaving the philosophical and literary ones to the second chapter.

#### 4.4 THE PRAGMATIC APPROACHES:

Since the main core of translation is meaning and meaning cannot be perceived without a certain degree of interpretation, hence the denial of its literality, (see appendix 11 pp 328 ff) every time it is referred to in this work, its context is taken into consideration. In other words "meaning" is used in a pragmatic sense. It is therefore obvious that the scope of this work lies beyond semantics because pragmatics views language on a wider scale. The pragmatic perspective is preferable because it does not ignore the purposive nature of communication (c.f Haslett 1987: 4-5). This property of language proves to be particularly valuable to translation because it seems to solve many of its problems and lift many misconceptions about it (see implications for the process Chapter 5 and the theoretical implications Chapter 6). The fact that it is pragmatics that accounts for intentionality, context and related factors in communication, makes it the most eligible model for translation. This is not to say that no problems are related to pragmatics, in fact there are many of them that are precisely related to intentionality at least theoretically (see chapter 2 passim for outline and discussion). But this is to say that pragmatics remains the most eligible approach despite the inherent problems.

There are various pragmatic models. Haslett (1987: 7) summarises Cicourel's (1980) overview of the pragmatic approaches:

" Cicourel (1980) suggests that three general models of language use have emerged: the speech act model, the expansion model, and the information processing model. The *speech act* model deals with an utterance's

propositional content (its assertions) and illocutionary force (its intended effect). This model presupposes Grice's cooperative principle, and assumes shared knowledge among participants."

The expansion model deals with the meaning of an utterance by broadening its context. It relies on four main assumptions: (1) The cultural context of communication is explicitly recognised; (2) The shared knowledge between participants is recognised, (3) an utterance can perform several speech acts in a particular context and (4) The meaning of an utterance can be conveyed by non-verbal cues.

The information processing model relies on cognitive schemata for text interpretation. This model according to Cicourel is data-driven and expectation-driven.

"That is, individuals anticipate what is to come, and respond to incoming information in view of those expectations (e.g., is this a usual or an unusual happening, etc.)" (Haslett 1987: 7).

Cicourel finally calls for a synthesis of these models in order to achieve an adequate theory of discourse. He argues that the speech act theory does not allow for possible multiple meanings nor does it specify the participants contextual knowledge. The expansion model, like the speech act one, does not carefully specify the contextual cues and conventions that operate in a given context; it is seen to be too general. And finally the information processing model, also referred to as the problem solving model, does not help identify the properties of the text which develops during interaction. Cicourel argues that

"a theory of verbal interaction should specify a participant's knowledge base, as well as the structural and organisational constraints on interaction" (ibid).

It is perhaps along the same line of reasoning that De Beaugrande and Dressler (1981) develop their introduction to text linguistics. Along with other contributions such as Hatim's, the text is getting to be charted more and more systematically. Recent studies of translation increasingly make use of the discourse resources in order to narrow the spectrum down around meaning and reveal intentionality. Thus recent studies of translation use tools such as the different dimensions of discourse, and

restrictions such as genre, register, field, mode and tenor and examine the text type and the standards of textuality in order to uncover the notion of text goal.

When these are used, the text is situated in discourse and treated in its entirety as a sign. In the following section we shall see how each of these participates to restrict the analysis towards a plausible interpretation(s), i.e towards revealing intentionality and text goal.

#### 4.4.1 TEXT LINGUISTICS:

Drawing from previous and various disciplines relevant to discourse analysis which they cite (1981: 14-29), De Beaugrande and Dressler point out that texts are often written according to seven standards of textuality. These are coherence, cohesion, intentionality and acceptability, informativity, situationality and intertextuality. I shall attempt to sum these up in the following sections.

Cohesion is described as the way words in a text or a stretch of text "are mutually connected within a sequence" (1981: 3) grammatically and lexically. These are called dependencies, when they are cohesive, because they depend on each other according to grammatical rules and lexical conventions specific to the language. The point of this description is that cohesion cannot be upset without causing a disturbance in the text, which may lead not only to non cohesiveness but also to incoherence. For example:

"She is an innocent girl at the faculty of law"

cannot be rearranged as:

"She is at the faculty of law a girl"

and keep the same degree of cohesion and therefore of coherence.

Coherence is defined as the way in which

"Components of the TEXTUAL WORLD, i.e the configuration of CONCEPTS and RELATIONS which *underlie* the surface text, are *mutually accessible* and *relevant* " (de Beaugrande and Dressler 1981: 4)

Concepts are defined to be the knowledge that is recoverable by the mind involving a smaller or greater degree of consistency. The concepts



that appear in the text, configurations, are linked with different relations. One of such relations is causality for instance, which can be analysed into, cause, reason or enablement. In the example:

Jack fell down and broke his crown.

coherence is upheld by a relation of cause.

De Beaugrande and Dressler note that both cohesion and coherence are text-centered notions, unlike the user-centered notions such as intentionality (producer-centered) and acceptability (receiver-centered).

Intentionality is the property of text that deals with the producer's attitude. In terms of intentionality the text is a plan set by the producer to reach a certain goal. Thus

"intentionality designates all the ways in which text producers utilize texts to pursue and fulfil their intentions" (DB&D 1981: 116)

For example coherence and cohesion are considered as 'operational goals' without which the realisation of other standards such as intentionality and acceptability is hindered.

Acceptability is the standard of textuality that determines the receiver's attitude to the text. The receiver will judge whether the text is cohesive, coherent, informative and whether it fulfills any goal (conveying information, describing a plan and so on). Acceptability also involves the receiver's response to the text and his preferences (concise texts may be more acceptable than wordy ones for example).

Acceptability and intentionality are addressed together in de Beaugrande and Dressler (1981: 113) because in their view they are two interdependent standards. "A language configuration must be intended to be a text and accepted as such in order to be utilized in communicative interaction." This involves a certain degree of tolerance on the part of the receiver. Cohesion and coherence may sometimes be disturbed and communication may still be successful. This often happens in

conversation. In writing mistakes can also be tolerated as long as "the purposeful nature of the communication is upheld".

Relying mainly on Halliday and Hasan, Grice and Functional Sentence Perspective, de Beaugrande and Dressler define informativity as a standard of textuality that has to do with the degree of newsworthiness of the text. It is about how text elements are expected versus unexpected, and known versus unknown. This standard consists in striking a balance between over-informing and under-informing. An instance of over-informing is tautology, while under-informing results in either insufficient or inferential communication. The text producer is responsible for this standard because he can up-grade information or down-grade it: Since in English the emphasis tends to lie at the end of the sentence, placing text elements at the end of a sentence means that the text producer wants them marked, therefore he is said to up-grade them. In reverse order if the text producer wants some elements to 'go unnoticed' he may want to down-grade them by presenting them as known information. Often text producers write texts allowing some room for negotiating the meaning with the receiver. Thus ellipsis, reference, shared knowledge, exophora and so on... are means of negotiation of meaning.

The sixth standard of textuality is situationality. It represents the relationship of the text with its context of situation. It involves the participants, the location and the time of the text production. These are reflected in the text itself by means of description. Attempting a description the text producer often feeds his own beliefs in the text. Thus the degree of dominance of some textual elements over others, upgrading or downgrading etc... indicates the degree to which the text producer is feeding his own beliefs in the text, or "mediating" the situation in De Beaugrande and Dressler's terms. Mediation may be achieved at two levels. One in which the producer attempts to describe the situation more or less neutrally, this is "monitoring". The other level is when the text producer attempts to "steer the situation" towards a particular goal of his own, this is "managing" the situation (c.f De Beaugrande and Dressler 1981: 163).

Intertextuality is the property of text that is designed to "subsume the ways in which the production and reception of a given text depends upon

the participants' knowledge of other texts" (1981: 182). Thus intertextuality can be the influence or the continuation of a text or a text type in another for the latter's purposes. Therefore intertextuality also involves mediation. The greater the difference between the source text and the host text goals, the greater the degree of mediation. The authors point out that intertextuality is usually met in parodies, critical reviews, rebuttals or reports. Advertisements also make use of intertextuality quite often.

De Beaugrande and Dressler argue that

"If any of these standards is not considered to have been satisfied, the text will not be communicative. Hence, non communicative texts are treated as non-texts". (1981: 11)

When these standards are jointly considered however, they may serve to narrow the spectrum of discourse around the function and goals of the text and identify them. When the text goal is identified it is easier to define the text type taking into account the producer of the text, the receiver and the text function. De Beaugrande and Dressler define three types of text: the expressive, the instructive and the argumentative , which they subdivide in subtypes (c.f de Beaugrande and Dressler 1981: 184-185). These are the main factors that are involved in reconstructing a given ST context, which is the first stage of the translating process.

#### 4.4.1.1 TEXT LINGUISTICS AND CONTEXT:

Among the many definitions of context, Fredericksen, Harris and Duran (1975) argue that a discourse grammar should include three levels of context: conceptual context (presuppositions and intentions), extralinguistic context (time, place, identity and location of the participants) and linguistic context (the context created by the preceding discourse). (c.f Haslett 1987: 6).

We can see that the seven standards of textuality help reconstructing the context. When doing so it takes the text as the minimal semiotic unit, which is contrary to the semantic approaches to translation that take the word or the sentence as the main unit of discourse. Therefore Neubert (1984) suggests that:

"The basic unit reflecting the various influences to be taken into account by the translator is the text."

Neubert bases the selection of the text as a semiotic unit of context, thus, of translation on the fact that the text is a system where sets of cognitive elements interact within a situation. In other words the text behaves towards the context the same way the word behaves toward the text. Both of these are signs. Then Neubert maintains that this holds true for both ST and TT in translation to weigh up their respective communicative values. In this process the translating activity stops being regarded as a transcoding operation that attempts to fit a SL message in a TL mould, since:

"The process of translation is itself a dynamic system, placed at the interface between the communicative activities of L1 users and those of L2 users".

(Neubert 1984: 56)

In the following sections we will see that this system involves some other discourse connections such as text typology. This is another part of text linguistics that links context to intentionality.

#### 4.4.2 TEXT TYPOLOGY:

Based on studies made by Bühler and others from the Leipzig school mainly, Newmark (1981) develops a text typology (see appendix 14 p 356). It includes three types: the expressive, the informative and the vocative types of text. He defines these texts according to text function, purpose and users (author and addressee). He takes into consideration the subject matter of the text, the register in use and the degree of formality. As he develops this typology he attributes a unit of translation to each type. Stating (1981: 15) that "the unit of translation is always as small as possible and as large as necessary", he attributes a unit of translation to each type. Thus the unit of translation of the expressive type is the word, that of the informative type the sentence and that of the vocative type the text. This will be commented upon in the chapter reserved for the implications for the process of translation (Chapter 5).

It seems enough to say for the moment that the choice of the units is poorly founded, while the typology itself is fuzzier than other available

ones. There does not seem to be any typical differences between the informative text and the expressive text, linguistically speaking. Newmark only distinguishes them because one is literary and not the other, which is hardly a linguistic distinction. Further the vocative text seems to encompass both the instructive and the argumentative text types which are remarkably different types text-linguistically speaking. This seems to be reason enough to turn to Hatim's typology.

Basil Hatim's contribution to text linguistics:

Hatim (1983, 1984, 1985 and then in Hatim and Mason 1990), develops a text typology based on the work of De Saussure, Neubert, De Beaugrande and Dressler and other works from Vienna, Prague, London, Leipzig schools and Arab rhetoricians. This typology is based on a trichotomous perception of verbal communication, which he calls the three layers of context. These give the text, or the textual elements, three interacting kinds of value: the semiotic value, the pragmatic value and the communicative value. (see fig.11.4 1990: 237; appendix 8 p 319)

#### 4.4.3 THE SEMIOTIC DIMENSION:

Like de Saussure and Pierce, Hatim (1990: 64) sees that semiology is the science that studies signs "in their natural habitat, society". Signs are therefore impregnated with cultural and ideological colors that are pervasive in the societies using them. Thus honorifics for instance are culture bound, and in translation their retention by transliteration ("Sheikh Ubayd" for instance and not "sir Ubayd" c.f H&M 1990: 67-69) has in itself the value of a cultural sign. Modes of address from Arabic into English are either retained or dropped depending on the genre and type of the TT. Sometimes when they have to be dropped and are actually retained, some of these expressions may appear superfluous. In the ST culture however they have set social functions such as paying respect, marking obedience etc... When they are transferred such culture-bound items have no other value but semiotic.

From another perspective the text itself is a sign. Thus starting from where it occurs (magazine, newspaper, novel, cookery book or contract...)

to its graphological format, its length, whether it is hand written or typed, the kind of paper it is written on, a text signifies.

Hatim sees text, genre and discourse as semiotic categories.

#### 4.4.4 GENERIC CONSTRAINTS:

Following Kress (1985: 19) Hatim defines genre as:

"Genres are 'conventional forms of texts' which reflect the functions and goals involved in particular social occasions as well as the purposes of the participants in them... From a socio-semiotic point of view, this particular use of language is best viewed in terms of norms which are internalised as part of the ability to communicate."

A genre may thus be verbal or non-verbal, it may be a poem, a book review or a christening. In translation, however, genre exerts a restraint that both restricts the translator to certain types of transfer and guides him/her. The following stretch taken from an Arabic news report

*... in order to greet his royal highness and enquire about his health.*

may be appropriate in the Arabic journalese, but superfluous when translated to the British one (see Hatim and Mason 1990) where the point is the event not the social mannerisms. If it occurs in a novel however, translating such a stretch may have much more importance: a semiotic one. To put it in the authors' terms:

"genres are indices of particular cultures which exert a strong influence over the way the genres are to be encoded in texts."

(Hatim and Mason 1990: 70)

#### 4.4.5 DISCOURSAL CONSTRAINTS:

Discourse here denotes not the global set of verbal communication but the attitude which a text producer takes towards the event that he relates in the text. Thus a given social occasion may be said to be reflected in a conventional genre that is in turn expressed in 'a' discourse. Hatim and

Mason (1990: 70) characterise discourse following Foucault (1972) and Kress (1985) in the following manner:

"The participants in the social events which are reflected in genres are bound to be involved in attitudinally determined expressions characteristic of these events".

Discourse is therefore comparable in this light to Barthes' (1970) notion of cultural codes. These regulate the denotative meanings of a textual element to make it acquire a connotative charge. This is the dynamic action of culture in the text. Similarly Hatim and Mason (1990: 71) suggest that:

"an ideology... expresses itself through a variety of key terms which take us beyond the text to an established set of precepts. For the expression "the capitalist press" to become a recognisable feature of the 'committed' discourse of the left, it has to be perceived within a connotative system of ideological oppositions."

The attitude that is conveyed by discursual factors is realised by text. Kress (1985: 12) maintains that texts arise from a particular problematic that is the remnants of "unresolved differences in the individual's discursive history":

"texts are therefore manifestations of discourses and the meanings of discourses, and the sites of attempts to resolve particular problems."

These are texts in their semiotic value i.e as whole texts. We shall examine now the communicative value of the text.

#### 4.4.6 THE COMMUNICATIVE DIMENSION OF TEXT:

The communicative dimension of text relates to the participants and their use of language. The traditional definition of register is, according to Hatim and Mason (1990: 51), inherently fuzzy because it has been difficult to discern the precise boundaries of any given register. This has created the misconception that register is equated with a particular situation which may lead to the belief that there are as many registers as situations, i.e an infinite number. Hatim and Mason (1991: 53) opt therefore for the notion of **restricted register**.

"The restriction in question refers to the purpose of the communication. One basic of such registers is the predictable and limited number of formal (phonological, lexical, grammatical) items and patterns in use within a fairly well-defined domain of language activity. An example of restricted registers is the language of international telecommunications. " (ibid)

#### 4.4.7 FIELD, MODE AND TENOR AS TEXT CONSTRAINTS

At a subsequent stage of text analysis, the notion of register is further charted by Halliday and Hasan's (1976: 22) dimensions of context field, mode and tenor. Where the field is the total communicative event in which the text operates. The subject matter is a component of the field. An example of field is diplomatic relations for instance. The mode is the function of the text in the event regarding the channel of writing, whether it is "written, extempore or prepared", thus written to be read or to be read as if spoken etc... The tenor refers to " the type of role interaction, the set of relevant social relations... among the participants involved." (ibid) Thus tenor has to do with the degree of formality or familiarity in the text.

Jointly field, mode and tenor help define the context of situation of a given text. (c.f Halliday and Hasan 1976: 22).

Finally Hatim sees that communication has a third dimension: the pragmatic one.

#### 4.4.8 THE PRAGMATIC DIMENSION OF TEXT:

This dimension consists of the speech acts, the implicatures, presuppositions and so on...

The three dimensions of communication, labelled the "pragma-semio-communicative" layers of the text, lead Hatim (1985) to construct a text typology in the following manner (and I shall abstain from commenting on any of his notions until the end of this chapter).

#### 4.4.9 HATIM'S TYPOLOGICAL APPLICATION:

In context the three communicative layers interact to realise a text which may be one of de Beaugrande and Dressler's three types: expository, argumentative or instructive. Text hybrids exist (H&M 1990:



146), they join more than one type in one text. However the types themselves are distinct enough because they each serve its purpose. When grouped in one text they often serve at least a subgoal (e.g see stretches A0.8 in A0 and B0.11 in B0).

These three main types are further ramified into subtypes.

Thus the expository text may be descriptive, narrative or conceptual as in scientific or philosophical texts.

The argumentative text divides in two types at a first stage, the "through-argument" and the "counter-argument" (ibid). These may be overt as in a letter to the editor or covert as in case-making tracts. The through-argument is characterised by a thesis presented to be argued through, while the counter-argument is characterised by a thesis presented to be opposed. In both cases argumentation is realised by discursal and structural means such as thematic turbulence in the case of the counter-argument. Thematic markedness (i.e the replacement of a theme by a rheme etc...) can be used for tone or scene setting. Cohesive devices play an important role in argumentation as they signal the movement of argumentation.

Finally the instructive type of text subdivides into an instruction with option as in advertisements or an instruction with no options as in legal documents (treaties, contracts). The instruction with option may be entity, person or event oriented.

## 5. COMMENTS:

It may seem at first glance that the text linguistic model is complicated (and it is perhaps over-simplified here). However many agree that if it is, it only reflects the intricacies of communication itself and in particular translation. It may be a consolation to notice that most of these models are expected to be part of the translator's competence rather than his/her routine.

It seems interesting however that the choice of the text linguistic model as the working framework for this study seems to be founded in hardship due to the many problems that are related to pragmatics, its basis. The main reason for this choice however is that it is the most

refined model I have come to know that succeeds to uncover intentionality by providing linguistic evidence.

I may not agree with Hatim's representation of the textual world (see fig 11.4 p 319) because I believe the purposive nature of text is not only a dimension of text, it is rather a governing one which uses all the other dimensions in order to be realised. Therefore in my own representation of the textual world I would have intentionality cutting through culture, ideology, the pragmatic, the semiotic and the communicative layers respectively. And these would be respectively one the subset of the other (see appendix 9 p 320) because intentionality uses the data that is available in culture and all its subsets to fulfill a goal.

It is to be admitted however that I agree and use most of the material provided by the pragmatic approach to translation including Hatim's analyses and typological applications. This is not to say that I shall proceed with the analysis ignoring the problems of pragmatics and intentionality. In fact these will be tentatively outlined and discussed in the next chapter.

## CHAPTER TWO

# THE THEORETICAL FOUNDATIONS OF A PRAGMATIC APPROACH TO TRANSLATION

PART ONE

PROBLEMS

## CHAPTER 2

### THE THEORETICAL FOUNDATIONS OF A PRAGMATIC APPROACH TO TRANSLATION

This chapter divides into two main parts, the first part outlines the different approaches studied and the second part evaluates them.

#### PART ONE: PROBLEMS

##### INTRODUCTION:

As has been tentatively shown in chapter 1, it is necessary to approach the translating activity pragmatically in order to achieve an adequate translation. By 'adequate translation' is meant rendering the text with the least loss possible, respecting the author's goals and the receiver's expectations. This ultimate goal of translation may not be easily reached if the interrelation between text, context, and participants is not fully acknowledged. Whenever possible, one extremely important part of the translator's task is to be aware of a number of factors among which are the following:

- \_who the writer is, his/ her goals behind the text
- \_the plans s/he implements to reach these goals and the way the text conveys them
- \_the situation represented and the way the author has chosen to map it in the text
- \_how the situation often presents itself in the world independently from the text as this often constitutes a background knowledge against which the translator evaluates the neutrality of the account or the degree of mediation involved in it.
- \_who the reader is, or can be, what s/he expects, in other words why would they read such a text, and how they may react to it.

In other words, what the translator has to be aware of is the purpose of the original and that of the translation itself. Ideally the translation's

purpose(s) ought to be equated with those of the ST.

However, given the fact that it is difficult and in many cases, impossible to render all dimensions of textuality at once, an awareness of the purpose of translation does indeed provide the translator with a criterion according to which a system of priorities can be set. This would serve to distinguish the features of text that are crucial to render from those which are accessory or less important insofar as the communicative value of text is concerned. Contrary to popular belief, such a distinction is not as arbitrary as it sounds. In fact it rests upon such criteria as those derived from the text genre, type, register, down to those derived from more specific factors as context of situation, purpose of writing (e.g self-expression, instruction, argumentation or persuasion), the writer's idiosyncratic motives and ends and the reader's expectations. For instance, in an instructive text where the main purpose is usually to teach about the use of an apparatus or conformity to a line of behaviour, authorship often takes a secondary status when compared to the conventions of presenting an instructive text in the T.L. In a literary text, on the other hand, authorship is crucial and the translation is responsible for rendering the author's distinctive style and ideological purposes to the same extent as it is responsible for rendering the propositional contents of the text. This raises the question of text typological fuzziness where an instructive text, for instance, may also contain some specific purposes of the author and hence function as a persuasive text, but this question will be dealt with at a subsequent stage (see theoretical implications pp 205-217). As mentioned in chapter 1, the aim of this study is to bring home the ways in which pragmatics helps to shed light on the mechanisms of the process of translation. However, this will not be easy to reach without first addressing the theoretical problems that are intrinsic to this approach.

Hence the immediate concern of this chapter is the establishment of a relatively clear relationship between the theoretical foundations of a pragmatic approach to translation and the process of translation itself. It has been mentioned earlier that a pragmatic approach is necessary if an adequate translation is envisaged within a communicative perspective. Earlier studies have even suggested some pragmatic models for translation (e.g Jean Delisle 1984 Basil Hatim 1984-87). However, it is

important for the development of such an approach to acknowledge the existence of some theoretical problems at its foundation, and to examine the ways the process of translation either solves or circumvents such problems without necessarily solving them.

This chapter proposes, henceforth, to:

- \_identify the problems encountered by a pragmatic approach to translation,
- \_situate such problems within their theoretical framework,
- \_measure the acuteness of such problems and their implications for actual translating, and
- \_suggest a means of overcoming such problems.

First, the theoretical problems that seem crucial for translation are outlined. These problems range between:

- (1) the uncertainty of defining pragmatics,
- (2) the intentionality controversy,
- (3) the problem of discourse fuzziness which will be discussed within text-typology (theoretical implications pp 205-207) and
- (4) the controversy of the Gricean principles versus Relevance theory.

### 1. THE UNCERTAINTY OF DEFINING PRAGMATICS:

There seems to be a considerable amount of uncertainty as to what pragmatics is, and what scope it covers. Levinson (1983: 5-35) provides a survey of this state of affairs and explains the different attitudes involved in defining pragmatics. Owing to the importance of such a survey to this study, it is outlined in the following paragraphs.

Lyons (1977a: 117) indicates the uncertainty of defining pragmatics by stating that the applicability of the distinction between semantics, syntax, and pragmatics to natural languages "is, to say the least, uncertain". Searle, Kiefer and Bierwisch (1980: viii) suggest that, contrary to the impression of preciseness and rigorousness it gives, 'pragmatics' "has no clear meaning".

To illustrate such positions, reference can be made to the number and diversity of tentative definitions of the field. One of the possible and unsatisfactory definitions equates pragmatics with a set of principles which accounts for the reason why a certain set of sentences (Levinson 1983: 7, examples (1) to (7)) is considered to be anomalous although they are correct syntactically, semantically and even sociolinguistically. Examples of such anomalies are:

- (1) ?? Come there please!
- (2) ?? Aristotle was Greek, but I don't believe it
- (3) ?? Fred's children are hippies, and he has no children
- (4) ?? Fred's children are hippies, and he has children
- (5) ?? I order you not to obey this order
- (6) ?? I hereby sing
- (7) ?? As everyone knows, the earth please revolves around the sun

Levinson rejects such a definition on a twofold basis: (a) These pragmatic anomalies ought to be explained, probably using Lyons' (1977a: 5 ff) distinction between **use** and **mention**. Such sentences as (1) to (7) can only be mentioned but not used. However the definition that relies on such anomalies does not provide any explanation. They are "presupposed rather than explained". And (b) it is difficult to imagine a real context of use in which such anomalies can be used. Even though it is possible to imagine a context in which they can be mentioned in the sense of Lyons (1977a: 5ff) where distinction is made between **use** and **mention**, such anomalies would still raise the question of the appropriateness of an utterance (Levinson 1983: 24-27). This would consist of predicting the set of contexts in which they would be appropriate. It is thus shown that we are here presented with a definition which raises more questions about pragmatics than it actually answers. And this is true in the sense that predicting the set of possible contexts to which an utterance can be appropriate, can in itself be very difficult to achieve due to the productivity of language situations.

Katz and Fodor (1963) suggest that a theory of pragmatics, which they call **setting selection** theory, is concerned only with the principles of language use, or the performance side of the Chomskyan dichotomy. Pragmatics, according to them, consists in disambiguating sentences by



the context in which they occur. The major draw-back of this definition is its reliance on context which is in turn a fuzzy entity. In Levinson's terms (1983: 8) the problem lies in the fact that:

"...aspects of linguistic structures sometimes directly encode (or otherwise interact with) features of the context. It becomes, then, impossible to draw a neat boundary between context-independent grammar (competence) and context-dependent interpretation (performance)."

Levinson suggests that Katz himself 'unwittingly' illustrates this problem by indicating that both the pairs "*rabbit* and *bunny*, or *dog* and *doggie* differ in that the second member of each pair is appropriately used either by or to children." And the appropriateness rests upon the fact that the age of the speaker or the addressee is encoded by the term *bunny*, which is the factor that determines the appropriateness of the utterance.

This seems to lead us into the crux of the problem: pragmatics covers both the context-dependent aspects of language structure and the principles of language usage and interpretation which are not related to linguistic structures, and it has been hard to accommodate both aspects of the field into a single definition.

This amounts to saying that pragmatics is certainly specifically concerned with the interrelation of language structures and the principles of language usage and interpretation. A strong version of this perspective leads to defining pragmatics as "the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language." (Levinson (1983: 9-10). The main strength of this definition is that it restricts the field to purely linguistic data, which endows it with concrete evidence. However, this may be its very weakness because such a definition equates pragmatics with the study of the linguistic and/or structural aspects of communication. Hence, this definition strongly contrasts with Katz's conception of pragmatics as contextual studies on the one hand, and excludes the principles of language usage and interpretation on the other hand. This, in turn, results in the exclusion of conversational implicatures which is described

by Levinson as an embarrassment, because Morris's, Carnap's and Grice's proposals would then be left outside the realm of pragmatics.

To provide the field with more scope, another potential definition which Levinson considers more plausible, defines pragmatics as the study of all the aspects of meaning that are not captured by semantics. Given the fact that semantics encompasses reference to truth-conditions, Gazdar (1979a: 2) defines pragmatics as the study of those topics which cannot be accounted for by straightforward reference to the truth-conditions of the sentences in which they occur. He puts this schematically as:

PRAGMATICS = MEANING - TRUTH-CONDITIONS.

Levinson does not neglect to point out the 'puzzlement' this definition may cause. This can be the case because semantics is often thought of as the study of meaning in its entirety. Levinson suggests that this should not be the case, however, because referring to semantics as the entire study of meaning is as simplistic a definition as referring to pragmatics as the study of language usage. Levinson subscribes to Lyons' suggestion (1977a) that semantics is the study of meaning in its entirety only when considered within its pretheoretical definition. When considered in a more technical framework, however, there turns out to be kinds of meaning components which function each in a distinctive way and hence cannot fit within the boundaries of a semantic description. Such meaning components are outlined in (Levinson 1983: 14) and are worth mentioning here. These are:

- 1\_ Truth-conditions or entailments.
- 2\_ Conventional implicatures.
- 3\_ Presuppositions.
- 4\_ Felicity conditions.
- 5\_ Generalised conversational implicatures.
- 6\_ Particularised conversational implicatures.
- 7\_ Inferences based on conversational structure.

The reason why these features of meaning are not captured by a semantic theory is threefold: (a) they disappear "under specific and

distinctive conditions, namely particular linguistic constructions" a change of construction may lose a presupposition for instance; (b) some of them are defeasible, "i.e subject to cancellation by features of the context" and (c) "Such features interact with or arise from assumptions made by participants in the context." (c.f Levinson 1983: 13). Such meaning components pose a problem to semantics because no single homogeneous semantic theory can account for such a diverse array of them altogether. If one kind of such features is accommodated in a semantic theory, the others would be excluded from it. For instance if a semantic theory accounts for truth-conditions and conventional implicatures, it cannot handle presupposition. This is because although presupposition is conventional, i.e linguistically possible to describe or classify, it is also defeasible, i.e context-dependent and as Levinson puts it, context matters are best left for pragmatics to study.

This may make it sound as if a pragmatic definition has to depend upon whatever scope is left by semantics. Yet this is not how Levinson views it. He assumes that apart from the fact that semantics avoids addressing the problems of inferential communication, it is truth-conditional and by this very fact requires pragmatics to account for the communication areas that do not conform to truth conditions. The main reason for this is that pragmatics is the only kind of theory that is precise enough to investigate the areas of verbal communication and the interaction of such areas that cannot be accounted for by semantics. For these reasons, the nature of meaning seems to necessitate both pragmatics and semantics to work in tandem and produce a hybrid modular account, instead of a heterogeneous theory of semantics that would be, by definition, more complicated and less principled.

This seems to be what makes the definition of pragmatics as the study of the aspects of meaning that are not captured by semantics viable. This definition clearly relies upon a broad sense of meaning and it is important to know the ways in which such a definition is to be delimited. One of these is ensuring that all the inferences that can be drawn from "what is said" and the facts or presumptions known to the participants and pertinent to the utterance are included in the broad sense of meaning to be studied by pragmatics. When this is done, it sheds light

upon the difference between outright communication and implication or implicature. The notion of implicature presumes that utterances normally conform to the cooperative principle and therefore are intended in order to be inferred. Such a notion is rooted in Grice's distinction (1957) between **natural meaning** and **meaning-nn**, or in other words, the distinction between incidental and intentional communication.

These notions need to be developed in the subsequent sections, but it is hoped that this section has provided an adequate profile of the difficulties encountered in attempting to define the nature and the domain of pragmatics. The next section introduces intentionality as a theoretical problem for a pragmatic approach to translation. The solution to this problem will be envisaged and discussed in the second part of this chapter which is reserved for discussing the ways out of the encountered theoretical problems.

## 2. THE INTENTIONALITY CONTROVERSY:

Intentionality is a theoretical problem that reveals itself mainly in two main pragmatic areas: the axiomatic definition of intention and the resulting controversial attitudes towards text interpretation and, hence, translation.

### 2.1 Intentionality as an Axiomatic Postulate:

Grice (1957) distinguishes between **natural meaning**, or incidental communication, and **meaning-nn**, or intentional meaning. For instance, a cough would naturally mean that the person coughing has a cold or is simply clearing her throat, whereas coughing intentionally can mean that the speaker wishes to express a disagreement, to mock the speaker, to divert the conversation from its current course and so forth. The Gricean meaning-nn presupposes intentionality. In this sense, a speaker S cannot mean-nn to communicate a message unless S intends to do so, and to make a hearer H recognise that intention. In his own terms, slightly rephrased by Levinson (1983: 16), Grice (1957) defines meaning-nn in the following manner:

- S* meant-*nn* *z* by uttering *U* if and only if:
- (i) *S* intended *U* to cause some effect *z* in recipient *H*
  - (ii) *S* intended (i) to be achieved simply by *H* recognising that intention (i)

Thus intentionality in the Gricean sense, is a complex set of intentions on the part of the speaker, which leads to communication when it transforms into **mutual knowledge** on the parts of both, speaker *S* and hearer *H*.

This definition of intentionality in communication is criticised by Sperber and Wilson (1986: 28) on the grounds that communication can take place without the "Gricean intentions" being fulfilled. Sperber and Wilson base their criticism upon Strawson's reformulation of Grice's meaning-*nn* which is worth mentioning here for the sake of completeness:

For a speaker *S* to mean something by uttering *x*, *S* must intend:

- (a) *S*'s utterance of *x* to produce a certain response *r* in a certain audience *A*;
- (b) *A* to recognise *S*'s intention (a);
- (c) *A*'s recognition of *S*'s intention (a) to function as at least part of *A*'s reason for *A*'s response *r*.

Sperber and Wilson argue that once the speaker's intention (b) is recognised, it is not necessary for (a) and (c) to be fulfilled in order for communication to succeed. They illustrate their position by an example where a speaker Mary wants to inform the hearer Peter about having had a sore throat the previous Christmas. Sperber and Wilson argue that along the Gricean lines of analysis, by uttering:

I had a sore throat on Christmas Eve.

Mary intends:

- (a) her utterance to produce in Peter the belief that she had a sore throat the previous Christmas Eve.
- (b) Peter to recognise her intention (a);
- (c) Peter's recognition of her intention (a) to function as at least part of his reason for his belief.

(Sperber and Wilson 1986: 23)



The authors then argue that in case Peter does not believe Mary, she would have nonetheless succeeded in communicating to him what she meant although she would have failed to convince him. In other words, only her intention (b) would have been fulfilled and not (a) and (c), namely only her intention of informing Peter is fulfilled. However, her intentions (a) to induce the belief that she had a sore throat in Peter and (c) that he recognises that intention fail to be fulfilled.

At this point of the argument, Sperber and Wilson (1986: 29) propose an alternative definition of intentionality where the distinction is made between **informative intention** and **communicative intention**. These are defined in the authors' terms as follows:

*Informative intention:* to inform the audience of something.

*Communicative intention:* to inform the audience of one's informative intention.

One more elaboration on the Gricean definition is Austin's and Searle's. Austin (1962) and Searle (1969) contribute, each to an extent to the suggestion that intentionality reveals itself in **direct and indirect speech acts**.

It is not the aim of this section of the study to evaluate at this stage which definition is more plausible since this task is allocated to the tentatively conclusive stages of this work (see summary and findings). What is important to point out however, is the axiomatic nature of intentionality in each of the mentioned sources of pragmatic reference, namely Grice, Sperber and Wilson, Austin and Searle (op. cit.). In none of these sources is intentionality analysed further down than the level at which it is defined as the simple fact of bearing an intention. Intention is not defined, but merely referred to as a mental attitude that is taken for granted and postulated for further definitional purposes. Meanwhile, many of the cognitive properties of text or discourse are overlooked within the unexplained folds of intentionality. Haslett (1987: 14) maintains in this sense that:

"Implicit in any discussion of intentionality are unresolved questions such as the degree to which individuals consciously plan their communication, the degree of cognitive monitoring humans are capable of,

the degree to which humans can accurately report their intentions, and the like."

This seems to constitute a weakness in the theoretical foundations of intentionality at least as viewed by strict rationalists. And it is perhaps the reason why such a dimension can only be exploited on empirical grounds, that is in terms of the plausibility of certain texts over others (c.f Gazdar 1979: 11-12). Such a weakness invites attacks from different angles, and it has been exploited on several occasions by discourse analysts and text interpreters from different schools. It seems obvious now that this has caused intentionality to be associated with one of the most controversial issues in any kind of text processing. And this will be discussed in the following section.

## 2.2 Intentionality as a Contraversial Concept:

This topic is discussed here not in the absolute but in so far as it is related to text interpretation and hence to translation.

With respect to text interpretation, scholars are basically divided into what I shall call "intentionalists" and "anti-intentionalists". Intentionalists are mainly represented by literary criticism prior to the school of the new criticism. Anti-intentionalists on the other hand are represented by several trends such as the new criticism (Juhl 1980: 20 ff, Wimsatt 1954: 3), hermeneutics, or a host of post-structuralists like Barthes and Eco. In the following section, each of these contrasting trends will be outlined, and attempts will be made to show the terms of the controversy. Settling such a controversy in relation to translation however, will be attempted in the second part of this chapter. First, the intentionalist trends will be outlined in what follows.

### 2.2.1 Traditional Literary Criticism:

Prior to the school of literary criticism called "new criticism", text interpretation was based mainly upon the message itself. Traditional criticism emphasised the importance of the author's intention for an accurate understanding of the text. This trend stresses that in order to have an adequate understanding of any piece of writing, be it a piece of prose, a play or a poem, it is the author who ought to be explored. It is

taken to be an intrinsic part of the critic's competence to be aware of the author's intentions, aims and ideological motives. Hirsch, for instance, is said to be a traditional literary critic (see Juhl 1980: 20). He proposes that the author's intention provides the only "genuinely discriminating norm" for interpretation. Thus an interpretation of a given text is only eligible if it is likely to be claimed by the author in question. Thus some traditional literary critics would advocate a simple study of the author through the work itself and others even demand the awareness of such aims at the moment of text-production. Spingarn (1924: 24-25) states:

"Only one caveat must be borne in mind, the poet's aim must be judged at the moment of the creative act, that is to say, by the art of the poem itself."

This is later strongly rejected by the new criticism. Juhl (1980: 20-21) for instance, a 'new critic' objects to Spingarn's and Hirsch's positions by evoking the possibility of the author changing his mind about what he originally meant. In which case the author's intention would certainly fail to be 'a discriminating norm' in text interpretation.

### 2.2.2 New Criticism:

Traditional literary criticism presumes then that the author's intentions determine the text meaning and therefore no text can be correctly understood if the intention of the author is disregarded. This position is, however, opposed by antagonists who see intentionality as an obstacle to the disclosure of the hidden meanings of a text. This trend developed in the beginning of the twentieth century and called itself the school of "New Criticism" to signal the break with traditional literary criticism. As a 'new critic' studying the case of poetry, Wimsatt (1954: 3) argues that:

"...the design or intention of the author is neither available nor desirable as a standard for judging the success of a work of literary art."

He thus rejects the accessibility of text through the dimension in question because according to him (op.cit):



"Intention corresponds to what [the author] intended in a formula which more or less explicitly has had wide acceptance... Intention is design or plan in the author's mind. Intention has obvious affinities for the author's attitude towards his work, the way he felt, what made him write."

Wimsatt then proceeds by suggesting a series of five propositions against intentionality which he describes as **axiomatic**. Wimsatt's propositions (1954: 4) run as follows:

1- A poem does not come into existence by accident. [...] Yet to insist on the designing intellect as a cause of a poem is not to grant the design or intention as a standard by which the critic is to judge the worth of the poet's performance.

2- One must ask how a critic expects to get an answer to the question about intention. How is he to find out what the poet tried to do? If the poet succeeded in doing it, then the poem itself shows what he was trying to do. And if the poet did not succeed, then the poem is not adequate evidence, and the critic must go outside the poem \_ for evidence of an intention that did not become effective in the poem.[...]

3-[...] It is only because an artifact works that we infer the intention of an artificer. "A poem should not mean but be." A poem can be, only through its meaning \_ since its medium is words \_ yet it is, simply is, in the sense that we have no excuse for inquiring what part is intended or meant. Poetry is a feat of style by which a complex of meaning is handled all at once. Poetry succeeds because all or most of what is said or implied is relevant; what is not relevant has been excluded...In this respect poetry differs from practical messages, which are successful if and only if we correctly infer the intention. They are more abstract than poetry.

4- The meaning of a poem may certainly be a personal one, in the sense that a poem expresses a personality or state of soul rather than a physical object like an apple. But even a short lyric poem is dramatic...We ought to impute the thoughts and attitudes of the poem immediately to the dramatic speaker, and if to the author at all, only by an act of biographical inference.

5- There is a sense in which an author, by revision, may better achieve his original intention. But it is a very abstract sense. He intended to write a better work, or a better work of a certain kind, and now has done it. But it follows that his former concrete intention was not his intention.

Thus according to Wimsatt, a considerable amount of responsibility for the meaning is shifted from one pole, the author, to another, the reader.

Instead of passively receiving the text-meaning, the reader reconstructs it according to subjective experience. It is a generally agreed insight of new criticism that a text is a symbol that does not refer beyond itself (see Richards, Brooks, Burke and Ellis in Newton 1988: 39-53) In this respect, Wimsatt tends to conform to the hermeneutic school of interpretation (see next section) which is often thought to be at the basis of reader-based approaches to text reception. These range between hermeneutic to post-structural trends. Some can be more moderate than others. Barthes, a post-structuralist can be cited among the more radical anti-intentionalists (or reader-based approach advocate). It seems therefore interesting to outline the main reader-based approaches.

### 2.2.3 Hermeneutics:

According to Bauman (1978), 'hermeneutics' is taken from the Greek 'hermeneutikos' meaning to explain, to clarify. And Chau (1984) following Palmer (1969: 33) recognises no fewer than six denotations of the word at different times. These are, in approximate chronological order: the theory of biblical exegesis; general philological methodology; the science of linguistic understanding; the methodological foundation of humanities; the phenomenology of existence and of existential understanding; the systems of myth or symbol interpretation.

However, by hermeneutics is meant here the philosophical approach to interpretation. This philosophy which adopts a Hegelian line of thought, lays the emphasis on the dialectic movement of understanding. According to such a view, interpretation is the pivotal movement of understanding; starting from the situations in which the text is produced and moving towards those in which it is received. The reader stands from this movement at a point where he is an active, flexible receiver of the text, according to different historical moments or situations. And given the fact that history evolves continuously, no text reading would be identical to the previous one. The stabiliser of reading or interpretation is the reader's understanding where his imagination and biases perform an active role. Bauman (1978: 10) states in this sense that:

"To grasp the meaning, the reader had to employ his imagination, and be sure that his imagination is rich and

flexible enough to be truly commensurate with that of the artist."

In this respect the reader's biases and 'givenness' (c.f Chau 1984 after Heidegger and Kelly) do not constitute an obstacle to understanding. On the contrary, they interact with imagination to 'co-create' meaning.

Thus in hermeneutic interpretation, understanding is neither a passive nor a neutral process. It is a subjective attitude towards text that aims at creating a new entity from the text. In this process the presumption of the writer's intention as it is retrievable in the text only stimulates the reader's understanding. Viewed thus this presumption of intention becomes one of the many sources of meaning in the text. It is not so authoritarian as to dictate the meaning. In hermeneutic terms therefore, intentionality is a dimension which stimulates the 'sympathy' of the reader, and still leaves an ample choice for subjective creation. Chau (1984: 151) puts this clearly as follows:

" Instead of a repetition or duplication of a past intention, understanding is a mediation of past meaning into the present situation."

From a practical stand-point, the translator is a reader. And by definition, he is an interpreter since all readings are based on interpretations. Therefore, seen from a hermeneutic point of view, the original meaning exists only in the writer's mind. The 'original' text is itself an interpretation of thought. For this reason, hermeneutic translators are not responsible for retrieving the original meaning that is no longer retrievable in the present text. Thus, they free themselves from the belief in faithfulness to the S.L text. Steiner (1975: 26) views the T.L text as only a re-creative imitation of the S.L text, which is to be opposed to viewing translation as a search for equivalence.

It is also noteworthy that hermeneutics makes a case for the non-scientific nature of understanding. Heidegger, Kelly and Steiner point out the 'areas of privacy in a person' (c.f Chau 1984:183-4) such as thought and feelings. These are of a hardly describable nature and make it impossible to guarantee a single full understanding of a given utterance. In this sense, hermeneutics makes of understanding a highly subjective, personal process. This is also because understanding in hermeneutics is

part of experience, and not part of knowledge. Kelly (1979: 31; 62) maintains that to experience something is to change it.

Relating this more directly to translation, Chau (1984: 154) suggests that awareness of the non-scientific nature of understanding evokes in the translator both courage and humility. The translator takes courage because s/he knows there is no universal meaning to reconstruct which allows the freedom to re-create meaning. On the other hand the translator faces translation with humility, because s/he is aware also that it is only a version relative to his/her subjective judgement that is produced. In turn the translation is a text which has no permanent meaning set in the first place to be retrieved. Thus, a hermeneutic translation can be situated between the glory of re-creation and the uncertainty of subjective understanding. This attitude may seem skeptical enough towards intentionality as a standard, yet more radical is the philosophical approach adopted by Roland Barthes.

#### 2.2.4 Barthes and Intentionality:

Barthes' works (1953; 1957; 1964; 1970 and also others) convey an even more reader-centered approach to interpretation than hermeneutics. Such an approach gives the reader full prerogative over the text for a creative interpretation. Yet, Barthes makes a distinction between two major types of text: one lends itself to re-creation, or writing anew, the **scriptible**, and the other does not, henceforth one that is merely read, the **lisible**. In S/Z (1970: 10), Barthes underlines the divorce between these two types of text. The **lisible** is portrayed as an overloaded, wordy and sterile text, which does not allow the reader any freedom other than accepting or rejecting it. The **scriptible** is, on the other hand, rich, dictive and therefore possible to write anew at every reading. This kind of text is taken to be the criterion for textuality. This is to say that scriptibility (or the degree to which a text is open to re-creation) is the value which distinguishes a literary from a non-literary text. Barthes (1970: 10) argues in this sense:

"Pourquoi le 'scriptible' est-il notre valeur? Parce que l'enjeu du travail littéraire (de la littérature comme travail) c'est de faire du lecteur non plus un consommateur, mais un producteur du texte."

Barthes defines the "scriptible" as the reader in the process of writing the text anew, before any fixed ideology, genre or critique is attributed to it (see S/Z 1970: 10 ff). Thus, this text is always renewable due to its being a continuous process that never reaches a stage at which it should be labelled "product". This leads to say, Barthes confesses, that all marketable texts are of the "lisible" kind not of the "scriptible" category. By opposition, the "lisible" is a final product which does not lend itself easily to free re-creation. It requires a more refined operation than re-creation, namely, **interpretation**. However from this point on the distinction of the "lisible" from the "scriptible" starts to fade; since to interpret in Barthes' sense is to appreciate the plurality of significance in the text:

"Interpreter un texte, ce n'est pas lui donner un sens (plus ou moins fondé, plus ou moins libre) ç'est au contraire apprécier de quel pluriel il est fait." (1970:10)

In such a plural text, called ideal, there is a multiple choice of meaning networks. These would interact but keep distinct at the same time. Their distinctness on the one hand, and interaction on the other, would ensure the plurality of significance at one reading, and its productivity at another. This kind of text is metaphorically described (op. cit.) as a 'galaxy of signifiers' and not as 'a structure of signified entities'. These signifiers are numerically infinite. This makes the whole text a construction accessible through more than one entrance none of which can be declared to be the principal one. These entrances (or interpretations) are equally plausible, and from this, follows that the text remains open-ended, and impossible to approach as a 'closed' unit. Reversibility is highlighted as a textual property. A plurally significant text may be approached or interpreted in an infinite number of ways.

In order to make text interpretation more accessible, Barthes introduces the notion of texts 'moderately plural'. The interpretation of such texts is guided and justified by a network of connotations suggested by the text. Barthes then maintains that the interpretation based on connotation is modest. It is too fuzzy to be applied to straightforward texts with univocal significance. Yet it is too inefficient to be applied to plurally significant (or equivocal) texts. In this respect, Barthes criticises Hjelmslev for defining connotation as a secondary meaning. For in his view, this definition disregards the 'scriptibility' of text which is the

standard of textuality. Instead, Barthes suggests that **connotation** is the last of denotations, the one that seems to constitute a basis for reading, or, in his own terms the one that closes the reading (which is a contradiction in terms, see part 2 for discussion).

Connotation is also described as a tool of major importance for text interpretation because it is the only way to approach moderately plural texts and these are prevalent in number. This may be the reason why Barthes (1973: 14) defines connotation according to ten different standpoints. Among these are the analytical, the semiological, the structural, the historical, and the functional stand-points. Interpreting texts according to connotation also involves the notion of **oblivion**. This consists of forgetting meanings which is not, according to Barthes a mistake in interpretation since there is no set model against which the meanings of text are scored. Thus, oblivion becomes a positive value which reconfirms the inaccessibility of intentionality and the irresponsibility of the text towards the multiple significance it suggests. This also reconfirms the legitimacy of the reader's freedom of interpretation.

The translator, being at the position of a reader and a writer at the same time, sees his role as a creative artist in his own right reinstated along the lines of the Barthesian approach to text interpretation.

However, such an approach will be criticised and possible alternatives discussed in the second part of this chapter. One more problem is to be outlined subsequently.

### 3. GRICEAN PRAGMATICS VERSUS RELEVANCE THEORY:

Sperber and Wilson (1986) account for communication, verbal and non-verbal, by developing Relevance Theory. The authors intend this theory to be an alternative to the cooperative principle and the communicative maxims set by Grice (1957) and followed later by many of the contemporary pragmaticians.

In this section the theory will be outlined with a view to examining

the points of contrast with the Gricean proposals on the one hand, and on the other hand in order to put forward the suggestion that these two theoretical contributions do not exclude each other.

It is indeed believed here that although its authors claim so, Relevance Theory is not an alternative to the Gricean principles, but a happy complement; and this for two main reasons: (1) the theory is based on the Gricean principles which it presupposes rather than rejects (as claimed) and (2) it is necessary to work with other principles than the principle of relevance in real life communication and precisely in translation. Hence the reconfirmation of the Gricean principles as standards of translation processing and assessment.

Grice sees human communication as composed of coding (and decoding) and inference. In verbal communication, it is essential not only to comprehend the logical form or the propositional content of an utterance, but also to infer what the speaker intends to communicate through his/her utterance in order for communication to succeed. Explaining this further, Levinson (1983: 101) states:

"In fact...Grice's theory of meaning-*nn* is construed as a theory of communication, it has the interesting consequence that it gives an account of how communication might be achieved in the absence of any conventional means for expressing the intended message.[...] we can, given an utterance, often derive a number of inferences from it; but not all those inferences may have been communicative in Grice's sense, i.e. intended to be recognized as having been intended."

Inferential communication is based on the notion of mutual knowledge according to Grice as mentioned in the second part of this chapter (pp 70-78). In other words hearers infer that which they know the speakers intend to communicate. The speaker gets the hearer to believe or do something by the simple fact of recognizing the speaker's intention. In such a situation the hearer's recognition of the speaker's intention is a condition for communication to take place upon such bases as the hearer knows that the speaker knows that the hearer knows and so ad infinitum that the speaker has that intention.

Grice suggests that since most of the attempts to communicate are successful, people must assume a mutual interest in communication. This is what provides the basis for his proposal that communication is conducted according to rational guidelines which lead communicative attempts to be efficient. This, he calls the **cooperative principle**. Such a principle is the result of the interaction of four communicative maxims which are clearly summarised by Levinson (1983: 101 after Grice 1957-1981).

Levinson (1983: 103) argues that:

"the reason for linguistic interest in the maxims is that they generate inferences beyond the semantic content of the sentences uttered."

In fact, contrary to what Searle (1985) and Sperber and Wilson (1986) suggest, the Gricean maxims are not prescriptive rules that must be unfailingly adhered to. They are rather the guidelines which allow the participants to assume a certain cooperation in the suggested exchange. When a **flout** of the maxims takes place, the hearers usually assume that the speakers intend to communicate to them something both rational and relevant in order to further communication rather than impair it. By doing so, the hearers assume that even if the maxims are apparently flouted, they are adhered to at a deeper (not superficial c.f Levinson 1983: 102) level. It is in this way that hearers can infer what is not said but what is implied by the speakers. This brings us to the notion of **conversational implicature**.

Grice suggests that there are two kinds of conversational implicatures, one arising from the observance of the maxims, the **generalised implicatures**, and another arising from the breach of the maxims and these are the **particularised implicatures**. Generalised implicatures are encoded in the utterance itself and do not require particular contextual conditions in order to be inferred. Examples of such implicatures are the quantifiers *some* or *few* which imply *not all* or *not many*... Particularised implicatures, however, require contextual effects which entitle them to be inferred. In other words, hearers cannot infer such implicatures unless they take into account features of the context



that signal that there is an implicature, and that a given inference is plausible. Particularised implicatures may result from the breach of any of the Gricean maxims. To illustrate this, I quote Levinson who provides an implicature which seems to result from the flout of at least the maxims of Quantity and Relevance:

A: Where's Bill?

B: There's a yellow VW outside Sue's house

B's contribution here seems to be non-cooperative because apparently the answer does not seem to relate to the question. However, A does assume that B intends to cooperate, therefore A asks himself about the possible relation of a VW (the answer) to Bill's location (the question) and may arrive at the conclusion that if the VW is Bill's car, then what A means is that Bill is most probably at Sue's house.

These seem to be the basics on which rests the Gricean theory of inferential communication, and it is hoped that they constitute enough grounds for the comparison with Sperber and Wilson's Relevance theory.

Sperber and Wilson (1986) argue that it is possible to account for ostensive-inferential communication only within the framework of the Principle of Relevance, which promises to make Grice's cooperative principle and the four other maxims redundant.

For Sperber and Wilson (1986 and 1987), communication takes place within a certain cognitive environment. People, intending to communicate automatically turn their attention towards the information that seems most relevant to them. 'Relevant' in Sperber and Wilson's sense means that which is capable of yielding the most cognitive effects for the least processing efforts. Thus the authors presuppose that a speaker would not address an eventual hearer if he knows he is not relevant to him. Reciprocally, a hearer would not be attentive to an irrelevant utterance. In this sense, all attempts to communicate, according to Sperber and Wilson come with a "guarantee" of relevance. Sperber and Wilson (1987: 697) define the principle of relevance as follows:

"we call this idea, that communicated information comes with a guarantee of relevance, the principle of relevance. We show that every utterance has at most a single interpretation consistent with the principle of relevance, which is thus enough on its own to account for the interaction of linguistic meaning with contextual factors in disambiguation, reference assignment, the recovery of implicatures, the interpretation of metaphor and irony, the recovery of illocutionary force, and other linguistically underdetermined aspects of utterance interpretation."

Relevance is a notion defined in terms of **cost** and **benefit** (in a sense different from Goffman's free and non-free goods), the benefit or the pay-off being the contextual effects achieved by a certain amount of processing, and the cost is the effort of processing itself. Cost and benefit are what Sperber and Wilson call "extent conditions" to relevance. These are two, they define the degree of relevance of a given utterance. This is such (c.f. Sperber and Wilson 1987: 703) that a (communicative) phenomenon is relevant (1) if and only if its contextual effects are **large** and (2) if and only if its processing efforts are **small**.

Given this notion of cost/benefit, S&W argue that 'the single interpretation' of an utterance 'consistent with the principle of relevance' (1987: 697) is the first that comes to mind and that is prompted by the contextual effects of the utterance which are consistent with the principle of relevance. There are three types of contextual effects (S&W 1987: 702):

- (1) The derivation of new assumptions as contextual implications.
- (2) The strengthening of old assumptions.
- (3) The elimination of old assumptions in favour of new ones that contradict them.

The choice of a single interpretation among a cognitive environment to be the one consistent with the principle of relevance rests upon a set of premises pervading in that environment and used in the interpretation of the given utterance. Sperber and Wilson argue that such premises constitute what is usually referred to as the context. This is defined as the following:

"A context is a psychological construct, a subset of the hearer's assumptions about the world. Each new utterance, though drawing on the same grammar and the same inferential abilities as previous utterances, requires a rather different context (if only because the interpretation of the previous utterance has become part of the context)." (Sperber and Wilson 1987: 698)

It is thus argued that in order to communicate, participants must contribute to the context of utterance, the speaker by ostensive means and the hearer by inferential ones.

The authors subsequently proceed by explaining the ways of doing this. They see that ostensive communication takes place within a cognitive environment mutual to the participants, and ultimately aims at mutual manifestness. Such a notion involves two sorts of intention on the part of the speaker; the informative intention and the communicative intention. These are defined (Sperber and Wilson 1987: 700) as:

"Informative intention:  
The intention to make manifest or more manifest to the audience a certain set of assumptions."

Informative intention takes place in the speaker's and hearer's mutual cognitive environment and alters it by the simple fact of informing. It is thus that mutual manifestness (see explanation next page) is achieved. However, any change in the participants' cognitive environment generates a change in the ways in which they may further communicate and interact within that environment. This is perhaps the reason for which Sperber and Wilson (op.cit) redefine the communicative intention as:

"Communicative intention:  
The intention to make mutually manifest to audience and communicator the communicator's informative intention."

On such bases the authors (op.cit) define ostensive-inferential communication in such a manner as:

"The communicator produces a stimulus which makes it mutually manifest to communicator and audience that the communicator intends, by means of this stimulus, to

make manifest or more manifest to the audience a certain set of assumptions."

Sperber and Wilson time and again maintain that it is possible to account for all sorts of communicative events within the framework of ostensive-inferential communication along the lines of relevance theory. In verbal behavior all linguistic stimuli can be accommodated in this one theory, including speech acts, tropes, figures of speech, style and so forth.

To explicitly contrast this with the Gricean principles, Sperber and Wilson claim to be able to account for communication by:

(a) Replacing the cooperative principle and the four attached maxims by a more explicit theory of relevance only, without recourse to assessment of truthfulness, sincerity or any other communicative qualities that Grice considers essential for communication to be carried forward. And this involves such important variance in conceptualisation between both sources, Grice and Sperber and Wilson. Namely that:

(b) The notion of **mutual knowledge** in Grice is replaced by that of **mutual manifestness** in Sperber and Wilson who claim that the latter concept is weaker, in the sense of being less cognitively demanding than the former.

(c) The **cooperative principle** in Grice is replaced in S&W by a mutual willingness on the parts of both speaker and hearer to be mutually relevant, in other words by the **principle of relevance**.

(d) The Gricean concept of **context** is replaced by the concept of **cognitive environment**.

(e) Where inference is defined in Grice in terms of **propositional form** versus **contextual effects** it is defined in S&W in terms of **processing cost and benefit**.

(f) An implicature is calculated in Grice by the application of the **maxims' observance or breaches**, whereas it is characterised by S&W as the **first assumption** that comes to mind and that is **consistent with the principle of relevance**.

The argument for such a claim to account for all communicative events within the framework of relevance theory is based on S&W's

presumption that verbal behaviour boils down to two major uses of language: the **descriptive** and the **interpretive** uses. These are two means of representation of the world. While the descriptive representation is based on **truth**, the interpretive one is based on **resemblance**. By truth Sperber and Wilson (1987: 707) mean a statement of what is true of a given state of affairs. Whereas resemblance is defined in such a way that an utterance "can represent something it resembles" where the utterance is an interpretation of the phenomenon it represents. This may allow two interpretations to be similar, and they are considered to be so when they share analytic and contextual implications. The notion of interpretive use seems to be one of the most crucial ones because it is based on such a notion that speaker and hearer are allowed to share similar beliefs about the world. Holding a strong version of such a notion, the authors (Sperber and Wilson 1987: 707) argue that:

"...every utterance is used interpretively to represent a thought of the speaker's. One of the assumptions a speaker intends to make manifest is that she is entertaining a thought with some particular attitude: It is on this ground that the hearer may be led to entertain a similar thought with a similar attitude... In our terms, it means that an utterance is, or purports to be, in the first instance, an interpretation of a thought of the speaker."

This notion of interpretive use seems to be the most direct link between translation and relevance theory, and this will be discussed in the following part.

#### 4. THE IMPLICATIONS OF RELEVANCE THEORY FOR TRANSLATION:

(According to Gutt's application):

The implications of relevance theory for translation have been explored in a Ph.D thesis which is summarised in a published paper by Gutt (1989). Gutt argues that translation can be accounted for within the framework of relevance theory and this releases translation from the need for a distinct theorisation. The author states that most kinds of translation can be analysed as varieties of interpretive use (see Sperber and Wilson's definition above). He distinguishes between two kinds of translation, **direct** and **indirect**. In Gutt's sense, direct translation

requires the rendering of the S.L meaning whereas indirect translation "involves looser degrees of faithfulness." The author holds that direct translation is a special case of interpretive use, and indirect translation a general one (this will be made clearer in part 2 of this chapter where Gutt's applications are evaluated pp 79-87). Gutt argues therefore that such a categorisation exempts translation studies from resorting to typological frameworks since both the process of translation and the assessment of faithfulness can be accounted for within the implications of interpretive use. By the same means Gutt rejects the idea that the meaning of the S.L can be communicated to any T.L audience because it is specifically part of the SL ostensive-inferential system. And this rejection is based on the grounds that the belief in communicating any S.L meaning to any T.L audience whatever their background, is a "misconception based on mistaken assumptions about communication." (Gutt 1989: 75)

Gutt's argument is carried forward starting from several assumptions and premises that are based on relevance theory. Like S&W, Gutt sees that the inductive-descriptive method usually followed in multidisciplinary research, is counterproductive. In translation, it has led to the multiplication of translation methods according to text types which is the contrary of Gutt's conception of what a theory is. Instead, he advocates the adoption of a deductive approach in order to avoid such problems and make some useful generalisations about the process.

Gutt aims, in order to carry out his study, to make no assumptions a priori except one. He assumes that translation is an instance of normal human communication. Normal communication takes up the characteristics of verbal behavior. In Gutt's terms (1989: 77)

"...verbal stimuli differ from non-verbal ones in that they typically encode semantic representations in virtue of their linguistic properties. However, these semantic representations are usually incomplete - they provide schemas or "blueprints" for propositions which need to be inferentially enriched and developed in order to yield mental representations with a fully propositional form."

This process of developing the semantic representations into full propositional forms involves such aspects as reference assignment,

disambiguation, interpretation and so forth and is controlled by the criterion of consistency with the principle of relevance.

Gutt explains how such a process takes place by drawing parallels between direct quotation and direct translation on the one hand, and indirect quotation and indirect translation on the other. When the process of developing inferentially the semantic representations into full propositional forms is applied to direct translation in the sense of Gutt, it implies that direct translation, like direct quotation,

"would be processed on maximal assumptions about resemblance [of the T.L and the S.L] in view of the presumption of complete interpretive resemblance."

(Gutt 1989: 90).

When applied to indirect translation however, the same process entails that:

"...an indirect translation would be processed on minimal assumptions about resemblance, i.e on the assumption that the translation resembled the original in no more respects than was necessary for consistency with the principle of relevance." (ibid)

To reach such conclusions, Gutt goes through detailed applications of Relevance Theory to translation which give a clearer idea about the importance of context and participants in his view.

Such details will be further clarified and criticised depending on their importance to the development of this work. They will be discussed gradually in the second part of this chapter. It is hoped so far that the broad lines of the implications of relevance theory for translation as seen by its own adherents have been adequately outlined.

PART TWO

WAYS OUT



## CHAPTER 2 PART 2

### WAYS OUT OF THE THEORETICAL PROBLEMS

In the first part of this chapter the three main theoretical problems encountered while developing a pragmatic approach to translation have been outlined. In this second part these problems will be discussed in such a manner as to reach either a solution or a way out that relates closely to the purposes of this work. These aims include starting from a definition of pragmatics that would not hamper the description of the translation process as it actually takes place in real life, without idealising it so as to fit one theory or the other.

It has been observed however, that in order to reach such a definition, a synthesis of the different theories has to be made with a view to confronting or circumventing the controversies instead of avoiding them. This includes settling such controversies and justifying the approach taken in this work. Such a task will be carried out in the opposite order in which the problems have been exposed, which is only one of the ways of preserving the natural flow of the discussion. The problems have been exposed in the first part of this chapter as:

1. The problem of defining pragmatics
2. The intentionality controversy, and
3. The controversy of the Gricean pragmatics versus Relevance Theory.

In the second part of this chapter the ways out of these problems will be enunciated in reverse order such that 1. will be the solution to 3. of part 1, 2. the solution to 2. and 3. the one to 1.

#### 1.SETTLING THE S&W VERSUS GRICE CONTROVERSY:

This controversy consists not only of the divergence of concepts and perspectives in the two sources quoted above, but also in Sperber and

Wilson's proposal that relevance theory is an alternative to Gricean pragmatics.

S&W seem to make such a claim based upon their belief that inferential communication has nothing to do with the code model which is a basic divergence from the Gricean concept of inferential communication. While in Grice's view comprehension is the result of both decoding and inference, Sperber and Wilson (1986: 177) see that:

"...linguistic decoding is not so much a part of the comprehension process as something that precedes the real work of understanding, something that merely provides an input to the main part of the comprehension process."

It seems to follow from this that it is inference and not decoding that constitutes the main process of comprehension, and it is for this reason that S&W take an implicature to be only inferrable rather than decodable. (which does not account for presupposition which is usually taken to be the result of both coding and inference.)

This is to be opposed to the Gricean proposal that some implicatures like the conventional or generalised implicatures are encoded in language and are therefore decodable rather than inferrable. Starting from such different perspectives S&W end up having different concepts of what is implicit and what is explicit from those proposed by Grice, and following even more different methods with the view to drawing their implicatures.

Where in Grice an implicature can be either conventional and decodable, or conversational and inferrable, in S&W (1986: 182) there is no such entity as a conventional implicature. According to S&W implicatures are always the result of ostensive non-demonstrative communication and therefore always inferrable. Where an inferrable implicature in Grice is calculated by the kind of maxim breach it results from, in S&W inference consists of the first assumption that comes to mind and that is consistent with the principle of relevance. Such an inference is made possible by S&W's presumption that every rational speaker's contribution comes with a guarantee of relevance, where rationality is a necessary condition. In fact S&W (1987: 704) do not only

see that every event of ostensive communication is accompanied by a guarantee of relevance but also hold a position to the effect that this principle is inviolable even though the participants may fail to be relevant. The statement quoted below (Sperber and Wilson 1987: 704) sounds equivocal at least apparently:

"Communicators do not "follow" the principle of relevance; and they could not violate it even if they wanted to. The principle of relevance applies without exception: every act of ostensive communication communicates a presumption of relevance. Note, though, that the presumption of relevance carried by a particular act of communication does not have to be true or accepted as true: the communicator may fail to be relevant. It is enough that the presumption of relevance should be communicated \_ and it always is \_ to fulfil its most important role: determining the interpretation of the ostensive stimulus."

It is in such a manner that S&W oppose Grice's cooperative principle and the four maxims on the grounds that the principle of relevance does more explicitly the explanatory work of the Gricean maxims, and that it is a generalisation rather than a maxim to be followed.

It is possible at this stage to draw some tentatively conclusive remarks as to how independent S&W's relevance theory is from the Gricean proposals they claim to reject. When the two authors first suggest that it is possible to account for all communicative events within the framework of relevance theory and thus constitute an alternative to the Gricean principles, they overlook some Gricean residue within their own premises, the absence of which would certainly impair the development of such a theory. This is tenable for the following reasons:

(1) It seems to me that S&W's proposal (1987: 697 for example) that every contribution comes with a guarantee of relevance and thus entails mutual relevance rests, itself, upon their presumption of the Gricean cooperative principle. It is rather because people usually assume that they are willing to cooperate in order to further communication that they subsequently assume they may be mutually relevant. A speaker may not be even heard, thus his contribution not yet classified as relevant versus irrelevant, if he is not presumed to cooperate. Hence it is after the

presumption of the cooperative principle that the development of the principle of relevance obtains. This may raise the question of the black box phenomenon once again: what is it that is first presumed and thus first perceived by the human brain? Yet we need not go to such lengths, the cooperative principle did come first chronologically. Relevance Theory does rely upon it, why reverse it then?

(2) S&W do account for certain examples only within the framework of the principle of relevance ignoring the other maxims where they are actually taking such maxims for granted and this usually results in the inexhaustive coverage of the exchange. This can be illustrated by the following example (S&W 1989: Essex conference):

[1]

A: (Outside the room to B who is inside the room with a dog)

Does your dog bite?

B: No, my dog does not bite.

A: (Enters the room and gets bitten)

Your dog did not bite!

B: That was not my dog!

S&W (1989) account for this example within the framework of the principle of relevance by explaining that B is being irrational and therefore irrelevant in this exchange. B, according to the authors, is irrational because he fails to recognise that A is referring to the dog present in the current situation (i.e fails to assign correct reference to a shared cognitive environment with the hearer, in S&W's terms) and responds as if A refers to the dog B owns which is an assumption inconsistent with the principle of relevance (since it does not make a fact that is manifest more manifest c.f S&W 1987: 700-701). This causes B to be irrelevant to A, although it does not cause the principle of relevance to be violated.

I believe however (apart from the fact that the example seems to be contrived and not genuine) that this is an unconvincing account because let alone the fact that it contradicts clearly the authors' assumption that every contribution comes with a guarantee of relevance (B knows he is not relevant when he refers to the dog that is not part of a situation that

is relevant to A, hence not a mutually manifest situation, therefore he is not being irrational but devious) there is a lot more to this exchange than is actually covered by S&W.

First, the situation presents no reason whatsoever in order to either presume or conclude that any of the two participants is irrational. Yet S&W recourse to irrationality every time Relevance Theory fails to account for a difficult case. Rationality is presumably a prerequisite in successful communication. However it ought not to be used as a safety net at every failing because although rationality ensures many of the human interactions, it does not necessarily explain all of them. The fact is that Relevance Theory fails to account for an important factor of inferential communication that the Gricean maxims cover, namely truthfulness, and claims that this is not necessary.

Secondly, B being rational does recognise that A is referring to the dog that is involved in the current situation rather than to the dog B owns, or else he is not presuming the principle of relevance. In other words B recognises that A is relating to the current situation (making an assumption that is manifest more manifest: S&W 1988: 707), and based on this recognition, he could have been more cooperative, or even relevant if he chose to.

Thirdly, B did not choose to cooperate therefore he referred to an irrelevant participant and an irrelevant situation, namely the dog he owns. Based on his given rationality, B is therefore misleading rather than irrational which leaves us with the need to account for the degree of his truthfulness. Such an account is not possible according to the provisions of the principle of relevance which, despite the claim that it subsumes truthfulness, does not provide to account for it because allegedly truthfulness "becomes redundant" when the principle of relevance is applied. However solving the problem of truthfulness is possible with the provision of the Gricean maxim of quality. This seems to be exactly where the Gricean proposals prove to be necessary for the development of relevance theory itself.

Fourthly, if anything else, A's second move highlights the necessity of an account for truthfulness in this exchange because while it is

obvious that A intends to be relevant to the situation by making a fact that is manifest more manifest despite denying it (i.e being apparently irrelevant), no mention is made as to the means by which this relevance is reached, namely the sarcasm that is only reached, once again, through an assessment of A's truthfulness.

Therefore one may conclude that if the principle of relevance is instrumental in the analysis of this exchange, the weighing of truthfulness according to the maxim of quality is not less important so as to reach an exhaustive description of this sample. It is the assertion of sarcasm (i.e of non truthfulness, i.e of the breach of the maxim of quality) that decides on the mutual relevance of A and B. In this case, relevance is affected by the breach of other maxims such as quality or quantity and this has been discussed by Burt (1989) as will be shown below in Burt's example [ 2].

This should be enough to allow me to subscribe to Adler's position (1987: 710) that S&W's

" explication of relevance in terms of the extent of contextual effects seems to be a simplification of the maxims under three of Grice's Categories: Quality, Quantity, and Relation. (See for example, S&W's [1986] illustrations and discussion, pp. 120-22). The other pillar of their theory \_ effort or processing costs \_ renders explicit expectations that fall under the category of Manner, as well as the basic presumption of obedience to the cooperative principle."

Another presumption that seems to be one more draw-back in S&W's generalisations is their holding to the assumption that there is at most a single interpretation consistent with the principle of relevance. In their own terms (S&W 1987: 704):

"The principle of relevance warrants the selection of the first accessible interpretation consistent with the principle. If there is such an interpretation and it is the one intended, communication succeeds. Otherwise it fails."

My objection is that in a number of situations, it may happen that more than one interpretation are equally accessible and equally consistent with the principle of relevance (see for instance example C0.14

in the theoretical implications 233-234). Puns, for instance are good counterexamples in this respect, since often, more than one meaning is intended. This argues against S&W's proposal that to every utterance at most a single interpretation is possible. Furthermore the receiver may only select the interpretation that is relevant to him, but after judging whether it is relevant or not, he may go on to assess its plausibility, its force etc...

Adler (1987: 711) also argues against the first accessible hypothesis consistent with the principle of relevance for the following reasons: (a) it only encourages an "illusion of determinateness" and (b);

"the specificity of choosing the first hypothesis derives from the vague and indeterminate demand that efforts should be undertaken only if they are worthwhile: The first hypothesis is just that hypothesis, whatever it happens to be, beyond which we are not rationally justified in going. For if we were so rationally justified, it would no longer be the first appropriate hypothesis."

This seems to warrant the understanding that a systematic inconsistency lies somewhere between the folds of the numerous definitional dimensions of the principle of relevance. Adler seems to suggest here that if the processing efforts are worth making then this should be rationally justified, but by the time they are rationally justified it is no longer the first assumption that comes to mind that is being justified. He points out thus that the properties of firstness and rationality of the single intended interpretation are contradictory.

Bach and Harnish (1987: 711-12) have other reasons to criticise S&W on the same point among many others; they think that it raises difficult questions for S&W to answer such as:

"How are (nonstandardized) indirect speech acts possible? How can a speaker communicate one thing by way of communicating another if the addressee stops inferring after the first thing occurs to him? More generally, how do S&W explain how the addressee can modify, supplement, or replace the first assumption that comes to mind, even if it is consistent with the PR [principle of relevance]?"

Here, it is agreed that the audience will only consider a

communicative event if it is relevant to them, in whatever way that may be. But then S&W would still want to define relevance to the audience as to a topic, a context, or a purpose. Clark (1987: 714) raises this question in the following way:

"The centerpiece of relevance is, of course relevance. According to the O.E.D, *relevant* means "bearing upon, connected with, pertinent to the matter in hand." But for S&W, what is the matter in hand? To what purpose is a communicative act relevant? For all their talk about relevance, they never really say."

S&W (1987: 738) answer Bach and Harnish (Op. Cit ) concerning the addressee's thought anticipation. They maintain that the communicator's anticipation of such thoughts need not be accurate. Communication will still succeed because the audience can recognise the communicator's mistaken assumptions.

Such a response seems however, to be too loose for the case of translation where the translator plays two parts that of the audience at one stage and that of the communicator at the next. I agree with S&W on the fact that relevance is harder to breach than other principles of communication. This is tenable even according to the Gricean accounts where relevance survives even if the maxim is apparently flouted. The fact that almost every utterance has contextual effects and thus expands or contributes to expand the initial context makes relevance harder to violate than other maxims. It would however be more sensible to opt for a weaker version of this than that held by S&W because relevance can and does break on occasions and that is how incoherent texts result for instance (see C2 for instance and particularly C2.15). Relevance can indeed be violated in at least two ways: an innocent way as in incompetence, or a malicious one as in persuasion or manipulation depending on the purposes the participant is aiming at (c.f Burt 1989; Harré 1985: 127-141). Burt (1989) gives the passage (below [2]) as an example of innocent violation of the maxim of relevance. The passage is a piece of composition done by a student who was asked to discuss women's right to voluntary abortion. The answer runs as follows:

[ 2] When Reagan brings in the start of the Declaration of Independence and starts to talk about us being a nation that



does not "want to play God with the value of human life. It is not for us to decide who is worthy to live and who is not," he must have forgot about the time we dropped the nuclear bomb on Japan. Who was playing God then? We destroyed two major cities and wiped out almost all life around the area where the bomb had hit. If that is not taking control of life into someone's hand then I don't know what is. As it says in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness"

As you can read above that all men are created equal not just American men but men all over the world, then who gave the United States the right to kill all those Japanese? With abortion, the women are trying to do the right thing.

It seems clear that in this example relevance is unwittingly broken at least twice, which has created an incoherent passage. As it will be tentatively shown in section 3, relevance can be maliciously violated either to hinder communication as in courtrooms and politics, or to communicate some hidden purposes as in manipulative texts which are disguised in expository lay outs for instance.

I would further disagree with S&W about maintaining that the principle of relevance makes the Gricean maxims redundant because these are rules to follow and the principle is a generalisation and this for the following reasons.

First, I do not believe the maxims are meant to be normative rules in the first place, they are in my opinion principles that underlie verbal communication whether they are conformed to or breached. It is the fact that they are expressed in the form of maxims, I believe, that is a more economic way which allows theorisation to notice the breaches and to describe the implicatures. For Clark (1987: 715) the maxims

"are proxies, promissory notes, for a theory of collective action yet to be developed."

Secondly, and especially in translation there are cases where it is not the accounting by the principle of relevance that is decisive in the interpretation of an utterance, although it is instrumental, and where it is the other maxims that are decisive. In the presence of sarcasm as in the example [1] quoted above, truthfulness is more crucial for determining the intended interpretation.

Thirdly, S&W do not seem to be clear about whether a communicative intention requires uptake or not. S&W (1987: 740) tend to suggest that uptake is not necessary in ostensive-inferential communication. It would be idealising translation if it were said that this applied in the process. In translation, communication rests generally upon the degree to which the addressee is allowed to uptake the original communicative intentions. It would be impairing communication as to proceed by the contrary. More directly, I now go on to assess Gutt's applications of relevance theory to translation.

### 1.1. GUTT'S APPLICATION OF RELEVANCE THEORY TO TRANSLATION

The aim of Gutt's thesis entitled *TRANSLATION AND RELEVANCE* is twofold: (1) to prove the viability of relevance theory in translation and (2) to reject other attempts of translation theorisation. Gutt (1989: 75) argues:

"...that the phenomenon commonly referred to as 'translation' can be accounted for naturally within the relevance theory of communication developed by Sperber and Wilson (1986): there is no need for a distinct general theory of translation".

For his set purposes, Gutt shows that translation is a case of linguistic interpretive use and applies to it S&W's entire characterisation of indirect quotation based upon the parallels he draws between translation and indirect quotation. And although the author claims to do without any other assumption a-priori than taking translation for an instance of normal human communication, he seems to have contradicted such a claim on more than one occasion by making a number of other assumptions. In fact it is this 'most important assumption' (Gutt 1989: 76) that entails others and thus helps to falsify his account for the process of translation. In other words, taking such a process for a case of normal

communication, amounts to making the properties specific to the process of translation ambiguous and leads to the description of an idealised process that has little to do with translation as it actually takes place in reality. It is maintained here that although translation is an instance of communication, it is one of a particular kind not of a normal one.

In this section, I propose to show how the idealisation of the process of translation has actually taken place in Gutt's applications, and what problems it has incurred in relation to a proper account for translation.

In order to be able to apply all the characteristics of the notion of interpretive use to translation, Gutt has had to either ignore some facts or make some assumptions which unfortunately has led to misconceptions about the process, and problems in accounting for it. Such problems are spelled out and discussed in the next section.

So far as I can see, taking translation for normal communication is the first misconception that incurs problems of this order;

- (1) Ignoring the specific properties of translation.
- (2) Mistaking translation for a static phenomenon or ignoring the dynamic nature of the process.
- (3) Ignoring the necessity of characterising the addressee and related facts within the process.
- (4) The creation of related theoretical problems such as the rejection of text typology. And more indirectly:
- (5) Mistaking translation for a purely inferential process.

#### 1.1.1 Ignoring the specific properties of translation:

Taking translation for an instance of normal communication can be problematic, because although translation is communication in the sense that it shares many features with other kinds of verbal communication, it is also a special case in the sense that it is a more complex process than normal instances of communication. There are at least three properties of translation that other types of communication do not share.

##### 1.1.1.1 Translation involves more participants than normal verbal

communication, therefore more risk of breakdown.

Although translation involves only one more participant, the translator, it is not the number that is most significant but rather what happens. If in normal exchanges, communication risks breakdown between sender and receiver (c.f Gumperz et. al 1979: 4), then this risk can be twice as high when a translator is involved. This is due to the fact that the translator is a receiver at the first stage and a sender at the next one. So in case communication breaks down between S.L sender and translator, it certainly breaks down at the second stage between S.L sender and T.L receiver, and/or between translator and T.L receiver.

1.1.1.2 Normal verbal communication is often monolingual.

This is by definition not the case in translation. Therefore communication is not only impaired by the built-in differences of distinct languages, but also by the different perspectives from which S.L and T.L represent reality. In interlingual exchanges, communication usually rests upon the bridging of cross cultural gaps which is in itself a deep issue discussed at length by translators and linguists as has been shown in the cultural models (chapter1).

1.1.1.3 In normal communication, participants often share the same situation.

If not, they would at least have a common background that allows a more straightforward access to the situation at hand; whereas in translation the S.L situation usually differs from that of the T.L to a certain extent, and it is one of the functions of the T.L text to reconstruct the original situation. This cannot go unnoticed because it has major effects upon the whole process.

It seems clear at this stage that an approach which offers to ignore the translation properties listed in 1.1, 1.2, and 1.3 is most likely to idealise the process in such a manner as to make it fit some theoretical predictions, but not to investigate it for further insights. The next point of criticism is to tackle the next problem:

1.1.2 Mistaking translation for a static phenomenon:

In Gutt's work, translation is referred to and treated as a stagnant

communicative phenomenon where no calculations are made of the consequences of the transfer. This seems striking because the dynamic nature of communication would make it doubtful to treat anything related to it as a static phenomenon rather than a dynamic process. It is certainly the case, however, as far as translation is concerned. In fact translation is not only a dynamic process but it is rather a complex one. Therefore treating translation as a static phenomenon falsifies the issue at hand, because it simply ignores what is most importantly involved in translation and that is the process of decision making and deliberate choice made by the translator. It is indeed such a process that constitutes the complexity of translation because it is closely related and sometimes subject to numerous considerations which may go beyond the message or what it implies. A major one among such considerations is the attempt to identify and characterise the addressee of the T.L text; and this constitutes the third problem incurred by Gutt's taking translation for an instance of normal communication.

### 1.1.3 Ignoring the necessity of characterising the addressee:

Gutt (1989: 78) maintains that the easiest question to answer about translation is "who is the audience?" because "the audience for which the translation is prepared is obviously the receptor language audience." This is perhaps why Gutt not only neglected to investigate, but also denied the others' (text linguistics and typology by rating them as useless) right to investigate further the possible refinements of defining a translation addressee.

In actual terms however, saying that a T.L text is addressed to a T.L audience, is equivalent to saying that a text in nuclear physics for instance is addressed to all the English speakers in the world because it is written in English. The fact is indeed, that texts are usually predestined to a more or less specified readership. When an engineer writes, it makes a difference whether he is addressing a colleague in technical terms or the layman. When an author writes a story it often makes a difference whether he is addressing children, adults or any other social group. For this reason alone, many like to think that register theory or the later text-typology is not one of the absurd inventions of linguistics but rather a useful tool for the assessment of text production, understanding,

interpretation and rendering.

It is almost needless to say that a translator, quite similarly to a writer, cannot start translating without knowing who s/he is translating for. In translation, what helps defining the type of addressee is the type of text itself, and this is one of the fruitful characteristics that Gutt chose to reject and thereby create the fourth problem.

#### 1.1.4 Rejecting a text typological approach to translation: a theoretical problem:

Holding that the text type helps defining the type of audience one is writing to or translating for rests upon the important fact that discourse may aim at different purposes, and this is the basis of text typology. Rejecting such typology on the other hand, amounts to saying that all discourse is the same no matter what the purpose, no matter who is involved in it. Yet, the fact that Gutt does reject typology in translation does not seem to be a mistake. Accepting text typology is somehow opting for a pro-code model approach (see problem (5)), but such an approach is radically dismissed by relevance theory, which is the framework Gutt wants to work within.

What Gutt has successfully done in fact, is to have rejected the existing typologies and created his own working typology, discreetly presupposing it as the analysis goes forward. If a typology is a method of classification of the matter at hand according to types which involve common properties as opposed to others which involve different ones, then Gutt does not detract from creating a typology. He presents us with three types of translation:

- \_ a type where the T.L text is a text in its own right, or a "no-translation type" where the TT is supposedly written by a SL speaker who addresses a specific TL addressee like for instance a Japanese engineer writing an apparatus instruction book for the TL audience (I will argue that there is no such situation in real life pp 83-84)

- \_ direct translation or what House would call overt translation, and

- \_ indirect translation which Gutt parallels with the S&W'S characterisation of direct and indirect quotations.

The overall direction of Gutt's work argues thus for my point that it would be almost impossible indeed to speak of translation without using a

certain typology. In fact text types do have certain specific properties the awareness of which is instrumental in furthering communication, although I am aware that no typology is distinctly categoric and many types are bound to be fuzzy due to communicative interactions.(c.f. intertextuality D.B& D 1981: 182-206 and type hybrids Hatim and Mason 1990: 120-137)

#### 1.1.5 Mistaking translation for a purely inferential process:

This is a problem that is indirectly related to the previous ones through the problem of text typology. Gutt (1989: 76) rejects text typology because it is part of a code model which he totally rejects in favour of a deductive approach to translation that is in turn embodied by the applications of S&W's interpretive use. For such purposes, Gutt takes translation to be a purely inferential process. The fact, I believe, is that translation involves both code and inference and can only be accounted for by models which account for both dimensions. The necessity of studying what is meant by a given text, does not warrant the exemption from studying what is actually said. In fact very often what is meant is the result of both the code and the implicature/inference which is the case of presupposition for instance. And that is why I have argued (1987) that translation should be approached eclectically and not from a single sided perspective. Hence, Gutt's proposal (1989: 76) in the following quotation does not seem totally empirically justified:

"...Recently at least some translation theorists (e.g. Krings 1986, Wilss 1988) have questioned the adequacy of the [code] model, and I shall adopt the relevance-theoretic account of communication proposed by Sperber and Wilson (1986) instead."

It seems clear here that the choice of relevance theory to account for translation is nearly arbitrary. It is true that the code model would not be a sufficient framework to account for translation on its own, but the same is true for an inferential model. This is due to the fact that while the prime material of translation is a code, language, its finished product is meaning, which may and often does rely on inference. Accounting for only one of these dimensions without the other is bound to be insufficient and probably misleading. It is most precisely here that the Gricean accounts seem to be more equitable to translation than S&W's, since they

cover verbal communication as both a code and an inferential activity.

It may be worth mentioning here that Gutt (1989: 78) excludes instructive texts from translation. He maintains that these texts, unlike the others, are not cases of secondary communication because it is the original communicator who addresses a T.L audience directly as in diplomatic or business circles and therefore this should not be counted as translation at all, since it is inconsequential whether there is a S.L text or not. I would have subscribed to the same position if this were the case, but in fact it is not.

Instructive texts as in machine instructions or a cake recipe are usually written by specialists in the technical jargon of the source language. It is not usually the case for the specialist to write the same text in different target languages with the help of a language informer as Gutt suggests. Such texts constitute indeed the main part of technical or commercial translation. It is therefore not the source communicator who is directly addressing the T.L audience but the translator. Hence, it may be inconsequential that the S.L instructive text follows a specific structure or style but it is not inconsequential that there exists a source text because the translator does not rely only on his knowledge about the subject but on the S.L text contents.

The translation of contents comes in terms of relevance theory in the question of "what set of assumptions {I} is intended to be conveyed?". Gutt (1989: 81) believes that the answer to this question

"cannot simply be 'the assumptions intended' by the original' because in secondary communication situations this demand conflicts with the requirements of consistency with the principle of relevance."

It seems to me that this suggests a total divorce between the S.L and the T.L worlds. {I} can in fact be the set of assumptions intended by the original since according to S&W (1987: 702):

" An assumption is relevant if and only if it has some contextual effect in that context.",

where having contextual effects is modifying the cognitive



environment of the participants towards a "mutual manifestness". Thus, {I} can be part of both the sender's and the receiver's environment and therefore consistent with the principle of relevance. For this to be true it is not necessary for the sender's cognitive environment to be identical to that of the receiver's, it is enough that they should share some facts or assumptions where {I} is a shared set of such facts or assumptions. Now this is usually true for S.L and T.L worlds since although people do not live in completely identical environments, there are many features shared by their respective worlds, which is what makes communication possible across different social and cultural boundaries.

This, in addition to the comments and analyses outlined above, shows that Gutt himself has ended up doing what he criticised at the start of his work as 'inconclusive'. At the start, he (1989: 75) condemned inductive approaches like the 'free' versus 'literal' debate because "the central questions of what translation is and how it works remained largely untouched." At the end he does not seem to have answered such questions himself, since he has not been referring to a real process of translation. Instead he has answered the question of whether relevance is workable in (an idealised version of the process of) translation. And this reflects in his conclusion (1989: 92):

"In conclusion, we see that relevance theory enables us to provide ... an explicit framework for accounting for the phenomena commonly subsumed under the term 'translation'."

This may be understandable if we give the author the benefit of the doubt since his title 'Translation and Relevance' may tolerate the interpretation: translation as it can be accounted for only by relevance theory.

It seems to be even more understandable however, that translation necessitates a more comprehensive account of verbal communication. It has not been helpful to have ignored the Gricean accounts on the basis that they are superseded by relevance theory. Indeed it seems doubtful that the latter should constitute an alternative for the former (see discussion above in 1.), whereas they can provide more satisfactory accounts if they were considered to work in tandem and complement each other. In fact both accounts bear some common properties and

weaknesses and might, each in a way, suggest the recourse to the other. There are even areas in verbal communication which are left uncharted by both the accounts put together, and this is to be discussed in section 3. of this part. The next paragraphs attempt to show in which ways such accounts complement each other.

Where the Gricean proposals seem to be more precise and rigorous and to have more implications for the different areas of verbal communication, S&W's are endowed with more explanatory power in terms of characterisation of context, cognitive environment and so on. This may mean that relevance theory can shed light even on the Gricean maxims themselves. After all, it is not a frivolous observation to have said that relevance theory itself is based upon the presumption of the Gricean cooperative principle and maxims (discussed under 1.). Where due to its conciseness and precision, the Gricean approach can extend to such analyses as communication layering (cf Clark 1987: 714-715), relevance theory can provide explanation and reinforcement. And finally where both approaches can cooperate for more comprehensive and perfectible covering, they both are, and are bound to be, inconclusive due to the nature of their subject matter, communication, which is subject to numerous variables (which are in turn subject to numerous variables and so on).

To mention some of the shared weaknesses of both the Gricean and Sperber and Wilson's accounts, for instance they are built upon the presumption that it is the communicator's intention that determines meaning, which is in itself a theoretical problem due to the unobservable nature of intention. None of these accounts explain what intention is and how it reveals itself. Burt (1989) suggests that writers can either observe or opt out of the Gricean maxims. Maxim flouts can in turn be either innocent or manipulative. And although the awareness of the maxims is essential to show where a writer has opted out of a maxim, it is insufficient to tell whether the writer intends to be manipulative, and to describe the manipulative goals writers may aim at. It is there that the maxim criterion should be supplemented by a full awareness of the nature of the writer's purposes on the part of the reader.

It seems that all accounts outlined above make use of such a rule of

thumb as to proceed by elimination: if communication is not intentional, it is then incidental which is not usually the case, therefore communication, it is taken for granted, is intentional.

I propose to work around the controversy of intentionality tentatively in a more empirical manner, for the purpose of showing the pragmatic insights into the process of translation.

## 2. SETTLING THE INTENTIONALITY CONTROVERSY:

It seems arguable to maintain that it is possible to put an end to such a controversy by showing the untenability of the extreme views about it in translation, and taking a more empirical attitude in so far as the definition of intentionality is concerned. I have argued so far against relevance theory which maintains that an utterance can only have a single interpretation that is intended and consistent with the principle of relevance. I shall argue now against the views that intentionality is irretrievable (Wimsatt 1954) and that there could be an infinitude of interpretations for one and the same text (Barthes) without it being possible to tell which one is more plausible than the others.

### 2.1 THE BASES OF THE REJECTION OF WIMSATT'S POSITION:

Wimsatt's position is rejected on the basis of two main arguments (1) Wimsatt evaluates intentionality as a standard for the success of a poem as it is conceived by traditional literary criticism and (2) he views it from the point of view of a literary critic. These two points bear major discrepancies with intentionality for translation purposes.

In poetry the first and foremost goal of the poet is to write poetry which may have ideological aims but these, nevertheless take a secondary status compared to the poeticity of the text. Such is not the purpose of a plain prose writer however. A plain prose text can be written for diverse purposes in diverse manners where the author's goals rather than the form of the text are of the utmost importance. What Wimsatt rejects is the idea that intentionality should be taken as the standard which decides on the success of a poem, as suggested by traditional criticism. According to this trend, intentionality is the

original intention of the author as it occurs in his mind at the moment of text production. It is true that intentionality is untenable in such terms due to its unobservable and hardly predictable nature. However, if intentionality is redefined as a textual property instead of a mental one (see section 3 p 94 ff.), it can be one of the standards according to which communication is measured even in poetry. This is because intentionality is evident in texts not only "by an act of biographical inference" which does not make it effective in the text as Wimsatt maintains, but it is also transparent in the lexical, structural and textual devices which the author chooses to use in order to convey a certain idea or purpose. Haslett (1987: 20) argues that:

"...interactants choose what to say from among a wide range of alternative possible utterances. Their choices are strategic in that, as interactants, they try to maximise their effectiveness in achieving their conversational goals"

The writer does indeed select his textual choices usually among many others available. Thus the semantic relations, the thematic progressions and the layout of the text as a whole do not just occur haphazardly but they depend on a purposeful selectional process. If we consider this example:

[ 3] Twenty year old Willie B. is a diehard TV addict. He hates news and talk shows but he loves football and gets so excited over food commercials that he sometimes charges at the set, waving a fist. Says a friend: "He's like a little child".

Willie B. is a 450 lb gorilla at the Atlanta zoo. In December a Tennessee TV dealer heard about Willie B.'s lonely life as the zoo's only gorilla and gave him a TV set.

(quoted from de Beaugrande & Dressler 1981: taken from the Time magazine 22 Jan.1979)

It is clear that the author of this article has chosen this lay out in order to surprise the reader. This fits in the sensational journalistic style that characterises many newspapers. The author could have chosen to lay his text out in reverse order and introduce the character first like:

[ 4] Willy B. is a 450 lb twenty year old gorilla, is a diehard

TV addict...

but it would have been obvious then that this lay out would have stripped the article of its sensational features and defeated the goal of surprising the reader.

In order to be aware of the intentionality of this article only two steps were necessary: reading the whole text and being aware of where it is written. In translation the awareness of the intentionality of this article is an essential factor that helps preserve the original effect were this article to be written for the same purpose.

When Wimsatt (1954) speaks of the intentionality fallacy however, he sees it from a literary critic's point of view. And although translator and literary critic are similar in that they both start from an interpretation of the text, they are also different in some ways. Basically, where the literary critic is responsible for communicating his own ideas about a certain piece of work, the translator is responsible for communicating the original author's ideas and goals. Thus the critic is freer to analyse the text towards a direction of thought or another because he speaks in his own name, the translator is not because he speaks in the ST author's name.

This position on translation is probably the complete opposite of what Barthes suggests (c.f section 2 part one of chapter 2 p 58 ff.) about text interpretation, with which I disagree for the main part.

## 2.2 THE BASES OF THE REJECTION OF BARTHES' POSITION:

The rejection of Barthes' proposals for text interpretation is based upon two arguments: that it seems untenable in translation, and inconsistent in itself.

Barthes' aim is to give the reader (whether s/he be a critic or a translator) the freedom to recreate the text, he holds in this sense (1970: 10):

"...l'enjeu du travail littéraire (de la littérature comme travail) c'est de faire du lecteur non plus un consommateur, mais un producteur du texte."

Holding a strong version of this position can be detrimental to text rendering in translation. This may mean for instance that a translator can freely feed his own beliefs and biases into the translation of Mein Kampf for instance. Then if the translator happens to be less Naziist than Hitler, the TL reader would be allowed to wonder why the Holocaust ever took place! If the translator holds some favourite ideas and style, his translation of Shakespeare or Faulkner would read just about the same. On the other side of the spectrum one may be left to wonder what comes out of a Barthesian translation of a legal text?

Barthes' position also means that I am warranted to understand and use his views the way I wish without him being able to say whether that is what he meant (or said) or not. For if he said my understanding was right, he would be attributing a fixed sense to his text (and to my version of it) and thus defeating his view of scriptibility; and by saying my understanding was wrong he would also be doing just the same. The fact, however is that in real communication, participants are usually warranted to say whether what is attributed to them is correct or not by the simple fact that they are the rational authors of it. When intentions or goals are not clear, participants usually negotiate them in terms of what the speaker means and what the hearer understands. This happens in translation by re-reading the text and paying careful attention to textual and contextual evidence that endorses one interpretation or another.

Hence, it does not seem to be advisable for a translator to follow the Barthesian views on interpretation because it jeopardises the requirement of faithfulness even further instead of providing means of maximising it. Translators are naturally called to be creative in TL renderings by the simple fact that a one to one equivalence between pairs of languages is hardly ever achievable. In attempting to bridge inevitable gaps of form, concept and intention, the translator tends naturally to feed his own beliefs in the text, which is the reason why it is commonly said that twenty translations will not look identical. However, this tendency is expected to be reduced to a minimum by making the translator aware of the goals and selected plans of the original author. Thus, contrary to Barthes' scriptibility, the translator's intervention is expected to be minimised in favour of the authorship or the ST goals. In

other words the translator's own beliefs and biases are expected to be neutralised to the furthest degree achievable.

In addition, examining Barthes' philosophy of scriptibility one can see some intrinsic inconsistencies. When Barthes first divides text into "lisible" and "scriptible", he emphasises the divorce between the two types of text. Yet as he advances in the details of the "lisible" the differences become blurred. Both types are plurally significant and re-creatable, except that it is possible to recreate the "scriptible" directly while the "lisible" is only re-creatable by the use of the connotation guidance, which is a (Barthes devised) system of text analysis. In fact both types are freely re-creatable. What is surprising however, is that although Barthes announces that the "scriptible" cannot be found in book shops, he does not make it clear that it is his hypothetical ideal model of a re-creatable text. This is deduced from the development of his approach and based on the fact that no textual characterisation of the "scriptible" is provided. It is by studying the "lisible" that one can understand that the "scriptible" is only an ideal model against which the "lisible" is evaluated.

It may be noteworthy to say it is not Barthes' definition of text interpretation that does not seem cogent, but its implementation in his analysis. In fact Barthes defines interpretation as the appreciation of what plurality of significance a text is made (c.f Chapter 2 part1 pp 58-59), which seems plausible. Interpreting (and translating) a text consists indeed of appreciating its plurality, yet it does not consist of rendering any single interpretation of those inspired by the text which the reader/translator happens to favour. Text rendering consists in attempting to transfer the whole range of the interpretations that are intended and suggested by the text in order to preserve its plurality, of course within the limits of the possible. This is what usually happens when a tale or a song is successfully translated. On the contrary, saying that the translator is free to render the text as any of the interpretations s/he chooses sounds somewhat arbitrary, impoverishes the text in the TL, and defeats Barthes' views in terms of productivity.

It is perhaps clear so far that thoughts about intentionality are polarised. At one pole, some think that it is impossible to allocate any

meaning to the text without somehow working out the intention of the author (New Criticism 1950s, Grice 1970, S&W1986-7). At the other pole others maintain that the authors' intentions are irretrievable, therefore the reader is free to understand and assess the text any way they wish. It seems to me that this polarity needs to be broken and a more moderate attitude should be taken where intentionality is seen more empirically. Hermeneutics seems to break this polarity because it is based on the belief in the existence of an intention behind the text. Yet it claims that the reader cannot get to this intention due to the ever-changing situation of text reception. This seems to be the reason why Hermeneutics cannot provide a model for text goal preservation, since the latter must provide a network of text linguistic evidence that leads to the uncovering of intentions and goals.

Derrida (1972 et. al) can be seen to contribute largely to the break of the polarity between intentionalists and anti intentionalists as he develops his philosophical approach: deconstructionalism. Such a trend of thought conveys the message that meaning is a compromise between the author's intention, the contents of the text and the response of the receiver (for further details on deconstructionalism see Bayar 1987: 85-91 and Newton 1988: 149-153). Haslett (1987: 11) shares this opinion, she argues:

"Finally, those pragmatic approaches emphasising language form, often labelled as discourse analytic approaches or pragmalinguistics, focus on the language form itself and the inferences derived from a particular language form, irrespective of context or language user. While interpreting language, listeners use inferences derived from the text, the context, and the speaker. Thus it seems necessary, for a pragmatic perspective trying to account for language use in context, to incorporate inferences from all three bases – text, context, and language user."

This situates the intentionality studies at the area of pragmatics that is left uncharted by Grice, Austin and Searle, and Sperber and Wilson. Indeed such scholars have studied what principles underlie communication but not how these principles are implemented in the text as a unit. In translation where such an application of the principles takes a major importance due to the necessity of a modular account of the process, it seems crucial to define pragmatics for the specific purposes of



translation.

### 3. DEFINING PRAGMATICS FOR TRANSLATION PURPOSES:

For translation a text is by definition an event of intentional communication because unlike conversation (in this respect) it cannot be incidental and come to existence as by mistake for instance. People may partake in a conversation under the pressure of social conventions for instance when they are tired, ill, or simply lacking the drive or motivation to converse. It is hardly conceivable that this can be the case in writing. When a person undertakes to write something, it is usually because they have a reason, a motive and in whatever case a certain purpose to serve. This includes poetry, stream-of-consciousness writing etc... because intentionality need not be a conscious phenomenon.

The process of translation starts by raising three primary questions: What is the message? Who wrote it and for what purpose? And who receives it and for what reason? Thus intentionality, insofar as it is the author's goal, the text itself, and the receiver's motivations take an equal importance. Hence intentionality in the pragmatics of translation is not important as part of the author's mind (as suggested by Wimsatt) but as the degree to which a given stretch of text serves a purpose of the author's. Intentionality therefore

"..designates all the ways in which text producers utilise texts to pursue and fulfill their intentions."

(de Beaugrande & Dressler 1981: 116)

In other words, intentionality for the translator is nothing else but the way the author has chosen to develop his text, nothing but the text itself as a representation of the context in which it occurs. This is due to the fact that the task of the translator is to render those intentions of the author's that are revealed in the text and not those which had no effect in it. This is not saying that the translator should not be familiar with the author's motives prior to text production, it is saying that although the awareness of such data helps the text comprehension as a background knowledge, only those goals which become effective in the text itself are directly relevant to the process of decision making for the effective

rendering of the text. And the reason why the translator cannot ignore such goals is that authors usually choose what they want to say from among a paradigm of possibilities. Haslett (1987: 20) states:

"...interactants choose what they have to say from among a wide range of alternative possible utterances. Their choices are strategic in that as interactants, they try to maximize their effectiveness in achieving their conversational goals."

It is in such terms that intentionality is a key factor for translation processing and assessment where the following characterisation of intentionality obtains:

- (1) Any feature that can be endorsed by textual and/or contextual evidence, even if the author denies meaning it, is intentional.
- (2) Any feature that can be endorsed by no textual and/or contextual evidence, even if the author claims meaning it, is incidental .
- (3) Textual evidence is taken to be intentional iff it matches the context of situation.
- (4) Therefore intentionality is referred to here not only as a purely psychological or mental mechanism, but rather as a text linguistic dimension i.e as revealed by THE TEXT in CONTEXT.

A workable definition of pragmatics in translation is henceforth one that follows the characterisation of text production:

"Pragmatics is a special case of goal planning: setting up an intended state of the world and implementing steps to attain it." (de Beaugrande 1984: xi)

Setting up an intended state of the world involves what the author is writing the text for and whom s/he is addressing. Implementing steps to attain it involves the sheer choice of the devices and strategies that compose the text itself. When developed and refined such a definition of pragmatics expands into the discipline of text linguistics. It describes how and in which way textual dimensions interact in order to further communication and survive disturbances, and thus it also explains how and at which level it is possible to transfer such dimensions into another language. This suggests then a text linguistic approach to translation.

Text linguistics is developed mainly by de Beaugrande and Dressler (1981) and then further productions by each of these two authors and many others. DB&D (op. cit) trace their sources to a wide range of disciplines upon which text linguistics draws and from which it springs. Such a range includes rhetoric, stylistics, literary studies, anthropology, tagmemics, sociology, discourse analysis, systemics, functional sentence perspective, Petofi's text structure, Van Dijk's text grammars, Melcuk's text meaning model, Jorg and Hormann's psychology, Schank and Ableson's artificial intelligence, and Grice's philosophy of language. (c.f DB&D 1981: 14-29)

The choice of text linguistics as part of the present approach to translation is justified by the fact that together with the Gricean maxims, it accounts for the survival of communication across cultural and cognitive environmental boundaries as is the case in translation. Such a discipline refines the text analysis so as to establish the link between the 'surface text' and the deeper (in the sense of hidden) levels of communication. This is made possible by the device of standards of textuality which serve to show where exactly in the text communication is broken and by which means the text is upheld as a whole unit. DB&D (1981: 113) explain how and why intentionality can be viewed as a standard of textuality, they argue:

"People can and do use texts which for various motives, do not seem fully cohesive and coherent. We should therefore include the attitude of text users among the standards of textuality. A language configuration must be **intended** to be a text and **accepted** as such in order to be utilised in communicative interaction. These attitudes involve some **tolerance** towards disturbances of cohesion or coherence, as long as the purposeful nature of the communication is upheld... The production and reception of texts function as **discourse actions** relevant to some plan or goal..."

### 3.1 RENDERING THE INTENDED MEANING OR EFFECT IN THE TLT:

As has been mentioned in the introduction, the aim of this study is (a) to find out what enhances translatability in the process of decision making and (b) to be able to distinguish between an accurate translation and an inaccurate one: one would like to be able to tell when a translation

is conveying that which has not been communicated in the SLT in the first place. It has been tentatively shown that reaching such an aim may not be possible without the awareness of the presence of intentionality in the text. It will be attempted now to typify intentionality and study it in terms of rendering the intended meaning in the TLT.

Kress (1983) studied and explained how the authors' 'ideological' convictions and subjective goals and intentions affect text production in news reporting. Depending on the facts of who the writer is and what ideology s/he holds, the report of the same news undertakes noticeable transformations (e.g [ 5] & [ 6]). Building on this, Shaaban (1987: 3) argues that such goals act on two levels:

"...an immediate level where the producer intends to instruct, threaten, etc... and a higher level where the producer intends to get his reader to react ... in a certain desirable way."

There is certainly a difference between:

[ 5] "Police killed two soldiers in clashes ..." and

[ 6] "Two soldiers were killed in police clashes ..."

I would like to propose here that in translation rendering the author's intended goals consists in the awareness and the transfer of three main kinds of text-context dimensions: the linguistic component of the message i.e the textual configuration itself, the inferential dimension i.e the implicatures, and the codal-inferential dimension i.e the presuppositions. Fredericksen, Harris and Duran (1975) (see Haslett 1987: 6) seem to support this. They argue that a discourse study should include three levels of context:

"...conceptual context (presuppositions and intentions), extra linguistic context (time, place, identity and location of the interactants) and linguistic context (the context created by the preceding discourse)."

In addition to the characterisation of intentionality in this work (p 95 above), these seem to be the main factors involved in uncovering intentionality for translation purposes. And these are the factors that will be tentatively implemented in the assessment of the available data in the next chapter.

## CHAPTER THREE

### METHODOLOGY & ASSESSMENT

## CHAPTER 3

### METHODOLOGY AND ASSESSMENT

#### METHODOLOGY

##### 1. PRELIMINARY DECISIONS

This section aims at pointing out the decisions that have been made about the various factors that contribute to define the process of the analysis of the three selected texts and their translations (A0 to A7, B0 to B8 and C0 to C7) before or during its accomplishment. The section describes therefore the way in which the chosen models have been applied to my data in order to obtain the results that are reached by this study.

##### 1.1 ADAPTING GRICE TO TRANSLATION ASSESSMENT:

"Grice has provided little more than a sketch of the large area and the numerous separate issues that might be illumined by a fully worked out theory of conversational implicature. So if use is to be made of these ideas in a systematic way within linguistic theory, much has to be done to tighten up the concepts employed and to work out exactly how they apply to particular cases."

(Levinson 1983: 118)

Here we are having to work out how implicature applies to text goal preservation in translation. The fact that Grice has created an embryonic theory of inferential communication fits with the basic text linguistic requirement that meaning ought to be negotiated between text producer and receiver by reference to the context of situation and that of writing. Thus Levinson (1983: 104) seems to describe the way implicature adapts to translation in this statement:

"For implicatures are not semantic inferences, but rather inferences based on the content of what has been said and some specific assumptions about the cooperative nature of ordinary verbal interaction."

It is in this manner that implicature, and also presupposition, contribute to the realisation of a specific text goal (see e.g p 115 below).

## 1.2 THE MATERIAL:

Three types of text have been chosen for translation and analysis: the expository, the argumentative, and the instructive types. Such types have been selected because they are the most common types in plain prose. The three texts A0, B0, and C0 may not be typically representative of the named types as such due to the existence of other variants within the same type (e.g c.f H&M 1990: 146), but they are, nevertheless, characteristic of them. Thus the expressive-descriptive variety of the expository text is recognised in A0, the through-argument format is retrieved in B0, and, C0 presents the typical features of an instructive text with no option.

Subsequently the texts have been assigned to two groups of students in order to be translated from Arabic into English. This exercise has been preferred to studying published translations of the same types of texts because it is possible to compare a greater number of translations and thus have an easier access to the decision making process which is an object of study in this work. This does not exclude the possibility of considering published translations at a different stage; but then the mechanisms of the decision making processes would have been already disclosed by the analysis of the three first texts so as to provide an easier and more efficient analogy.

The original texts and their translations (seven to eight of each one) have been parsed into eighteen to nineteen stretches in order to ease the Translation Unit assessment (see appendices 1 and 3 pp 247 ff. & 256 ff.)

## 1.3 THE POINT OF THE ANALYSIS:

The purpose of the analysis of these translated texts is to assess how much of the ST goal is preserved (or lost) in the TLT, which text realisation devices are necessary for the preservation of such a goal, what other factors affect it and what generalisations can be made at an ultimate stage as based on this analysis (for the summary of the analysis of all translations see appendix 4 pp 293-314). In other words this analysis

should be informative in the assessment of how different intentionality in the TT is from the ST.

For this purpose it seems suitable to recall at this point the definitions of the terms 'intentionality' and 'text goal' (chapter 2 pp 94-97). Still it would be even more useful to elaborate on the argument of there being a goal behind the text in the first place.

#### 1.4 THE TEXT GOAL: ONTOLOGICAL QUESTIONS:

The existence of a particular goal behind the text is questioned by many in different terms. To recall already familiar sources, both Barthes and Wimsatt seem to advocate the attitude of there being no particular goal behind any text, which seems to say, therefore, that any interpretation can be attributed to any text. Such an attitude has been commented upon and argued against by Haslett, de Beaugrande and Dressler, and myself in the second part of chapter 2 pp 94 ff; Where intentionality or text goal is characterised as a textual rather than a mental factor (per contra Barthes and Wimsatt c.f Ch2 part 1 pp 88-93).

Another argument holds that a text need not aim at any goal at all. A writer may choose to write a novel just because he is interested in the characters and the story itself. This is always the case: a writer would never choose to write a novel if he is not interested in the story itself. However the author is often writing for a readership, who in any case and without exception apply their world knowledge and the assumptions derived from it to the text. The reader likes, and most often does think that fictional works are not written in a vacuum, they are rather written within a framework of socio-cultural dimensions which determine them and affect them in many ways. A work is therefore taken to represent some aspect of the real world. The way in which the characters and the plot are chosen to evolve is itself part of the author's attitude towards that particular aspect. This attitude is often largely the goal of the text. Therefore if fictional works are meant to serve no ideological, persuasive purpose, no novel can be considered tendentious in any trend of thought whatsoever. There would not be works that could be labelled prejudiced, Marxist, Nazist, liberal or conservative and so on... For instance Salman Rushdi's Satanic Verses would have produced no such a provocative effect on such a number of the world's population.



It is based on such premises as situationality and the importance of context that literary critics interpret works. They read the text in such a manner as to pin-point the correspondence of the text and the situation, local and temporal in which it has been produced. Obviously no interpretation can be maintained if no textual evidence consistently endorses it.

More pertinently to the core of this work, one can start from the presumption that the text aims at nothing more than what it actually says. In this case would not all translations of such a text be acceptable provided that they are linguistically correct? Hence it would still be impossible to tell when a translation is a distortion of, a mutilation of, or a diversion from the SLT.

Adopting a position that acknowledges the purposeful nature of text is therefore more fruitful in so far as the aims of this work are concerned. Translation does rely essentially on there being a main goal behind a text and a certain degree of persuasion involved in that goal's realisation, two major dimensions of discourse without the consideration of which the translating activity would be equated with transcoding (c.f. Delisle 1984: 59 quoted in ch1 p 11). Therefore Rom Harré's (c.f. quotation Ch 6 p 217) suggestion that all texts, including those which are classified as simply expository, are purposeful and persuasive seems to support my line of argument (see Ch 6 pp 214-217). In any case such a position is plausibly more fruitful pragmatically speaking for the reasons explained below.

#### 1.4.1 INTENTIONALITY AS A GOVERNING STANDARD OF TEXTUALITY:

Intentionality as a standard of textuality has the status of a pragmatic criterion of translation assessment, not because it is what the author has in mind at the moment of the text production, but because it subsumes other standards of textuality such as cohesion, coherence, situationality, acceptability (DB&D 1981) etc... The study of such standards would not be meaningful in terms of text goal preservation if they are not considered as the motivated choice of the author. Indeed it is up to the author to choose one device or another in order to weave a text. It is for this reason that intentionality is taken to be the catalyst dimension (c.f. Hatim and Mason 1990) that provides a premise for there being a given goal behind the choice of textual devices in order to reach textual standards. The

relationship between intentionality and such text standards is briefly outlined immediately below.

#### 1.4.1.1 ACCEPTABILITY:

What the reader expects affects what the author writes.

Acceptability is a standard of textuality (c.f Intentionality in Ch1 pp 32-35) that is subsumed in intentionality insofar as the writer of any text knows (at least roughly) who his readership is and of what age, gender, social category they are. This makes him sensitive to what they expect. It makes him also aware of what may offend them, and what their ideological or cultural preferences are. This often determines the channels he uses and to the degree to which he is overtly or covertly persuasive.

#### 1.4.1.2 SITUATIONALITY:

Situationality is the dimension of text that relates meaning to its context of situation in order to make "sense" of the text. Sense is the result of the interaction of the text and world knowledge. The latter involves the environment in which the text is produced and received. Such an environment includes the cultural dimension and the immediate situation i.e the time, the place and the participants. In other words, one is unlikely to make sense of a text if one knows nothing about its cultural background, the participants in it and the reasons for its production.

Two of the eminent Arab linguists Al Jahiz and Al Jorjani define rhetoric in these terms:

*/ʔal bala:ɡatu hiyya muTa:baqatu\_lkala:mi limuqtaDa:\_lha:l/*

Rhetoric is the matching of discourse to the requirements of the situation.

(c.f /fi: ta:ri:x lbalaga lʔarabiyya 3 3ati:q/ : 64\_79 and 252-3)

If any of us came to read a news report about a decision taken by Mrs Thatcher, it is most probably unlikely that they could make any sense of the report at all if they did not have any idea about the political platform of the conservative party, the history of the policies followed by the current government and the person and the status of Mrs Thatcher.

It is thus that situationality is part and parcel of the intentionality dimension. A text would not make sense by its own if the reader had no world knowledge about its subject matter. The sense of the text, including its presuppositions and implicatures obviously, results from a constant comparison, on the part of the reader, between what is actually said in the text and what they know about it and that is pervading in the real world. In text A0 for instance, the word 'rebellious' attributed to the girl makes the Arab reader immediately think 'this is against rules, sons and daughters are supposed to be obedient in Arab societies, especially daughters.'

Situationality ranges from the knowledge of the world in general to the particular environment in which the text is produced and the participants who are actually involved. The reason why situationality is subsumed and cannot be separated from intentionality is that the latter is equated in this study with the goal of the text. Now it is hardly possible to disclose such a goal without working out its presuppositions and implicatures, and these are closely linked to the knowledge of the world, the environment, narrow or wide, in which the text has been produced. Levinson (1983: 204) provides these examples to illustrate this point:

- [ 1] Sue cried before she finished her thesis.
- [ 2] Sue died before she finished her thesis.
- [ 3] Sue finished her thesis.

These examples show that although both [ 1] and [ 2] logically presuppose [ 3] , it is our knowledge of the world that prevents us from taking [ 2] to presuppose [ 3] .

In this respect, the analysis of the data in the present work will not list exhaustively all the presuppositions and implicatures that the text allows, because many of them pertain more to the knowledge of the world in general rather than to the goal of the text specifically. For example in Text A:

- [ 4] Her teeth
- [ 5] Her father

[ 6] She has teeth

[ 7] She has a father

where [ 4] presupposes [ 6] and [ 5] presupposes [ 7] but where both presuppositions have no impact on the intentionality in the text, since all people have teeth and fathers and that is a fact of the world rather than of the text.

All this seems to argue for my point that intentionality cannot be separated from situationality unless analytically and this is for the sake of a methodical study of intentionality rather than situationality. Therefore it is only for analytical reasons that these two dimensions are separated in this work, since intentionality is taken to subsume situationality. This is to say that the analysis of the data does not rely solely on what is said in the text, but rather also on what I know about the world in which the text has been produced, and the assumptions that such a knowledge allows me to bring to the text (as in the case of any ST reader for that matter).

#### 1.4.1.3 OTHER FACTORS REALISING INTENTIONALITY:

##### 1.4.1.3.1 PRESUPPOSITION AND IMPLICATURE:

Implicature and presupposition are very often used to realise a text goal. This may happen in at least two ways. One is when the presupposition or the implicature is in itself the text goal or subgoal as in:

A0.11: /faHal tudriku bifiTratiHa: ?annaHu ka:na min 3abi:di  
ljama:li fi: Siba:H/

RT: does she realise instinctively that he used to be among  
those who worshipped beauty in his youth?

This example presupposes that the father worshipped beauty. The other way a presupposition or an implicature realises intentionality is when it combines with other contextual effects such as the semiotic value of an utterance (see literature review p 37) in order to realise a particular goal. For example in:

A0.2: /fata:tun girri:ratun bikullyyati lhuqu:q/

RT: An innocent girl in the Faculty of Law.

the use of the word /girri:ra/ (innocent) in this immediate context is surprising due to the association of the university girls (/bana:ti lja:m3a:t/) with emancipation, intelligence and experience in a large part of the Arab world up to the day. The semiotic myth (in the Barthesian sense): university girl >> experience >> emancipation >> libertinage contradicts the sign "innocent" which produces an implicature... In this case it is the combination of the implicature and this piece of knowledge about the cultural background that help infer the goal of the stretch: "exceptionally moral".

A lot more comes into play to realise intentionality, such as the structure of the text, thematisation, theme-rheme progression and other important features of the text such as cohesion and coherence in so far as these are also strategically selected by the text producer and contribute to the realisation of the text goal. In the analysis these dimensions are only referred to when they are closely related to the text subgoals, and this is due to the limited scope of the present study (see chapter 7 for more details about the limitations).

The issue of intentionality and text goal preservation raises the question of the purpose of translation itself. The translating activity being a special case of strategic communication may mean that translation may take up a purpose of its own (c.f Hatim and Mason 1990: 190-191) depending on its users' needs. This leads us to define the purpose of the translations that are here subject to assessment.

### 1.5 DEFINING THE PURPOSE OF TRANSLATION:

The three texts of the data have been translated by two groups of students. For the one of them (DIS), the exercise is strictly for the purpose of helping me collect the data. For the second group (DMLUS) translating these texts has been introduced to them as part of their training workshop exercises for the purpose of practicing and gaining more proficiency. Thus in either case the translation aims not at producing a text that may be actually used in the TL world for its original purposes, but one that is written as adequately as possible in the TL for its original purposes and is still directed to a TL readership who is interested in the ways the SL readership receives the text (e.g students of Arabic and Arab

culture). It is for this reason that I assume that the translated texts in my data have the same purpose as their STs (each text is preceded by a comment on its specific purpose; see p 117 for A0, p 127 for B0 and p 145 for C0). And this is not rare since translation does often serve the same purposes as those of the ST.

#### 1.6 THE GROUPS OF TRANSLATORS:

Among the two groups of students who translated the selected three texts, the first group are fourth year students of Arabic in the Department of Islamic Studies in Edinburgh (marked DIS on the text headings), ranging between the ages of twenty and sixty years old. They are all native English speakers at their fourth year of university studies of Arabic and they have spent a certain period of time ranging between one and twelve months in an Arab country.

The second group who also translated the same texts are all students for the MA degree in translation studies at the Department of Modern Languages in the University of Salford (marked as DMLUS on the text headings). These students are all Arab and each of them has had four years of University studies in English.

The original choice of these two groups was based on the assumption that the DMLUS students were exposed to a pragmatic approach to translation and the DIS ones were not. The result would have been a direct comparison between the pragmatic translations and the non-pragmatic ones in order to extract the pragmatic insights in the process. That is, one might have seen if the students exposed to pragmatics made use of their theoretical knowledge and those who were not did not. After further research, however, the DMLUS students proved not to have had an explicit exposure to the pragmatic approach to translation as yet, as they were assigned the exercise in the middle of term, although their instructors were applying it during the translation workshop sessions. For this reason, the exposure to a pragmatic approach cannot be taken as a parameter in itself.

Nevertheless, the fact that one group are native Arabic speakers (i.e with a ST background) and the other are English native speakers (i.e with

a TT background), may shed light on which group is more sensitive to the text goal perception, to what extent, and consequently which of the two groups is more prone to preserve such a goal. This only means that the purpose of the analysis would be reached indirectly rather than directly.

It is perhaps worth mentioning that not all students at either location did all the texts. Yet this might not be a major failure since the number is only significant for the sufficiency of the sample, which is thought to be achieved by the number of translations now available (see limitations p 239 about the size of the sample). On the other hand, the number of translations is only significant in so far as the preservation of text goal is concerned. In other words in order to know how many translations out of how many in each group have actually succeeded in preserving the ST goal and to what extent.

THE TOOLS: Presupposition, implicatures. (N.B: only those pertinent to the text goal) text realisation devices, contextual effects, world knowledge.

#### 1.7 PRESENTATION:

Having to represent the process in as much of a linear manner as possible this analysis has to choose between one or the other direction of reading: the top-down or the bottom-up direction (see glossary p 348-355 for definitions). These occur concomitantly in fact, but the choice between them is imperative due to the linearity of the presentation. As in the analysis of text 0 (a preliminary analysis not appearing in the text of this work), I have chosen to start with the bottom-up direction of the analysis (although referring occasionally to the contextual factors even at this level) because text realisation devices substantiate the contextual factors (while these determine the text goal realisation devices) and that's why it is necessary to refer to them during the micro-analysis (summarised in tables: appendix 4 pp 293-314).

Roughly the analysis follows the order described under the heading of "the assessment" (p 113 ff. below).

These steps have been systematically applied to each of the source and the target text stretches in order to evaluate their contribution, respectively, to the realisation of the ST superordinate goal and the TT

superordinate goal. In other words it is at this stage that the subgoals of a text are disclosed and their rendering evaluated. Once this has been done the equivalence of ST and TT superordinate goals has been assessed.

The work that fully describes this itinerary has not been enclosed here due to its length, but it serves as the basis for the further condensation (see tables enclosed appendix 4 pp 293-314), processing, results and finally theoretical implications in the following sections.

## 1.8 JUDGEMENT:

During the phases of both stretch and text evaluation the translation is classified according to a grid of judgements that ranges from mistranslation to optimum translation. The grid has been defined as the analysis went on by the variety of translation available for one text. Text A0 has been translated by the DIS and the DMLUS students into seven texts which have been found to range between these judgements: mistranslation, partial or near equivalence, weaker versions, stronger versions, and near optimum versions. Optimum translation had to be represented as an ideal grade where text realisation devices are accurately and appropriately rendered and the text goal is fully and efficiently rendered. It is perhaps worth defining such a classification at this stage:

1.8.1 Mistranslation: is a rendering that either omits or alters an important part of the content of the text or subtext in question. This category can vary from mutilation, alteration to message replacement or total omission. Many examples are available in the seven renderings of text A0.

1.8.2 Partial or Near Equivalence: Recalling that equivalence itself is an approximation of the ST because its identical reproduction is nearly impossible, partial or near equivalence is a version that carries some of the elements of the ST propositional content over to the TT without carrying others most of the time equally important. It may or may not in the meanwhile realise some of the ST goals, but often fails to realise the main goal of the text/subtext in question. Often near equivalence is closer to the ST message than partial equivalence, but they both are subject to the same principle of partiality. Partial (or near) equivalence is another



instance of mistranslation, but it tends to be closer to equivalence if the errors made are amended. A2.11 (see appendix 4 p 257) is an example of near equivalence.

1.8.3 Weaker versions: are translations which do carry the message and the text goals but in weaker terms than stated in the ST as in A7.11 for instance. Weaker versions can be near optimum translations when the text superordinate goal is not too attenuated.

1.8.4 Stronger Versions: are translations which carry the propositional content and the text goals but in stronger terms than stated in the ST as in A3.16. Stronger versions can also be near optimum translations when the text superordinate goal is not too exaggerated.

1.8.5 Near optimum equivalence: is a rendering that carries onto the TT all the elements that realise both the propositional content and the goals of the ST, yet misses optimality due to other considerations such as grammar, style or register and so on. This variety is common particularly in A6.

1.8.6 Optimum translation: contrary to common belief an optimum translation is not the best sole translation obtainable from a ST. It is rather a version that carries both the propositional content and its goals onto the TT in an appropriate manner from either a semantic, grammatical or a pragmatic point of view to the same extent of appropriateness as the ST. Yet an optimum translation remains both exchangeable for another optimum translation and perfectible for two reasons: (a) optimality does not presuppose there is no loss whatsoever. Loss is most of the time inevitable about one dimension or another of the text, which means that optimum translation may vary according to translations' purpose and (b) optimality itself is a range of an indefinite number of renderings in the TT for one textual unit in the ST. What optimum translation is for sure however is that it is the translation that secures the least loss possible for a given purpose among a range of possible translations.

The term *pragmatic equivalence* is also often used in the translation assessment. It denotes a rendering that realises the ST goals in the TT. Thus a pragmatic equivalent or a pragmatic optimum equivalent need not

be optimum from other viewpoints as the ST goals can be realised in the TT without necessarily involving immaculately correct grammar or semantic choices (e.g. stretches 1 to 5 in all translations). Therefore a pragmatic optimality may be less demanding than total optimality in this respect.

It seems clear from this that this is an evaluative approach. It is based on criteria that involve different degrees of objectivity. It is for instance easier to decide on the correctness of an occurrence than on the fairness of its style and so on... This involves a certain margin of subjectivity that I shall attempt to quantify in what follows.

### 1.9 QUANTIFYING THE MARGIN OF SUBJECTIVITY:

As mentioned earlier, the assessment of the translations available aims at evaluating essentially the text goal preservation in the TT. This evaluation is based on two types of criteria: (a) Objective criteria such as grammaticality, denotational meaning, propositional content, semantic or syntactic coherence, thematic progression, textual factors etc... (b) Semi objective criteria that rely on the combination of both textual factors and contextual effects in order to be derived. Among these are implicatures, presuppositions, connotation, sub-goal or superordinate goal realisation etc... Thus although relying mainly on textual evidence, this evaluation may still carry an intrinsic margin of subjectivity. This is because it leaves a possibility of disagreement on, for instance, whether there has been an implicature or not, which is the goal aimed at precisely and so on...

It is not too optimistic to say that most such disagreements can be resolved by reference to both text and context of situation (after all meaning is only too often the result of a negotiating process between sender and receiver see DB&D 1981: 171-173). For instance it is almost impossible to imagine that

B0.7: /hatta: yaDa3u: 3u:dan fi: 3ayni lhasu:d/

R. T: So they poke a pole in the eye of the envious

is intended to mean whole heartedly what it says (in the phraseological sense) because if it did, it would be inconsistent with all

the sarcasm that is pervasive in text B0 and very much unlike Mustapha Amin who is a well known vehement social critic. Whereas if it is taken to be a sarcastic interjection from the author it fits both with the rest of the text and the author's purposes in such a type.

This is to say that the assessment of the translations in this work is based on a considerable degree of common sense and plausible choices, yet this is not to say that the margin of subjectivity should be ignored.

In order to quantify such a margin I have tried to get feed back on what other ten post-graduates (five Arabic native speakers and five English native speakers) think of the translations at hand by asking them, using a questionnaire (see appendix 12 pp 342-346) what they think about them. The questionnaire is put in general terms because the participants are not specialised in translation. It aims at obtaining a certain evaluation that would tell whether they would classify the translations the way I have done. It is probably worth mentioning however that such participants, being only SL and TL readers and not learned in the pragmatics of translation, do not possess the tools that are available to me such as text linguistics, implicatures, speech act theory, and so on...

It is for this reason that the questionnaire is designed in more general terms than mine, for example the seven scopes of judgement that range from mistranslation to optimum are divided only in good, acceptable or unacceptable translations. The response to the questionnaire shows that the more proficient the participants in both SL and TL, the easier they perceive the text goal and the closer their judgement is to mine (6/10 of the participants made similar judgements). The more uncertain the participants are about their command of both SL and TL, the more inconsistent their judgement is (3/10 said that some of the translations serve different aims from the SL and judged them good or very good and 1/10 participants thinks that the author's goal is identical to what he says and rates all the translations except A2 from acceptable to very good). Five more participants have not returned their answers neither orally nor by writing.

Another way of quantifying the margin of subjectivity is attempting by myself to take a distance, by resting the material for a period of about

two to three months, then going back to it and attempting to judge it anew, then comparing the original judgement with the new one. This has often resulted in keeping the same judgements about straightforward cases. The cases of a fuzzy nature where it has been difficult to decide whether the text goal is fully served for example, however, were equally hard to judge for the first, the second or the third time.

Such efforts are not a device used to eliminate the margin of subjectivity since it is still there, but it is a mild pointer to how large this margin is and an effort towards what Wilss (1982: 11) calls an intersubjective study. Indeed this work remains open to intersubjective investigation for further research. Meanwhile it is worth keeping in mind that on the one hand a certain margin of subjectivity will always be involved in whatever evaluation no matter who the assessor is. On the other hand this warrants me to proceed with the assessment taking the necessary guard against indulging in my own bias by attempting to be constantly aware of it, and making due reference to generalised and intersubjective guide-lines of various sources.

# THE ASSESSMENT

## PROCESS DESCRIPTION

In this section of chapter 3 I shall attempt to describe and summarise the way the complex process of assessing the translations has been carried out and how it leads to the results obtained and their implications for translation studies. It may be important to notice that the following is not the whole assessment but a representation of it that relies on a long process of analysis that constantly draws upon both the bottom-up and top-down directions of reading. This process is mainly captured in a schematic representation in the tables appended pp 293-314 but its description here aims mainly at showing how the results of this work were obtained.

The assessment of the available translations of the three texts A0, B0, and C0, which is schematically represented by the tables appended pp 293-314, takes place roughly according to the following steps:

### 1. READING THE STs AND THEIR TRANSLATIONS:

This first step in the translation assessment consists of a close reading of the source text and its translations in order to have a global idea of the range of the translation. In other words it is at this stage that the idea of how adequate the translations available of each of the three texts are starts taking shape. It is also at this stage that the text is situated in discourse, its genre, field, mode, tenor and type (for definitions see Ch1 p 40) are identified, hence the expectation of the TT to fulfill the same function in discourse according to such guide-lines.

### 2. TEXT PARSING ACCORDING TO DISCOURSE TOPIC:

After various difficulties at the text parsing stage (see article appendix 11 p 328-341), the unit of translation assessment was chosen to be the discourse topic. What is meant by "discourse topic" here is the

accomplishment of what is thought to be a text element. A text element is a cognitive appellation for a stretch where a rhetorical purpose has been achieved. It is worth noticing that the parsing has taken place according to what seems to be taken for a discourse topic in the translations available and not necessarily in my own judgement, which may or may not coincide.

### 3. MAKING AN ST REPRESENTATIONAL TRANSLATION:

For the sake of representing the ST text for the non-Arabic reader, I have attempted unsuccessfully to translate it "literally". I have then come to the conclusion that what is usually called "literal translation" is quasi impossible (see article, appendix 11) because such a degree of reproduction of the ST as literal does practically not exist and that such a labelling is at best inaccurate, hence the title of this paragraph. The attempted representational translation aims then at carrying on to English the features of the Arabic text that constitute the thrust of the analysis and the assessment in this study.

### 4. ANALYSING THE ST AS A UNIT (ST MACRO-ANALYSIS):

This stage involves the two following steps:

1. Reading the ST as a whole
2. Disclosing the ST's superordinate goal(s):

This is, as explained earlier, a gradual step during which the reader /translator/assessor first has expectations and makes assumptions about the text goal. These are confirmed or disconfirmed as the whole text reading goes on (c.f de Beaugrande and Dressler 1981: 146-147 & Hatim and Mason 1990: 152; 216-217; 226). By the end of the first reading the text superordinate goal is usually disclosed unless it is exceptionally inaccessible, in which case it requires a second or third reading. It is worth mentioning however that none of the three texts of my data is so difficult to access and that all three present a fairly transparent text goal.

## 5. ANALYSING THE ST STRETCH BY STRETCH (ST MICRO-ANALYSIS):

This consists of two steps:

1. Reading the stretch carefully and observing it in terms of text realisation devices.
2. Disclosing the text goal at the stretch level or subgoal and evaluating its contribution to the text superordinate goal. Such an identification of the text goal takes place through the examination of (a) the text realisation devices that make the texture of the goal, i.e the semantic, syntactic, propositional means of realisation on the one hand and on the other hand the cognitive relationship to the previously established superordinate goal.

## 6. ANALYSING THE TT AS A UNIT (TT MACRO-ANALYSIS):

This consists of two steps:

1. Reading the TT carefully.
2. Disclosing the TT superordinate goal by reference to the text realisation devices, i.e the semantic and syntactic means on the one hand, and the propositional content and the recognition of the relationship between the text realisation devices with the superordinate goal of the TT on the other hand. Here although an attempt is made to identify the TT superordinate goal independently from that of the ST, it is extremely hard not to bring the assumptions confirmed by the reading of the ST into the reading of the TT. This is however not detrimental, as the reading aims not at establishing the TT purpose independently from the ST, but rather at evaluating the ST's goal preservation in the TT.

## 7. ANALYSING THE TT STRETCH BY STRETCH (TT MICRO-ANALYSIS):

This involves two steps:

1. Reading closely the stretch at hand and observing its text realisation devices.
2. Disclosing the text goal at the stretch level or subgoal in the TT and evaluating its contribution to the TT's superordinate goal. The

subgoal is said to be preserved if the TT stretch serves the same rhetorical purpose as its ST counterpart and if the TT subgoal has the same relationship with the TT superordinate goal as its ST counterpart has it with the ST superordinate goal.

#### 8. EVALUATING THE SUPERORDINATE GOAL PRESERVATION:

This involves another reading of the ST and the TT as whole texts to evaluate the preservation of the superordinate goal. The latter does not only depend on the rendering of the ST stretch goals in the TT, but also on the degree of coherence and cohesion that cement the stretches between each other within the same text in order to convey a text superordinate goal. This is the reason why there are texts with a decent number of subgoals fulfilled without necessarily having the superordinate goal preserved.

#### 9. EVALUATING THE TT-ST OVERALL EQUIVALENCE:

The overall equivalence of a text is judged by examining both the superordinate goal realisation as described in the above steps and the readability of the text as a whole. This involves the accuracy and the appropriateness of the text realisation devices throughout the text and the degree of cohesion and coherence upholding the TT as a unit (see further details about the difference between text goal preservation and optimality p 109 in implications for the process).

It is worth noticing that all these steps of the assessment are summarised in the tables, appendix 4 pp 293-314. The two main steps, the analysis of ST and TT as whole units will be summarised in prose under the next heading for the sake of coherence (for the texts see appendices 1 & 3 pp 247-250 & 256-292). As for the results they will be exposed, classified and commented upon in the following section and the next chapter.



## 10. APPLICATIONS:

In the following section I would like to show, in a summary, how the steps that are described above have been applied to the texts. This aims at showing the differences between the individual texts and explaining precisely what properties in each text lead to the overall judgement.

### TEXTS A0 TO A7

1. READING THE ST & TRANSLATIONS: (see appendices pp 247 & 256-262)
2. ST PARSING ACCORDING TO DISCOURSE TOPIC: (see appendix p 247)
3. REPRESENTATIONAL TRANSLATION: (see appendix 2 p 252-253)
4. ANALYSING THE ST AS A WHOLE UNIT (a summary):

- 4.1 Genre: novel (excerpt)
- 4.2 Field: pseudo-biographical fictional account
- 4.3 Mode: written to be read (as opposed to written to be spoken for instance)
- 4.4 Tenor: familiar channel, the speaker is addressing a friend in a pseudo letter.
- 4.5 Text type: expressive, descriptive exposition.

#### 4.6 IDENTIFYING THE ST SUPERORDINATE GOAL:

Relying on the semiotic value of this text (e.g the fact that it is an extract from a novel is in itself a sign about the text, the fact that it is set in Baghdad in the 70's is another sign etc...), my knowledge of its context of situation, the author's adherence to or breach of the Gricean cooperative principles and maxims, speech act theory and on a text linguistic analysis of the standards of this text, I have come to the following conclusions about text A0:

1. There are two layers of communication in this text, a surface layer and a deeper one in a purely communicative sense (no relation to N. Chomsky).

2. The surface layer of communication is achieved by the speaker who depicts a situation that pertains to the novel or the fictional world. This is called the in-text situation (c.f Saadeddin 1987: 137 ff.). In the in-text situation the author aims at making the speaker express himself about a girl named Amal.

3. The deeper layer of communication is achieved by the author himself (who is hiding behind the speaker in order to keep the expository expressive tone of voice) and depicts a situation that pertains to the real world. At this level the author aims at exposing and contrasting some facts about his society; namely the measure of hypocrisy involved in the social standards that govern the young people's personal relationships and some of the related attitudes. Thus there is an implicit call for questioning such social standards.

#### 4.7 ST STRETCH BY STRETCH ANALYSIS: (see tables for the full assessment summary appendix 4 texts A1 to A7)

The essential subgoals that ought to be rendered in order to achieve the superordinate goal in the TT may be read as the following, expressed in the first person as in the text:

1. I am impressed by Amal: (inference drawn from stretches A0.1 to A0.5.)
2. I wish to rhapsodise about Amal and I am aware that I am not allowed (drawn from the juxtaposition of A0.6 to A0.7) but I still am doing it (by text reference to A0.1 -A0.5)
3. The reason why I may not rhapsodise is that I owe respect to Amal's father (asserted in A0.7)
4. I question this reason because her father used to behave the same as I am doing (by inference drawn from the juxtaposition of A0.8 to A0.11)
5. This girl is exceptional: she does not conform to some social standards relevant to the girls of her age (by inference from A0.9 and A0.10) and conforms to others, namely, she refuses to see me for no good reason (A0.13), or give me her picture (presupposed in A0.16)

6. Her pronounced interest in intellect more than in me personally annoys me (asserted in A0.9 and presupposed in A0.15) and her refusal to give me her picture hurts me (asserted in A0.16) .

7. I hereby compensate for that (illocutionary force of A0.17)

8. I wish to manage the whole situation by bringing my intentions into the open towards a commitment to Amal (by inference from A0.18 and A0.19).

The line of argument 1. to 8. shows how the various intentions of the author interact dramatically (using a dramatic speaker) in the text in order to create a cohesive and coherent text that serves the ultimate goal of portraying and contrasting the social features in question. At the next stage of the assessment we shall look briefly at how the TTs convey such a goal.

5. EVALUATING THE TT AS A UNIT: (see summary in tables appendix 4 texts A1 to A7)

## 6. EVALUATING THE TT-ST EQUIVALENCE:

### A1 \_ A0 TEXT EQUIVALENCE

#### PROBLEMS:

A1 only succeeds in carrying the text subgoal "I am impressed" that is rendered in the TT by the stretches A1.1 to A1.5.

The rendering of the stretch A1. 8 creates problems of coherence besides failing to serve the original goal of questioning the prohibition of rhapsody. It states the speaker's lack of knowledge in "flirtation" as a consequence of his respect to the girl's father. This does not end up making much sense.

The stretch A1.9 is nonsensical for the major part and the use of the word "photographer" in this context damages the relevance of this stretch to the whole text in the TT.

Stretch A1.11, by introducing a new propositional content, loses the ST goal which is used originally to strengthen and substantiate the goal of A1.8. Consequently the relevance of this stretch to the whole text is damaged.

Stretch 14 is nonsensical, it hardly serves any goal at all.

And stretch 16 serves a goal opposite to that of the ST at this point. Where in the ST the speaker depicts himself as Amal's victim, in the TT he becomes her oppressor.

Finally stretch A1.17 gives the wrong message and serves thereby a purpose different from that of the ST.

#### THE APPROACH TO TRANSLATION:

In this text the approach seems to be a sentential rather than a text linguistic approach. This is deduced from the fact that the mutual relevance of the text is repeatedly disregarded in the TT.

As a result of such an approach the text goals are partly served at only one layer of communication: that of the speaker (as opposed to that of the author). By neglecting to render many of the ST goals such as the exposition, juxtaposition, contrasting, and appeal for questioning the social standards concerned, the text layering is for the major part not rendered.

#### THE RENDERING OF THE ST SUPERORDINATE GOAL :

The stretches A0.8 and A0.11 which serve to realise such a goal most explicitly in the ST are mistranslated. Consequently, the ST superordinate goal is not realised in the TT: the social standards that are exposed and questioned in the ST are not so exposed and questioned in the TT.

The TT is thus not a pragmatic equivalent of the ST.

## A2 \_ A0 TEXT EQUIVALENCE:

### PROBLEMS OF TRANSLATION:

With the exception of the implicature "I am impressed" that is carried by the stretches 1 to 5 less than optimally, there are problems of rendering scattered all over the TT.

A2.8 does not serve the original text goal which is questioning. Instead it serves another possibly relevant goal, describing what actually happened, and this is misleading to the reader.

A0.14 is omitted in the TT and therefore it cannot contribute to the text superordinate goal rendering.

A2.15 introduces some incoherence due to the use of "uproot" which seems misplaced and nonsensical in this context. The contribution of this stretch to the text superordinate goal is thus jeopardised.

A2.16 omits most of the text goal at this point by omitting the text part where the speaker depicts himself as a victim of Amal's.

Consequently the stretches A2.17 ; 18 and 19 are very poorly motivated and thus end up serving different purposes from those of the ST. The point in the TT seems to be giving the speaker a good moral and social image, where in the ST it is to state the speaker's desperateness to be mentioned to the father.

### THE APPROACH TO TRANSLATION:

A2.8, A2.17, A2.18 and A2.19 to mention only a few, show that the translator has been concerned with the reading of the text and translating it as single sentences rather than as a whole textual unit. The interaction of the various text parts is clearly ignored. The approach is sentential, i.e semantic.

Some of the ultimate results of such an approach reveal themselves as the following:

A2.8 and A2.15 do not relate to each other as in A0, where A0.15 represents the cumulative effect of the propositional contents of A0.8, A0.9, A0.11 and A0.14. This amounts to saying that the speaker's male chauvinistic views are not rendered in the TT.

A2.18 and A2.19 are a reinforcement of A2.7 in the TT, unlike the ST where the A0.18 and A0.19 represent an antithesis to A0.7 and A0.8 (which is a mistranslation in the TT).

#### SUPERORDINATE GOAL EQUIVALENCE:

The social standards that are questioned in the ST are not questioned in the TT. The text layering is lost, many of the stretches are rendered as if the speaker is free and not manipulated by the author. In other words the author's purposes of exposing, contrasting and questioning the social standards are not reached. A2 is therefore not a pragmatic equivalent of A0.

## A3 \_ A0 EQUIVALENCE

### PROBLEMS OF TRANSLATION:

Again A3.1 to A3.5 carry the message "I am impressed" and that is about the single text subgoal that is rendered in the TT.

Stretches A3.6 and A3.8 are mistranslated and do not render the original goal of the ST which leads to the questioning of the prohibition of flirtation.

A3.13 and A3.15 are much weakened in the TT. Therefore A0.15 is rendered as a mere allusion to the speaker's annoyance in the TT instead of a reiteration of his exaggerated annoyance at Amal's interest in the press. The male chauvinistic side of the speaker is very attenuated. The stretches A3.13 to A3.15 render the text goal at this stage much more weakly in the TT.

A3.16 and A3.17 subgoals are given much more weight in the TT than in the ST. This makes them detract from the emphasis that is placed on the stretches 18 and 19 in the ST.

In fact the goals of A0.18 and A0. 19 are not served in the TT.

### THE APPROACH TO TRANSLATION:

The approach seems to be textual in this rendering but the translator may be making the wrong contextual assumptions as revealed by A3.8; A3.13; A3.14; and A3.19.

As a result of such assumptions A3.8 does not serve the original purpose of A0.8. Questioning the prohibition of flirtation is omitted in the TT, the juxtaposition and call for questioning the socio-moral standards is only partly realised.

### SUPERORDINATE GOAL EQUIVALENCE:

A3 is only a partial equivalent of A0.



## A4 \_ A0 EQUIVALENCE

### PROBLEMS:

Apart from carrying the implicature "I am impressed", the TT presents several problems of rendering.

A4.6 and A4.7 do not describe the fact that rhapsody is forbidden and the fact that it is what the speaker hopes. A4.8 does not question this social standard.

A4.9 does not serve the ST goal of describing the exceptionality of Amal and the indignation of the speaker to that, because of incoherence.

A0.11 is in the ST a substantiation of A0.8, it stops being one in the TT because it is mistranslated.

A4.12 to A4.14 contain some incoherence lying mainly in A4.14 and the ST goals at these stretches are only partly served.

A4.11 to A4.15 realise the goal of exaggerating the speaker's annoyance.

A0.16's goal is rendered weakly in the TT.

A0.17's goal is hardly realised due to the alteration of the propositional content and while the stretch A4.18 serves the ST goal, the stretch A4.19 does not which creates an inconsistency.

### THE APPROACH TO TRANSLATION:

A4.1, A4.9 and A4.17 show that the translator does not have an idea of what the whole text as a unit is about. The approach is sentential. Some of its results are the omission of one of the most important goals of the text and the weakening of many of the text goal realisation devices.

TEXT SUPERORDINATE GOAL EQUIVALENCE:

A4 is only a partial equivalent of A0.

## A5 \_ A0 EQUIVALENCE

Although mostly weaker and with several more shortcomings than in the ST, especially stylistically, all the text goals are realised or at least represented in the TT, namely the goals of juxtaposing, contrasting social standards and calling the reader to question them.

### THE APPROACH TO TRANSLATION:

The text seems mutually relevant, which shows that the translator has been adopting a pragmatic approach to the text rendering.

As a result, A5 is pragmatically an equivalent of A0 yet not an optimum equivalent due to the wide room left for optimisation all through the text.

### TEXT SUPERORDINATE GOAL EQUIVALENCE:

A5 and A0 ultimately serve the same purposes however A5 is a weaker version of A0.

## A6 \_ A0 EQUIVALENCE

This rendering of A0 carries all text goals onto the TT and does thereby realise a pragmatic equivalence.

### THE APPROACH TO TRANSLATION:

An apparent concern with the text as a unit is revealed in this translation. The approach is therefore pragmatic.

### SUPERORDINATE GOAL EQUIVALENCE:

A6 can be considered a near optimum equivalent of A0 due to the room left for optimisation by the text especially in terms of style.

## A7 \_ A0 EQUIVALENCE

### PROBLEMS:

This rendering presents a few problems such as the omission in A7.9, the mistranslation of A7.17, which is probably due to a lack of attention to the ST, and the slight alteration of the ST goal in A7.19.

### THE APPROACH TO TRANSLATION:

The translator seems to be concerned with the text as a whole; i.e. to have adopted a pragmatic approach, since all the goals of the ST are realised in the TT although in a weaker manner most of the time.

### SUPERODINATE GOAL EQUIVALENCE:

The main goal of the text is realised in the TT, and the text lies between a near-optimum and a weaker version of the ST.

## TEXTS B0 TO B8

1. READING THE ST & TRANSLATIONS: (see pp 248-249 & 263-278)
2. ST PARSING ACCORDING TO DISCOURSE TOPIC: (pp 248-249)
3. REPRESENTATIONAL TRANSLATION: (see pp 252-253)
4. ANALYSING THE ST AS A WHOLE UNIT (a summary):

- 4.1 Genre: newspaper article
- 4.2 Field: miscellaneous news report
- 4.3 Mode: written to be read (as opposed to written to be spoken for instance)
- 4.4 Tenor: familiar, semi colloquial
- 4.5 Text type: covert argumentation.

### 5. IDENTIFYING THE ST SUPERORDINATE GOAL:

Relying on the semiotic value of this text, my knowledge of its context of situation, the author's adherence to or breach of the Gricean cooperative principles and maxims, speech act theory and on a text linguistic analysis of the standards of this text, I have come to the following conclusions about text B0:

1. This text aims ultimately at satirising and ridiculing the doctors of Cairo for lack of conscience, selfishness and lack of civil responsibility, materialism and lawless.

2. This aim is achieved not by open argumentation but by one that is disguised in exposition (simple narrative). This narrative is highly mediated (in the sense of DeBeaugrande & Dressler 1981: 144) by the author's recourse to hiding ulterior motives by using, among other means, implicatures and presuppositions rather than assertions. He also uses hyperboles intensively, breach and observance of the Gricean maxims and especially various structural and text linguistic devices such as Intertextuality, thematisation, theme rheme progression and various semantic and syntactic devices which uphold cohesion and coherence such as synonymy, repetition, reiteration, contrast, listing etc... These

indicate the emotionality of the author, hence the mediation and the text's classification as argumentative.

3. The achievement of such an aim seems to take place according to the following text linguistic movement:

Text B0 mainly draws this movement in order to carry the covert argumentation forward:

Stretches B0.1, B0.2 and B0.3 build an argument that is to be contrasted to B0.4.

B0.4 is in turn contrasted to B0.5

B0.5 contains two parts (a) and (b). And B0.5 (a) is contrasting B0.5 (b).

B0.6 substantiates B0.5 (b).

B0.7 and B0.8 are a direct intervention from the author to evaluate the situation described in B0.1 to B0.6.

B0.9 substantiates the author's evaluation in B0.7&8, reiterates part of B0.5, contrasts the first part of B0.6 and reiterates its second part.

B0.10 summarises and explains further B0.1 and B0.6 and introduces the sequence B0.11 to B0. 19.

B0.11 to B0.19 illustrate and substantiate the argumentation of the preceding sequence of text and in particular B0.4, B0.6 and B0.8.

These techniques of listing, substantiation, illustration and contrast all serve the purpose of justifying the author's opinion of the doctors' of Egypt whom he depicts as materialistic, unconscientious, lawless and careless. This is however carried out by covert devices: contrasts and substantiations alike are for the major part signalled by the discourse conjunct /wa/ (and) rather than "but" or "however" which tend to be more characteristic of the overt argumentation. It is here that the translation of covert argumentation requires more skill than that of the overt argumentation. It requires sensitivity to the different meanings of the same conjunct in different locations of the context.

Despite its success at realising its satirical goal, this text presents several problems at the level of realisation that are worth stopping at. It seems most interesting however that such text realisation shortcomings have not hampered the goal from being achieved, which is the case for many of the translations of the three texts of the sample.

## The Style of the Text:

This text seems not to have been edited in the SL, which is a particularity about it. It contains a considerable number of mistakes of different order, some of which have been marked in the text above by a number and a star between square brackets. Some of these mistakes are grammatical e.g [\*1] , some others relate to stylistic consistency [\*2] and [\*3] and others are pragmatic and relate to both intentionality and situationality [\*4].

The grammatical mistakes consist in (a) an incorrect use of case grammar in stretch 1, (b) in a tense discordance between stretches 1 and 2 and (c) in an incorrect conjugation in stretch 5:

(a) In the ST the misuse of case grammar becomes apparent in the word /mazru:3un/ which is spelled with the ending /un/ rather than /an/ as it should be conform to the rule that requires the /ha:l/ (complement of manner) to take the /fath/. This has no impact on the rendering of this stretch in the TT because it has created no semantic or pragmatic problems. Naturally the grammatical problem in itself is inherent to the Arabic, therefore the mistakes could not have been marked in the TT.

(b) The tense discordance [\*1] lies in the use of the adverb /3indama:/ followed by a present tense verb, these jointly indicate a habit (whenever: followed appropriately by the use of the present tense /?ajidu/ in stretch 1) which is unfortunately followed by the inappropriate use of the past tense /lam ?ajid/ in stretch 2 which should have been /la: ?ajidu/. This problem is reflected in the text renderings of this stretch where the translators have (adopting a semantic rather than a pragmatic approach) not stopped in order to resolve the tense discordance.

(c) This number groups together mistakes which have not been marked in the text because they emanate from the author's dialect. In other words they would read correctly if the text is read in Egyptian but incorrect if it is read in standard Arabic. The newspaper /?ashsharq ?al ?awSaT/ from which this text is extracted is directed to a large number of



Arab readers who are not necessarily Egyptian, hence standard Arabic readers.

Thus in stretch 5 the word /mashhru:3a:t/ is an interference from the author's Egyptian dialect. In standard Arabic however the singular of a masculine that is on the pattern of /maf3u:l/ has a regular plural on the pattern of /mafa:3i:l/ i.e the correct plural of /mashhru:3/ should be in this text /mashha:ri:3/.

In standard Arabic (stretch 9) the correct collocation is /ta3ajjaba mina shhshay?/ or /3ajjiba lishhshay?/ not /ta3ajjaba 3ala: shhshay?/. Also in stretches 16 and 17 the correct collocation is /3a:da ?ila:/ and /dhaHaba ?ila:/ instead of /3a:da li/ and /dhaHaba li/.

Stylistically, the text presents many inaccuracies due to the above mentioned shortcomings, the monotonous style in which the anecdotal story is related and also due to the inconsistent pronoun the author chooses to refer to himself when he wishes to speak in general (see ST or representational translation appendices pp 247 or 251). While in stretches 1, 2 and 9 the author uses the first person singular, in the first part of stretch 6 he uses the second person singular and in the second part of 6 he uses the first person plural. In the translations which seem to have adopted a semantic approach this has a tragic effect on the rendering of the text as a whole, where the English version is not only tedious but also nearly incoherent e.g:

B1.1 When I go to a building... I find... B1.5 If you go... B1.6  
We ask each other... B1.9 I go into another building... I  
wonder...

This example, where the same person is inconsistently referred to by the second and the first person plural, reproduces the same mistakes of the ST but aggravates the coherence problem in English that tends to demand more grammatical consistency than Arabic.

[\*4] This number that involves intentionality, marks either a slip of the pen on the part of the author or a typing mistake that could be due to illegible handwriting (in which /yantaDiruHu/ and /yatrukuHu/ could have looked similar). What is written in the ST at stretch 14 is that the doctor would not leave (the first room) until the patient takes his clothes

off but goes to the second room, which is a contradiction. Interpretation is at a loss at this stage between two possible terms of an alternative: either the doctor waits and does not go in which case the 'but' clause should be ignored or omitted in the rendering, or the doctor does not wait and goes in which case the textual "leave" should be read as intended not as written (i.e. "wait"). What makes the second term of alternative more plausible than the first, is the explanatory phrase in stretch 15: /fala: waqta 3indaHu lil?intiDa:r/ (because he has no time for waiting). This amounts to being justified when interpreting [\*4] in B0.14 as : "he does not wait until he takes off his clothes, but goes to the second room" which makes more sense than a textual translation that keeps the contradiction.

This raises the question (once again) of whether a translator should be held responsible for improving the original or for rendering it the way it has been written. If preference is given to the latter term of the alternative, an optimum translation of text B0 would be one which serves the same purposes with an equally bad style, and as many grammar and other mistakes. In my opinion this is not always true. It all depends on what the purpose of the translation itself is. If the purpose is to give an idea about the source text itself as in my representative translation then the mistakes should be reproduced, or represented in the TT. But if the purpose is communicative then the text ought to be improved as to meet a decent degree of readability. For the text B0 in particular, if we suppose that the translation aims at fulfilling a similar function as the ST, i.e. compose a newspaper article to give the British readership Amin's idea about doctors in Cairo, then the mistakes should be corrected in order not to hinder a coherent meaningful reading. This is obviously a matter of degree, where an attempt to improve the style for example should not end up radically altering the original one, but this is once again subject to the purpose of the translation as a whole. A letter to the editor for instance warrants a whole change of structure from Arabic into English due to the totally different conventions to which both languages conform (c.f. Hatim 1985: 47-48).

In the evaluation of the B translations available, I have taken for optimum translation any version that contributes the most appropriately to rendering the ST goals in the mood in which they have been conveyed by the original author, this obviously presupposes getting rid of the

original mistakes which have no function in realising the text goal. However when a version renders the same mistakes as the ST, it is not considered a mistranslation but a poor translation like any rendering that conveys the message and the goals of the text at hand but includes errors of language or style.

#### 5. ANALYSING THE TT STRETCH BY STRETCH ( see appendix 3 pp 263-278)

The line of argument 1. to 3. (pp 130-131) shows how the various intentions of the author interact in the text in order to create a cohesive and coherent text that serves the ultimate goal of satirising the doctors of Egypt. At the next stage of the assessment we shall look briefly at how the TTs convey such a goal.

#### 5. EVALUATING THE TT AS A UNIT: (see summary in tables, appendix 4 pp 300-307)

## 6. EVALUATING THE TT-ST EQUIVALENCE:

### B1- B0 EQUIVALENCE

#### PROBLEMS OF TRANSLATION:

As a TT, B1 presents several problems:

**Cohesion:** the stretches of this text are not generally cohesive with one another e.g B1.1 and B1.2, B1.3 and B1.4. This can sometimes be noticed as an intra-sentential phenomenon as well.

**Coherence:** B1.5 happens to convey a propositional content that is opposite to that of B0.5. This creates a conceptual conflict in the text as B1.5 now contradicts other contents if the TT e.g B1.4, B1.6, B1.10.

**Intentionality:** in the TT the stretches B0.7 and B0.8 are the ones which most sum up the author's attitude towards doctors. But in the TT they are so poorly rendered that the text goal is blurred. In addition much of the sarcasm is not rendered e.g B1.7 and B1.8 then B1.17 to B1.19.

#### THE APPROACH TO TRANSLATION:

The approach seems to be sentential since it seems that the text has been translated sentence by sentence as revealed by the lack of cohesion and coherence in the TT as a whole.

#### SUPERORDINATE GOAL PRESERVATION:

B1 is only a partial equivalent of B0. It covers part of the ST propositional content, but loses most of its goal by losing the criticism and the sarcasm that B0 encodes on many occasions.

## B2 -B0 EQUIVALENCE

### PROBLEMS:

In this text there are problems of reexpression, of either a grammatical or a stylistic order as in B2.4 "the out of action lifts" or the length of the sentence covering B2.5 to B2.7. These problems also affect the rendering of intentionality.

Intentionality: the problems with intentionality vary in this rendering from a change in the propositional content to one in the text goal. B2.6 for instance is a change of propositional content, it is what Vinay and Darbelnet (1969) call a "faux-sens", i.e what is expressed in the TT does not convey the content of the ST. In B2.9 "marvel" misindicates the ST author's attitude towards the situation, it is too positively loaded for /?ata3ajjabu/ in the context of B0. And in B2.19 some of the social clues encoded in the worker's move are rendered and some others are not. It is to be noted however that the text does render many of the intentional features of the ST despite these problems. For instance, the parallel constructions and their cumulative effect is rendered in the TT.

### THE APPROACH TO TRANSLATION:

The approach adapted here seems to be pragmatic, the text is treated as one unit and the translator relies on the context as a general rule in order to render the major part of the text, although this rule is breached at times. It is conforming to this rule that B2.13 could be rectified in the TT. However it is by breaching it (lack of exploring the field, mode, tenor and type of text) that the translator seems to have started with the assumption that the author is writing a newsreport where he is supposed to be neutral, therefore the translator failed at rendering much of the sarcasm and the TT reads more seriously and whole-heartedly than the ST.

### TEXT GOAL PRESERVATION: WEAKER VERSION

B2 is certainly an equivalent of B0 especially in terms of propositional content, but it only serves the ST goal to a much lesser degree than the ST

itself. Most of the author's sarcastic attitude and the criticism springing from it is not rendered. The ST mood is very attenuated in the TT. Therefore the latter is a weaker version of the former.

## B3-B0 EQUIVALENCE

### PROBLEMS:

#### ST incomprehension:

This TT contains mainly conceptual problems that are probably due to the misunderstanding of the ST. For example B3.2 is a "contre sens" to B0.2. It conveys the opposite of B0.2's content. What is presupposed in the ST is that the author does not find the facilities he is speaking of. What the TT conveys is that 'it would be strange not to find such facilities' which entails 'you often find them'.

B3.5 is a "faux sens" it conveys a propositional content different from that conveyed by B0.5, in addition it does not make sense in the TT due to its irrelevance to the context.

B3.19 conveys part of the ST propositional content but also introduces (a) a "faux sens" /?aSli ?aSli/ does not mean "come, come" in this context, and (b) a new propositional content "a... reply will help you".

#### Intentionality:

Although the mistake in B0.14 is rectified in B3.14 according to the intention and the context rather than the word meaning, many other problems of intentionality arise in the TT. For example the sarcasm of B0.7 and B0.8 is blurred in B3.7 and B3.8 and the criticism arising from it is very attenuated, especially that B3.8 reads more like a justification of the doctors' practices. This is due to the change of perspective from ST to TT. In the TT, not only some of the details are omitted that would have otherwise given the reader a clue about what the author is aiming at, but also the TT alternates the description between two actors, the doctors themselves and the appearance of the clinics, unlike the ST that describes the situation as all realised by the doctors themselves.

Finally B3.19 eliminates the social clues given by the ST and thus defeats the text goal at this stretch. Such clues signal the difference of status between the worker and the doctor, which in the ST leads to

conclude that doctors deserve their social status very little regarding their lack of conscience.

#### THE APPROACH TO TRANSLATION:

As a general rule the approach here seems to be sentential, the TT seems to imitate the ST sentence by sentence.

#### TEXT GOAL PRESERVATION: PARTIAL EQUIVALENT

The TT renders many aspects of the negative situation but fails at rendering many others of such aspects and especially defeats the text goal to a considerable degree due to the attenuation of the criticism and sarcasm of the ST into the TT.



## B4 - B0 EQUIVALENCE

### PROBLEMS:

Most problems here have to do with intentionality:

B4.1 is stronger than B0.1, the TT "walls falling down" describes a worse state than /muxarraba/.

In B4.3 to B4.4, the "yet" is misplaced, it occurs too early in the text and distracts the reader from where the most important contrast lies.

B4.7 is too seriously toned and makes no reference to the "stick" which is the common factor between the author's attitude and his description of the situation. While B4.8 has such a phrasing problem as to obscure the intended meaning. As a closely related pair of stretches, these two renderings lose the original intentional trichotomy: description, sarcasm, criticism.

Finally not rendering the social clues in B3.19 blurs the author's sarcastic critical attitude which springs from the contrast great status - poor professional conscience.

However the text linguistic resources of the ST are reproduced for the major part and the editing mistake in B0.14 is corrected in B4.14.

### THE APPROACH TO TRANSLATION:

The approach seems to be pragmatic, the text seems to be treated as a unit with a heavy reliance on context. However the translator seems to have difficulties with the reexpression phase and style in particular.

### TEXT GOAL PRESERVATION: WEAKER VERSION

B4 is certainly an equivalent of B0 but it is a weaker version in that although it renders most of the propositional content and the criticism, it also attenuates the sarcasm of the ST in the TT on many occasions e.g. in B4.7, B4.8, B4.19 etc...

## B5 - B0 EQUIVALENCE

### PROBLEMS:

#### Language:

Apart from the linguistic mistakes as such, as in B5.5 "pay from their own", B5.14 to 15 "the second and the third room", the tense discord in B5.16 between the past and the present etc... there are reexpression mistakes which would purport to affecting intentionality.

#### Intentionality:

B0.6 is omitted in the TT, this eliminates one element of the reiterative pattern the author has chosen to convey his intention. The repetitive conceptual zig-zag pattern that the ST follows in argumentation where the author exposes an idea in order to substantiate it and then either contrast or rebut it, is affected by this omission.

The summary and paraphrase of B0.7 and B0.8 in B5.7 and B5.8 now reads like a sincere uncertainty that the author wants to convey, he does seriously sound whole-hearted and confused instead of manipulative and sarcastic.

Further, B5.14 does not pick up the intention in order to rectify the editing mistake by using the contextual resources.

And finally B5.17 which summarises the chunk of ST that stretches between B0.17 and B0.19 produces two importantly undesirable effects in this context, (a) it shifts the text type from argumentative to narrative and (b) it loses the social clues encoded in the doctor - worker exchange and hence the author's sarcasm and resulting implicit criticism.

### THE APPROACH TO TRANSLATION:

The translator seems to have adapted a mixed approach to translating this text. The development of the TT (i.e the cohesive ties, the coherence of concepts, and the mutual relevance of the textual contents) shows that the approach goes as follows:

Pragmatic in the TT paragraphs 1 and 2, sentential in paragraphs 3, 4 and 5 and pragmatic in paragraph 6 which explains the summary. All in all this can be said to be a sentential or semantic approach as a pragmatic

approach requires a uniform and consistent reference to the context with all its aspects.

#### TEXT GOAL PRESERVATION: WEAKER VERSION

Although B5 renders most of the propositional content of B0, it is much less critical and sarcastic, i.e much less argumentative, if at all than the ST. The ST text goal is thus almost totally lost from the TT, which makes it hardly a pragmatic equivalent of the ST.

## B6 - B0 EQUIVALENCE

### PROBLEMS:

Many of the shortcomings of this text are inherently linguistic such as the tense discord past - present and many of these affect the rendering of intentionality in the TT.

For example B6.1 is stronger than B0.1, "walls fallen down" describes a worse situation than /muxarraba/.

In B6.3 the use of "eminent" rather than "great" which is more associated with a sarcastic use, cumulatively contributes to the text type shift (see B6.7 below) since it loses some of the argumentative value of the ST in the TT.

Further B6.7 the addition, "as traditionally believed", shifts the text at this point from sarcastic, critical and hence argumentative to narrative, hence expository.

However, B6.14 picks up the intention rather than the editing mistake of B0.14 and denotes thus a reliance on context (probably confirms Argyle's notion of expectation; c.f Haslett 1987).

### THE APPROACH TO TRANSLATION:

There is a tendency to adopt a pragmatic approach (the text is treated as a whole unit rather than separate sentences) which is revealed in the cohesive nature of the TT and the mutual relevance of its stretches. However the fact that intentionality is much more weakly rendered than in the ST may indicate that the translator has not assessed the text type from the beginning, which is a telling contextual factor. This is perhaps why s/he has made the wrong assumption about the degree of seriousness of the ST, and thus perceived very little the sarcasm and argumentation in it.

### SUPERORDINATE GOAL PRESERVATION: WEAKER VERSION

This text renders most of the propositional content of the ST and describes more or less the same situation of criticising the doctors of

Egypt. However the author's sarcastic attitude towards this situation is mainly lost in the TT due to the attenuation of sarcasm and the text shift from argumentative to expository on some occasions.

## B7 - B0 EQUIVALENCE

### PROBLEMS:

#### Style and language:

This TT tends to be wordy and it contains several linguistic mistakes whether of a semantic order or a grammatical one such as B7.1 "famous" for /greatest/ and the tense discord past - present from B7.14 onwards. Many of such mistakes result in affecting the rendering of intentionality.

#### Intentionality:

B7.7 and B7.8 starting by "it could be" and containing an explanatory adverb "superstitiously" blur the text goal at this stage and contribute to shifting the text type as in the previous text stretches B6.7 and B6.8.

The intention of the author is not picked up from B0.14. The editing mistake is thus reproduced, which creates a contradiction with B7.15 in the TT.

Further some awkward additions like "it happened" in B7.17 contribute to shifting the text type as in B7.8.

These contribute to attenuating the author's attitude in the TT.

### THE APPROACH TO TRANSLATION:

The TT reads cohesively and coherently in itself apart from the transfer inaccuracies that reveal that the approach has been mostly pragmatic. However the fact that this text is also a weaker version of the ST may indicate that despite striving to take the context into consideration, the translator has overlooked several dimensions of the context, which has resulted in confirming the wrong assumptions about the text, hence the shift of the text type from sarcastic and argumentative to serious and expository.

## SUPERORDINATE GOAL PRESERVATION: WEAKER VERSION

B7 conveys most of the propositional content of B0 but misses many of the subgoals that contribute to the realisation of the superordinate goal. B7 is therefore hardly a pragmatic equivalent of B0 so much the author's attitude is attenuated.

## B8 - B0 EQUIVALENCE

### PROBLEMS:

Probably this text has fewer linguistic problems than most of the other texts. The tense is right for instance. The TT reads more easily than the other texts throughout. However it contains as many indicators of misunderstanding the text goal and transforming intentionality in the TT.

#### Intentionality:

From the outset, the tone of B8.2 becomes clearly much more serious than in the ST. The invocation of fractures and wounds in the ST relates to the use of the first aid team and the orthopaedist in order to sustain a hypothetical hyperbole that aims at contributing to ridicule the doctors. This is lost from the TT since "fractures and wounds" is not rendered.

B8.7 and B8.8 also lose the sarcasm in order to convey a more seriously toned uncertainty or confusion on the part of the author.

B8.14 does not translate the mistake as such but finds a way around describing the actions of the ST doctor's "not leaving but going" without creating a contradiction in the TT by (a) describing the two actions as consecutive rather than simultaneous ("then"), and (b) omitting the phrase /fala: waqta 3indaHu li?intiDa:r/ from B8.15. As a result the text reads correct and coherent, but does not describe the ST situation.

Finally B8.17 that summarises B0.17 to B0.19 alters part of the propositional content and more importantly loses the character properties, the interpersonal relationship and the social clues encoded in the ST about the difference of social status between the doctor and the worker.

Thus we can see that a considerable part of intentionality has been transformed in the ST, hence the failure to render the sarcasm and the implicit criticism arising from it in the TT.

### THE APPROACH TO TRANSLATION:

The approach seems to be mostly sentential where the translator seems to imitate the content of the ST sentences, paying a remarkable



attention to the language , but no great care to the pragmatics of the text including all the contextual factors at hand.

#### SUPERORDINATE GOAL PRESERVATION: WEAKER VERSION

Once again the author appears to be neutral in the TT because of the loss of sarcasm and the shift of the text from an argumentative mood to an expository one. Thus B8 hardly serves the ST superordinate goal, it is barely a pragmatic equivalent of the ST.

## TEXTS C0 TO C7

1. READING THE ST & TRANSLATIONS: (see appendices pp 250 & 279-292)
2. ST PARSING ACCORDING TO DISCOURSE TOPIC: (see p 250)
3. REPRESENTATIONAL TRANSLATION: (see appendix 2 pp 254-255)
4. ANALYSING THE ST AS A WHOLE UNIT (a summary):

- 4.1 Genre: extract from a manual of instructions.
- 4.2 Field: road use.
- 4.3 Mode: written to be read (as opposed to written to be spoken for instance) by highway patrolmen in Kuwait
- 4.4 Tenor: casual standard Arabic.
- 4.5 Text type: instruction with no option (as opposed to instruction with option e.g advertisement)

### 5. IDENTIFYING THE ST SUPERORDINATE GOAL:

#### Some Preliminary Remarks:

Unlike texts A0 and B0, this text aims at making the reader follow instructions rather than expressing the author's ideas and feelings as in A0 or arguing and persuading about an issue as in B0.

Therefore presumably text C0 is expected to be more overt than the two previous ones. In other words the author's motives are expected to be more explicit in this text and the mediation of the situation reduced to a much lesser degree than in texts A and B. The use of implicature in particular is expected to be more scarce. The text contains many presuppositions (about 29) but only three of them pertain to the author's intention more than to the state of the world (see C0.2, C0.3 and C0.16 below ST stretch analysis). In other words the author only exposes the reader to his own opinion in a certain way only on three occasions in the text.

In addition the main characteristic of this text is that it is addressed to an extremely specific readership, the highway patrolmen. Thus the

standard of acceptability is upgraded in this text because it is the next closest dimension that modifies intentionality as explained earlier.

#### THE REALISATION OF THE SUPERORDINATE GOAL:

Text C0 aims at getting the road patrols to follow the contained instructions and at making them acquainted with the measures which provide them with the utmost know-how and security when fulfilling their duties at high speed. In order to fulfil such an aim the author structures his text and text goal realisation devices in the following manner.

#### TEXT REALISATION DEVICES:

The author develops his text into three sets of devices:

1. The first set consists of:

Stretches C0.1 to C0.4: an introduction to the sequence C0. 5 to C0.11.

Stretches C0.5 to C0. 11: first set of instructions (technical).

2. The second set consists of:

Stretches C0.12 and C0.13: an introduction to C0.14.

Stretch C0.14: second set of instructions (mechanical).

3. The third set consists of:

Stretches C0.15 and C0.16: an introduction to C0.17.

Stretch C0.17: the third set of instruction (technical).

Stretch C0.18: reiteration of C0.16 and C0.3 and implicit warning in the form of a reminder.

It may be worth mentioning that in addition to the two mistakes in C0.14 and C0.18 that pertain to intentionality, C0.18 also contains a grammatical mistake that should be rectified into /3ilman bi?anna muxa:lafata nniDa:mi wa tta3lima:ti la: ta 3fi:Hi/. This may be due just to a typing mistake and I doubt that it has any impact on the translations at all.

Finally, it is of a crucial importance to decide on the purpose of the translations of this text, whether they are intended to be instructive texts in the TT world (in which case "right" in instruction number 3 ought to be translated by "left" in the TT) or to be a representation of the ST within its own world into the TT. I believe that translating text C0 here only amounts to a representation of the ST within its own world since the TT world involves a completely different set of rules for road use altogether. We shall not forget that the aim of translating the available texts is to evaluate the preservation of the text goal within the ST world and that is what is meant by "ST goal preservation in the TT" at the final stage of the analysis of each text.

5. STRETCH BY STRETCH ANALYSIS: (see summary by tables appended pp 308-314)

## 6. EVALUATING THE TT-ST EQUIVALENCE:

### TEXT C1

#### PROBLEMS OF TRANSLATION:

The introductory paragraph in this text is ambiguous. Unlike the ST which specifies that the road patrol may be expected to exceed the speed limit in several cases, in the TT it is not clear what the text is going to talk about because of the mistranslation of the stretch C1.1. The rendering of C1.2 does not improve the text because it is as ambiguous as C1.1. This makes the comprehension of the text as a whole and the perception of the text goal very difficult. Therefore although some of the instructions of this text are correctly rendered, the text is prevented from reaching its goal in the TT.

#### THE APPROACH TO TRANSLATION:

As the stretches seem to have been treated individually (e.g C1.1; C1.2; C1.4; C1.18 etc...), the approach to this rendering appears to be semantic.

#### TEXT GOAL PRESERVATION AND OVERALL EQUIVALENCE:

##### Non-equivalent:

The superordinate goal of the ST does not seem to be realised in the TT and therefore text C1 as a whole is deemed not to be an equivalent of C0.

## TEXT C2

### PROBLEMS OF TRANSLATION:

In fact stretch C2.1 introduces a different instructive text from C0 because it is addressed to the driver in general not the road patrol. In addition it announces a text on how to avoid exceeding the speed limit not how to fulfill a task that requires exceeding the speed limit. In other stretches, the rendering becomes more concerned with conveying the ST accurately. This makes the TT contradictory in itself. For instance stretch 1 claims that "the driver does not want a speeding offence" and stretch 2 refers to this as "this task". Thus the first paragraph that is supposed to introduce the instructions, that is to contextualise and clarify them functionally, in fact obscures them and places them in a different context from that of the ST situation.

### THE APPROACH TO TRANSLATION:

The approach seems chaotic, no specific strategy is followed.

### TEXT GOAL PRESERVATION AND OVERALL EQUIVALENCE:

#### Non-equivalent:

The goal of the ST is not realised in the TT due to the ambiguities mentioned above that are included in the TT. Therefore the latter cannot be considered as an ST equivalent.

## TEXT C3

### PROBLEMS OF TRANSLATION:

Some of the stretches of this text are not optimally rendered in (e.g C3.8; C3.17) or are omitted from the TT (e.g C0.15). However most of the text reads soundly.

### THE APPROACH TO TRANSLATION:

The approach seems to be pragmatic, and this is confirmed by the translator's note at the C0.15 rendering which proves that s/he is concerned with the text's mutual relevance.

### TEXT GOAL PRESERVATION AND OVERALL EQUIVALENCE:

#### NEAR-OPTIMUM EQUIVALENT:

Despite a few 'hiccups', the ST is appropriately rendered and its goal is realised in the TT with a considerable attention payed to the rendering of the major part of the text realisation devices. The TT is therefore a near optimum equivalent to the ST.

## TEXT C4

### PROBLEMS OF TRANSLATION:

This text presents very few problems indeed, such as the length of the sentence between stretches C4.2 and C4.3, and the reexpression problem at C4.12. Apart from that the rendering reads appropriately and smoothly in the TT.

### THE APPROACH TO TRANSLATION:

The text is mutually cohesive, coherent and relevant. The approach seems to be pragmatic where due attention has been paid to the context.

### TEXT GOAL PRESERVATION AND OVERALL EQUIVALENCE:

### NEAR OPTIMUM/ OPTIMUM TRANSLATION:

The ST text goal is clearly, accurately and appropriately rendered in the TT with very few difficulties at the level of text realisation devices. The TT is indeed very close to optimality.



## TEXT C5

### PROBLEMS OF TRANSLATION:

Although generally accurate and appropriate this text misses optimality on a few occasions where for example C5.5 is a mistranslation, C5.12 is a poor translation and C5.16 and C5.17 present a parsing problem which affects the emphasis of the paragraph. Despite these the TT does realise the ST goal and render most of its text realisation devices accurately and appropriately.

### THE APPROACH TO TRANSLATION:

The approach seems to be pragmatic because the text stretches seem to be, in general, mutually cohesive, coherent and relevant which indicates a sufficient reliance on the context.

### TEXT GOAL PRESERVATION AND OVERALL EQUIVALENCE:

#### NEAR OPTIMUM TRANSLATION:

The ST text goal is rendered in the TT by means of mainly accurate and appropriate text realisation devices which makes of the TT a closely "near optimum" translation of the ST.

## TEXT C6

### PROBLEMS OF TRANSLATION:

This text presents some problems of accuracy at C6.11, of appropriateness at C6.7 & 8, and C6.12 then a problem of style at C6.17 and C6.18. However these problems do not take the text away from optimality.

### THE APPROACH TO TRANSLATION:

There seems to be a concern with the context, as confirmed by the translator's note, which makes the text generally mutually relevant, coherent and cohesive. The approach seems to be pragmatic.

### TEXT GOAL PRESERVATION AND OVERALL EQUIVALENCE:

#### NEAR OPTIMUM TRANSLATION

The TT realises the ST superordinate goal in a mostly accurate and appropriate manner. It is a near optimum translation of C0.

## TEXT C7

### PROBLEMS OF TRANSLATION:

This text presents some problems of accuracy (e.g C7.1; C7.4 is omitted) and appropriateness (the change of order of instructions 1. to 4. and the reexpression of C7.12). However the introduction is so clearly contextualised that it has become very difficult to miss the goal of the text despite these problems. The shamble of instructions is often a serious mistake, but here this does not seem to be so. After careful consideration the instruction 1. that has been misplaced proves to be an underlying instruction that ought to be kept in mind at any time before starting the manoeuvre of overtaking. Thus the gravity of changing the order of the instruction set is alleviated specifically by the context of this situation.

### THE APPROACH TO TRANSLATION:

The approach seems to be pragmatic as the text stretches seem to be mutually relevant. However there seems to be an insufficient attention to the ST realisation devices (c.f C7.1 "at any time" for instance) which has created the problems of accuracy mentioned above. On the other hand the problems of reexpression are a symptom of lack of mastery of the translation strategies and techniques.

### TEXT GOAL PRESERVATION AND OVERALL EQUIVALENCE:

#### POOR TRANSLATION:

Although the TT is well an equivalent of the ST because it eventually renders the ST goal, the TT realisation devices are poor and they present several weaknesses at the level of TT production.

## CHAPTER FOUR

### OBSERVATIONS & INSIGHTS

## CHAPTER 4

### OBSERVATIONS & INSIGHTS

#### INTRODUCTION:

This section aims at examining the translation assessment (described in the second section of Ch.3) according to the various sources of influence on the text goal preservation. Some of these are semantic, others are grammatical and others are propositional and contextual. These are summarised by figures as they appear below (and in appendix 5 for a full account) in terms of how many times one of these aspects contributes to realising or losing the text goal. Here it is important to point out that the figures contained in this section are only a quick way of summarising the assessment in order to have an immediate feedback on the sort and frequency of phenomena that occur in my sample. In other words there is no claim to statistical significance.

In statistics, something is said to be significant if it "cannot reasonably be explained as being due to chance." (The Chronicler 1975: 64). The fact that I have so many strategies occurring so many times in my sample is indeed due partly to chance because if I changed the translators for instance, I would face different translations and thus different procedures and impact on text goal preservation.

This is to say that although the cases discussed in the following sections are of a major significance to the process of translation in that they describe some of its aspects, they may have a much lesser statistical significance. It is perhaps worth noticing however that this study is mainly conceived to be a qualitative one due to the nature of the process of translation. Indeed a phenomenon may occur once or twice (for instance there are only 6 cases where the propositional content is new and the text goal is fully rendered as compared to 173 cases where the propositional content is rendered and the text goal is fully rendered see appendix 5 p 315) in the translation of a given sample and yet be as significant to the process as the other hundreds. This is because, generally, the more a phenomenon occurs, the more expectation it builds

in the translator and the less problems it raises. This is obviously not so for the rarer occurrences.

## 1. THE OBSERVATIONS AND INSIGHTS:

As the tables (appendix 4) show, form, content and the translator's approach are consequential to text goal preservation. First this applies to the text realisation devices which include semantics, grammar, style, structure and propositional content.

Propositional content is not grouped together with the first four on the tables because first it is different from them in that it has to do with the truth of the text content in the real (or fictitious) world, while they do not. Secondly the propositional content seems to have a more direct impact on the text goal preservation which is discussed in section 1.5 (p 183 ff. below). Henceforth I will refer to propositional content separately from other text realisation devices.

Text realisation devices seem to influence the text goal preservation in the TT in different ways to different degrees. A text goal can be achieved wholly or partly or else blurred or completely lost. Such degrees of realisation may be the result of the contribution of one, two or all text realisation devices. In this research there are goals achieved by all sorts of combinations. There are goals which are rendered due to the contribution of all text realisation devices as in A5.13 for instance. Some others survive the inadequacy of more than one text realisation device and some more are lost despite the adequacy of all text realisation devices (see tables A1 to C7).

When a stretch is inadequate on more than one account, it is generally difficult to dissociate the different text realisation devices in order to locate the source(s) of inadequacy. In some cases it is extremely difficult to do so. In spite of which however, it remains reasonably possible to trace shortcomings back to a semantic, grammatical, stylistic reason, a combination of these, or else to another origin by using careful differentiation methods. The text is read over and over again, each time for the examination of a particular realisation device. Where style is inadequate for an animate-inanimate collocation as in stretch A5.4 for

instance, it can be easy to mistake the stylistic inadequacy for a semantic one due to the lexical choice involved. To reduce such a confusion, the cases which create it have been studied once and again at fairly large time intervals. It is however easier to detect grammatical or purely lexical denotational mistakes and reasonably possible to achieve a fair degree of differentiation in all cases.

Having said this we can go on to explore the impact of each of the realisation devices on the text goal preservation.

### 1.1 THE SEMANTIC IMPACT ON TEXT GOAL PRESERVATION:

The study of semantics for present purposes consists of examining the adequacy of a given selection of text for the ST goal realisation in the TT. In order to get to this stage, many factors are taken into consideration. These include the denotational meanings of words, the lexical choice in terms of accuracy and appropriateness and the semantic relationships such as synonymy, antonymy, reiteration, coherence etc... Account is taken of such factors within the same stretch at a first stage in order to identify the TT subgoal, then between stretches which constitute a sequence in the text and thus, in their turn, serve to realise the superordinate goal of the text at a subsequent stage.

If a stretch is ticked in the tables under the semantics column, it is generally accurate to the ST and appropriate in the TT. Some selection may, however, be part of a paradigmatic choice which leads to a similar degree of text goal preservation to the ST item, and therefore the accuracy test does not count in such cases. This is the reason why A2.1 and A3.1 for instance, are deemed semantically adequate despite their different lexical choices. The accuracy test obtains when a lexical selection has a negative consequence immediately on the propositional content of the TT stretch and thus on the stretch interrelations within the whole text as in the case of 'photograph' instead of 'portrait' or 'picture' in the translations of text A0. Ultimately this has a negative impact on the text goal preservation in the TT. A good example of this is A6.14 where the exaggeration aimed at by the author in the ST is almost erased in the TT.

As mentioned earlier, semantics may influence the text goal preservation in different ways to different degrees. A given semantic

choice may contribute to a whole, partial or nil preservation of a goal. What is of remarkable interest however are the cases which disconfirm the claim to a semantic approach to translation by Newmark and others. These are extreme cases where a stretch may be semantically inadequate yet still carry the ST goal by some other means (there are 34 such cases in my sample) as in:

A1.10: One of the qualities of this girl is that she loves her father greatly. But her love of him represents rebellion and disobedience.

In this example the semantic relations are reversed but the subgoal, which is to elaborate on Amal's exceptionality, is reached. The reverse is true in other cases (there are 66 such cases) where the semantics are adequate and the goal is not rendered as in the following example:

B2.3: Some of these doctors make a profit of £100 a day, and hand over a few pounds for the monthly rent.

B2.3 reads semantically correct but by reducing "hundreds" to a definite "one hundred" it reduces the contrast there is between "hundreds ... a day" and "few... a month" and thus eliminates the exaggeration at which the author aims in the original. This explains why this stretch does not preserve the text goal despite its semantic adequacy.

Such examples may illustrate the reason why I do not subscribe to Newmark's semantic approach to translation. Newmark (1982: 39) defines a semantic translation as:

"The attempt to render as closely as the semantic and the syntactic structures of the second language will allow, the exact contextual meaning of the original."

The results of the analysis of my data show that "the exact... meaning of the original" may well exclude some of the contextual meaning, such as text goal as in the 66 cases where the semantics of a translation are adequate and the goal is defeated in the TT stretch where they occur. This is one more substantiation to the effect that translation cannot be purely semantic if it is to render the ST goal, which is indeed imperative.



## 1. 2. THE IMPACT OF GRAMMATICALITY ON TEXT GOAL PRESERVATION:

This section aims at assessing the impact of grammaticality on text goal preservation. Similarly to the semantic results, there are stretches which are grammatically correct and which realise the subgoal of the text wholly (there are 179 cases of them) or partly (68) or else lose it (82) in the TT. On the other hand there are others which contain grammatical mistakes and carry the ST goal wholly (40), partly (15) or blur or lose it (28) in the TT. The cases where grammar is correct and the goal not rendered (the eighty two cases) as in A1.1 and those where grammar is incorrect and the goal still rendered (the forty two cases) as in A7.16 are most revealing:

A1.1: There my friend, a *photograph* of Miss Amal.

A1.1 shows how the text goal, which is in this case an introduction to a self expressive verbal portrait of Amal, is lost despite the grammatical correctness of the stretch. On the other hand, example A7.16 below shows that the text goal at stretch level may survive error:

A7.16: The girl hurt me a lot when she refused to give me a picture of her.

In this example the failure to apply the reflexive rule does not detract from the stretch's goal preservation which is to express a somehow exaggerated sense of indignation. Here I presume that the exaggeration is carried across to the TT despite the attenuation of /ʔa3nafa ʔidha:ʔ/ in the TT (most violently) due to the metaphorical use of "hurt" in collocation with "a lot" which is already an exaggeration. This may be clearer if we consider that an English speaker may have said quite simply that the girl upset him.

These examples and many others show first, that grammaticality cannot on its own be a criterion of translation assessment. Secondly, given that a certain construction may be grammatically correct or acceptable in one language and not necessarily so in the other (see sections 2.1 to 2.3 appendix 11), this may mean that a formal approach to translation is untenable due to the fact that accuracy to the ST form is not

a condition of grammaticality altogether. Saying so may sound like stating the obvious, but this is not necessarily true for many theoreticians about translation. As stated in the literature review, in 1661 Huet recommends the use of strict formal equivalence with no room for the translator's judgement (see Kelly, 1979: 76). In 1956 Catford attempts a purely linguistic (i.e phonetic, morphological and syntactic) theory of translation and in 1975, Steiner approves of such a requirement and qualifies it as the :

"fullest, most sensible account ever given of the nature and problems of translation"

(Steiner, 1975: 237)

Huet's account of translation and Steiner's opinion may well be sensible and well founded arguments in particular situations, but it is clear that they ignore the most crucial factor involved in the translation process which is the absolute necessity of decision making. By the same token they also ignore the fact that such decision making relies on diverse contextual effects, which in order to be rendered may and often do require major formal changes. Thus in an instructive text for instance, where Arabic may use the third person form of address as in C0.16, the English prefers the second person. This explains why most of the versions of C0.16 have been sanctioned for style unless they are very clearly written in English using the original form (all of them use it). The reason why they have been sanctioned for style and not grammar is that such a grammatical usage is not rejected by the language as such but for restrictions that have to do with register and text type. This invites us to look at such restrictions under the heading of style.

### 1.3 STYLE AND TEXT GOAL PRESERVATION:

It is perhaps worth pointing out that it is difficult to discern what is stylistic from what is purely grammatical or semantic. Errors may read as if they are 'bad style', conversely a 'bad style' may evoke incorrectness. Obviously there are cases where good style and correctness are achieved and others where neither is. What style does not mean in this work is the characteristic manner in which a given writer prefers to formulate her/his text, not because that is not pertinent to the definition of style I use, in fact it is, but because there are no marked styles with special

effects in any of my three sample texts. What style covers however, is discourse, generic and text type restrictions on the one hand, and properties and/or preferences of English such as collocation, prepositional use, active versus passive voice, animate versus inanimate use, sentence length, punctuation function etc...

In this work there are stretches of text which are stylistically adequate and which contribute to realise the text goal to a whole, partial or nil degree. There are also stretches of text which are stylistically inadequate and which contribute to the same degrees of text preservation. The most revealing cases are the ones with acceptable style that do not render the text goal (there are 59 of them) as in:

C1.7 After overtaking at a safe and suitable speed, head to the right and take the usual road.

where "the usual road" is far too vague for an instructive text unlike the ST which is quite precise: "... and return to your usual lane".

The other cases that are most revealing are those with a bad style and which still render the text goal (85) as in:

A3.4: ... and a sweet tongue adorning her in that it is the most eloquent among girls.

These two examples show that style can be acceptable or unacceptable without necessarily having a direct impact on the text goal rendering. This shows in turn that style to which much importance has been given in translation assessment for a long time cannot be a sufficient criterion to reach a fair judgement of translation. This should be more clearly substantiated in section 1.5 (p 167 below) that elaborates on the readability fallacy.

It is worth noticing here that other considerations are taken aboard in the assessment of the translations. These include structure, texture, thematisation; theme-rheme progression etc... Although these are actually taken into account in the assessment, their importance is neither explained nor fully studied due to the limited scope of this work (see

chapter 7 pp 237-239 ). It would be sufficient to know however that such criteria are given their due importance when they have a remarkable impact on the text goal preservation.

#### 1.4 THE READABILITY FALLACY:

So far we have seen the impact of each of the text realisation devices, namely semantics, grammar and style on text goal preservation. In this section we will study text goal preservation when all text realisation devices are correct, that is when the text reads well and the translation sounds good. This study will be compared to previous approaches that rely on the readability test for translation assessment in order to investigate both the sufficiency and the efficiency of such a test. First I shall attempt to present and explain what the readability test is according to three different theoreticians of translation, Nida, House and Newmark.

##### 1.4.1 THE READABILITY TEST:

Translation readability and natural sounding have been given such importance during the last fifty years that may mask other important dimensions of the process and this is true even in important theoreticians and translation experts. Nida (1974: 163) for instance, an expert Bible translator and a theoretician emphasises the importance of natural sounding in translation in the following terms:

" Some people may object strongly to the themes and the concepts which are communicated, but there should not be anything in the translation itself which is stylistically misleading or incomprehensible, unless of course, the message in the source language has these characteristics (the task of the translator is to produce the closest natural equivalent, not to edit or to rewrite). But to judge these qualities one must look to the potential users."

In order to reach such a level of naturalness, Nida cites a number of testing procedures such as reading the text aloud in front of TT native speakers, explaining the contents, and the Cloze technique. I shall outline such testing procedures for the sake of accuracy.

The Cloze technique consists in leaving blanks in the place of the words the translator finds doubtful and giving the text to a TT native speaker in order to read it and guess at the missing word. This technique

"... is based on the principle of transitional probabilities. That is to say the easier it is for the reader to guess the next word, the easier it is to comprehend the word in such a context." (Nida 1974: 168-9)

Nida also suggests other ways (which would sound like Register Analysis techniques) of finding "the Closest natural equivalent" such as keeping a statistical record of the target language features (such as length of sentence, the number of nominal sentences expressing events versus verbal sentences, the number of clauses etc...). Then Nida (1974: 170) suggests:

"In fact, any such feature which is amenable to statistical evaluation may be studied in receptor language texts and also in translation, and the results can then be compared. If there is more than a 10 percent deviation, one should be alerted to the possibilities of unnaturalness."

Another way of testing translation that Nida (1974: 171-2) considers:

"A second very important way of testing a translation is to have someone read a passage to someone else and then to get this individual to explain the contents to other persons, who did not hear the reading... The primary purpose of this type of test is to find out how well the meaning comes across, both in terms of the total content and in terms of the correctness of understanding..."

This technique seems most inefficient because the pragmatic aspects often get lost through the repetitions.

To conclude about translation testing Nida (1974: 173) sums up the ultimate criterion of translation, dynamic equivalence, in the following terms:

"The ultimate test of a translation must be based upon three major factors: (1) the correctness with which the receptors understand the message of the original (that is to say, its "faithfulness to the original" as determined by the extent to which people really comprehend the meaning), (2) the ease of comprehension and (3) the

involvement a person experiences as the result of the adequacy of the form of the translation."

Thus the factors Nida suggests ((1) to (3)) all purport to how soundly the TT reads. This is despite the fact that (1) relates to the ST because Nida develops no method that shows how to keep "the message of the original" that is made explicit in terms of text linguistics and text-context and participant interaction. In a nutshell Nida's ultimate test of translation still amounts to readability.

This emphasis on readability as an ultimate criterion for translation judgement is shared by Julian House and taken to further proportions. In A Model for Translation Assessment, she classifies translation into two types: overt and covert. Both overt and covert translations seem to present a different characterisation of readability, since, as it is understood from House's definition, covert translation is the variety that presents the higher degree of readability because it sounds like an original text. In this respect readability takes the sense of natural sounding in the TT independently from the ST.

House (1976: 189) defines overt translation in the following terms:

"An overt translation is one in which the TT addressees are quite "overtly" not being directly addressed; thus an overt translation is one which must overtly be a translation, not, as it were a "second original". In an overt translation, the ST is tied in a specific way to the source language community and culture, the ST is specifically directed at source language addressees but is also pointing beyond the source language community because ST \_ independent of its source language origin \_ is also of potential human interest. STs that call for an overt translation have an established worth or value in the source language community and potentially in other communities."

By way of a definition of covert translation House (1976: 194-5) suggests:

"A covert translation is a translation which enjoys or enjoyed the status of an original ST in the target culture. The translation is covert because it is not marked pragmatically as a TT of an ST but may, conceivably, have been created in its own right. A covert translation is thus a translation whose ST is not specifically tied to the source language community and culture. An ST and its

covert TT are pragmatically of equal concern for source and target language addressees. Both are, as it were, equally directly addressed. An ST and its covert TT have equivalent purposes: they are based on contemporary, equivalent needs of a comparable audience in the source and target language communities. In the case of covert TTs, it is thus both possible and desirable to keep the function of ST equivalent in TT."

In other words House sees that culture-bound texts are destined to be overt translations (i.e with a least degree of modification thus of readability), while non culture-bound texts are destined to be covert translations (i.e with a higher degree of modification and thus of readability). This may leave us to ponder upon the paradox there appears to be, at first glance to say the least, between House (1976), and Hatim and Mason (1990: 188) who suggest that:

"Placing instructional text forms on a continuum, with maximally culture-bound texts at one end and minimally culture-bound texts at the other, we suggest that:

**The less culture-bound a text is, the less need there will be for its structure to be modified. Conversely, the more culture-bound a text is, the more scope there may be for modification.**

The notion 'culture-bound' may be defined in terms of the degree of 'universal currency' which the text in question enjoys. Thus, least modification seems to be called for in the translation of treaties, declarations, resolutions, and other similar documents."

(original emphasis)

In other words contrary to House, Hatim and Mason (1990) suggest that the less culture-bound a text is the less modification it requires in the TT. This means that culture-bound texts are not necessarily less readable in the TT, which requires an assessment of the readability test itself.

#### 1.4.2 ARGUING AGAINST THE READABILITY TEST:

Here I would like to discuss and criticise both Nida's and House's models by comparison to the results of my analyses and other sources. Henceforth I shall proceed by addressing their models point by point.

Nida (1974: 163 quoted above) seems to start at the wrong end when he focuses on the readability and the stylistic naturalness of translation; since despite the use of natural sounding language in the TT, one would

not know which "style" is indeed appropriate without a full study (whether conscious or subconscious) of the linguistics of the text and most essentially its intentionality. Indeed the awareness of the genre, type and discourse of the text are most crucial for the selection of any text realisation devices including the stylistic considerations. In reverse order however, when a selection fits the register, the genre and the type of the text and serves its goals, it is only obvious that it sounds natural in its context.

Thus Nida's statement that it is not the translator's task to edit or rewrite, but only to produce the closest natural equivalent is indeed negotiable, because producing the closest natural equivalent may involve just editing or rewriting.

In fact even producing the closest natural equivalent involves a complex process of decision making that is relative most importantly to the text goal and actual use in the TL world. For example I see no use in reproducing the mistakes of text CO in the TT since it is an instructive text that aims at nothing else but explaining a procedure clearly and distinctly in order to attain an utmost degree of adequacy in application. If the TT is to realise such a goal it ought to include a correction of the ST errors.

Further, keeping a statistical record of the TT features may turn out to be void of any relevance to translation due to the fact that such features are subject to discourse, generic, register and type restrictions to a further extent than it is often thought. For instance it is true that English would use much less imperative than Arabic or French in favour of the passive voice or the impersonal formulations. In the instructive text however the picture is reversed between Arabic and English. Arabic tends to use more passive voice and forms of address attributed to the third person (see example [ 1] below) whereas English uses more systematically the imperative as directly addressed to the second person (see example [ 2] below):



[ 1] Arabic:

C0.17 / fa 3inda wuSu:liHi ?ila: ?isha:ratin hamra:? yajibu  
3alayHi lwuqu:fu wa ?i3Ta:?u ?afDaliyyata lmuru:ri  
lil?axari:na/ ...

[ 2] English:

Notice the difference between KEEP LEFT and TURN  
LEFT signs.

You must also obey such signs as the circular one  
with STOP in white...

You must stop...

Where there is a triangular GIVE WAY sign and lines  
across the road or even GIVE WAY lines only, you  
*must delay entering* the major road...

(Department of Transport Manual 1988; Driving p 93)

Thus being aware of the preferences of languages for certain features and of the 10 percent deviation from such preferences in the TT, as suggested by Nida, may reveal no anomaly insofar as the translation is concerned provided that the requirements of register and type are met in order to realise the ST goals in the TT. In other words it is a question of what the text requires in the TL rather than what the language requires in general.

Testing translation by explaining the contents as suggested by Nida (1976: 173 quoted above) ends up asserting the contents of the text not the realisation of the text goal as we shall see in many examples below. The contents of a text may well be intact as well as easily understood but not convey the same goal as the ST yet, although it would be quite difficult to spot the difference in propositional content from a simple 'story telling'. In order to investigate whether the text goal is realised or not, a full study of the text's intentionality seems to be imperative.

The same goes for the Cloze technique which appears to be a random attempt to make the TT sound natural with no reference to the ST \_ TT goals matching.

Thus the three ultimate criteria for translation testing that Nida suggests (1974: 173 quoted above) are all based on how natural the TT sounds with reference to the ST contents but not the ST goals and intentionality as such. In other words Nida does not seem to provide linguistic evidence to contribute to a (context and user-related) approach to translation.

This leads us to the discussion of House's model of translation assessment. House's definitions of overt and covert translation exclude the possibility of translation being overt and covert at the same time. This position is hardly tenable because there exist culture-bound texts which would find natural ready made equivalents in the TT culture such as:

- [ 3] English:     Birds of a feather flock together.  
[ 4] Arabic:     /?inna TTuyu:ra 3ala: ?amtha:liHa: taqa3u/  
BT:             Birds upon their likes fall.

The fact that for House translation must be either overt or covert, with the overt translation being necessarily culturally bound and not a "second original", may mean that she takes overt and 'literal' translation to refer to the same phenomenon. In this case I would reply, as I have argued ( in appendix 11 pp 328-341), that literal translation does functionally not exist and disguising it in another labelling does not make things better.

On the other hand a covert translation is not necessarily one that has nothing to do with the ST culture as House argues (1976: 194-5 quoted above). Most successful English translations of foreign concept based works (Najib Mahfoodh's for example) are both, generally speaking, overt and covert. They are covert in that they read smoothly and naturally in English and overt in that they transmit the cultural colour and the ST's intentionality and goals. This is also the case for the French novels that are written by North African novelists. They often depict North African, i.e Arabic realities, and are nevertheless written in a French that is often deemed to be excellent. An example of such works is Tahar Ben Jelloun's duo L'enfant de sable and La nuit sacrée, winners of the (1988) Goncourt prize despite the fierce competition on the part of the French native speaking novelists. This also raises the question of

translation competence depending on the native language discussed in (chapter 6 p 234 ff.)

This leaves us with a quasi useless classification of translation into overt and covert, since what we have been saying so far is that a translation, in order to be adequate, need not necessarily be covert. In reverse order an overt translation is not necessarily one that sounds unnatural in the TL.

Indeed Newmark (1988: 185) criticises:

"... many reviewers of translated books neither know the original work nor the foreign language, and judge a translation on its smoothness, naturalness, easy flow, readability and absence of interference, which are often false standards. Why should a translation not sometimes read like one, when the reader knows that is what it is?"

Depending to which degree a translation should be allowed to read like one and under what conditions, I subscribe to rating the readability test as neither a sufficient nor efficient criterion for translation assessment. I believe that translation has long been wrongly judged according to such criteria that have been so far, at best, subjective if not arbitrary. These criteria remain largely micro-structural, they have been superficial, so far, being based on the text (form and content) rather than on the pragmatic factors that integrate the textual component within the contextual environment in order to reach a translation that indeed renders what has been achieved by the text instead of what has been uttered in it.

This is often the result of relying, during translating activity, on the text realisation devices as such, rather than the text realisation devices as means of fulfilling intentionality within a discourse, generic, register and text typological framework. Indeed an adequate translation requires as much attention to the ST as to the TT procedures and, very importantly, to the translator's purpose. A translation may be required for different purposes, practical or ideological, and called for by subjective and objective motives. More often than not however the translator ought to adhere as closely as possible to the ST's author's motives and goals if it is translation that s/he is aiming at and not adaptation or appropriation.

Newmark (1988: 186-187) cites an example of translation where the translator's goals are at variance with those of the author:

"...you may decide that the translator has misinterpreted the author by omitting certain sections of the text – notoriously, the first English translation of Hitler's *Mein Kampf* by captain E.S Dugdale contained only about a third of the original, and omitted the most virulent anti-semitic passages. The translator may have decided to deliberately antiquate the narrative and/or the dialogue of his version... to moderate the figurative language of the original or to "liven up" simple sentences with colloquial and idiomatic phrases..."

In the following examples we shall see how ST intentionality can be defeated even in texts that read well in the TL. And thus we shall find out the reasons why this test is rated as inefficient and insufficient.

The analysis of my data shows that that intentionality and thus the text goal can be defeated in three ways: by addition, by omission or by distortion as in the examples shown (below p 176 ff.). In my data, distortion is the most common means of text goal defeat but in general one may say that both distortion and omission are very common while addition is not rare.

It is worth noticing here that when the text realisation devices reveal a good readability, the chance of text goal realisation increases but is not yet guaranteed (there are 97 cases where the text reads well and the text goal is rendered, versus 37 cases where the text reads well and the text goal is not rendered and 11 cases where the text does not read well and the goal is rendered). This is because when a stretch of text is deemed well written within a given context, it often renders a complete propositional content and the means by which the text goal is realised, whether it be textual or contextual. Thus in order for the text goal to be realised it is not enough for the text to read well, it has to render as adequately as possible the text goal realisation devices, whether they may be an implicature, a presupposition or a speech act and so on...

In reverse order it is not necessary for the text realisation devices to be completely intact in order to achieve a text goal. In other words, readability is a condition for optimality but not for text goal preservation.<sup>1</sup>

In the following section we have many examples of text stretches that stand the readability test but defeat the text goal in a way or another. Thus some of these examples defeat the text goal by adding to the ST stretch in the TT, some by omitting from it and others by distorting it in various manners.

#### 1.4.2.1 DEFEATING THE TEXT GOAL BY ADDITION:

B0.2 /wa mina lgari:bi ?annani: lam ?ajid fi: Ha:dh*hi*Hi  
l3ima:rati Tabi:ba 3iDa:min yu3a:liju lkusu:ra wa ljuru:ha wa  
la: jam3iyyata ?is3a:fin tunjidu llad*hi*:na yaxtaniqu:na min  
ra:?ihati lquma:mati llati: tanba3i*th*u min minwari  
l3ima:rati/

B5.2 The strange thing is that there is neither an orthopaedic doctor in this building to fix the broken bones and wounds in case accidents happened due to broken stairs, nor a first aid service to rescue those who choke with the rubbish stink coming out from the skylight.

This example adds "in case". This makes the author in the TT seem to expect an orthopaedist whole-heartedly "just in case" the damages he describes happen. Whereas in the ST the author presupposes that this is the case anyway even though he knows it is not the truth but an exaggeration (mediation). Therefore addition here defeats the text goal because the realistic "in case" destroys the exaggeration and thus the sarcasm that comes with it.

#### 1.4.2.2 DEFEATING THE TEXT GOAL BY OMISSION:

A0.2 / fata:tun girri:ratun bikullyyati lhuqu:q /

A7.2 She is a student at the law department.

The omission of the word /girri:ra/ (innocent) in A7.2 also omits the inferential property of this sentence about the exceptionality of Amal, which is the goal of the stretch. This in turn eliminates the contribution of this stretch to the TT superordinate goal.

B0.5 /wa lgari:bu ?anna ba3Da Ha:?ula:?i l?aTibba:? yuda:wu:na lfuqara:?a maja:nan wa yusa:3idu:na lmashru:3a:ti lxayriyyata wa yadfa3u:na min juyu:biHim thamana ddawa:? wa ma3a dha:lika yastakthiru:na ?an yuhawwilu: 3iya:da:tiHim ?ila: ?amkinatin muri:hatin naDi:fatin/

B6.5 Strangely enough, those doctors treat the poor free of charge, contribute to charities and pay for medicine from their own pockets. [...]

The omission in B6.7 of the clause that begins with /wa ma3a dha:lika/ (and despite that) in B0.5 defeats the goal of this stretch totally because it eliminates the counter-argument of the first part of the stretch that lists a number of actions in order to make a cumulative effect that the author intends to rebut in the second part. This stretch is actually crucial to the whole text in the ST because it is a substantiation of the argument of B0.8 which criticises more explicitly the doctors for cheating with the tax authorities. As this whole argument is omitted in B6.5 it seems clear that this has a strong negative impact on the rendering of the superordinate goal in B6 as a TT.

B0.17 to 19 / wa dha:ta yawmin dhaHaba lilmari:Di l?awwali wa qa:la laHu ?iqIa3 Hudumak wa tarakaHu thumma 3a:da ?ilayHi fawajadaHu lam yaqli3 HudumaHu faSaraxa fi:Hi qultu laka ?iqIa3 Hudumak wattajaHa ?ila: lgurfati ththa:niyyati thumma 3a:da ?ila: lgurfati wa wajada lmari:Da la:yaza:lu murtadiyyan mala:bisaHu faSaraxa fi:Hi waHwa yaqu:lu Hal ?anta ?aTrash qultu laka ?iqIa3 Hudumak qa:la rrajulu ?aSli ?aSli ?ana: 3a:mil ittalligra:f ja:yib lisa3adtak talligra:f /

B8.17 to 19 One day when he was doing so, one of the patients refused to take off his clothes and when he asked him why he said "I am not a patient I came to deliver a telegram".

It is clear that B8.17 to 19 summarises the stretches B0.17 to B0.19 (due to many redundancies and unnecessary repetition in the ST) but omits all

the interpersonal clues that reflect the worker-doctor difference of status.; namely the doctor is patronising and rude to the worker who is humble and hesitant. This difference of status reinforces in the ST the sarcasm that occurs repeatedly through the text in the word /al ?aTibba:? alkiba:r/ (great doctors) and reaches a climax in the contrast of the doctors' status and prestige with what they actually do and what qualifications they actually possess whereby they can hardly make the difference between a patient and a postman.

Thus the reinforcement of effect explained above is lost from the TT stretch.

These examples have just shown that the greater the effect of a stretch in the ST, the greater the loss its omission produces in the TT.

#### 1.4.2.3 DEFEATING THE TEXT GOAL BY DISTORTION:

Distortion is the presentation in the TT of information, whether uttered, presupposed or implied, that is different in meaning from that of the ST. the following examples show how distortion can defeat the text goal in the TT.

A0.6 /wa birragmi minni: ?an ?uSarriha bi?anni: la: ?amliku  
ttagazzula bitilka ththana:ya: llu?lu?iyyati/

A2.6 But in spite of all this I must explain that I cannot flirt  
with this pearl.

Distortion in this example consists in changing the propositional content of the stretch. When this is repeated it may have an important negative impact on the rendering of the superordinate goal in the TT.

A0.9 /wal?a:nisa ?a:ma:l 3ala: ja:nibin 3aDi:min mina  
dhdhaka:? wa ma: yasurruni: ?an ?ashHada laHa: bidha:lika  
wa la:kinni: muSawwirun ?ami:n/

A3.9 Miss Amal is very intelligent, and it does not make me  
happy to see her thus, but I am a faithful painter.

What the speaker is not happy about in the ST is not the fact that Amal is intelligent but that he himself has to admit it. This is misunderstood by

the translator and therefore mistranslated in the TT. This results in eliminating the male chauvinism that is aimed at in this stretch.

A0.13 &14 /wa qad ?argamatni: 3ala: ?an ?uqaddima ?ilayHa: jami:3a ljarah: ?idi l3ira: qiiyyati fa takallaftu fi: dha:lika ma: takallaftu/

A5.13 & 14 She had made me give her all the Iraqi newspapers, and that cost me no little money.

A5.13 &14 are a distortion of A0.13 &14 because /?argamatni:/ is attenuated by "made me" instead of "forced me" /takallaftu fi: dhalika ma: takallaftu/ is misinterpreted in terms of money where it usually refers to efforts as in the common expression /kallafani: dhalika mina tta3abi wal3ana: ?i ma: kallafani:/. These changes end up mitigating considerably the exaggeration that is well pronounced and that contributes considerably to the covert argumentative function of the ST.

B0.3 /wa ba3Du Ha: ?ula: ?i l?aTibba: ? yarbahu mi?a: ti ljunayHa: ti fi: lyawmi wa yadfa3u junayHa: tin ma3du: datan fi: l?i: ja: ri shsha Hriyyi/

B1.3 Some of these doctors earn a hundred pounds a day and spend a few pounds in the month.

The use of the definite number "one hundred" instead of the indefinite number as in the ST /mi?a: t/ attenuates considerably the exaggeration of the ST and thus contributes to weakening the argumentative function of the text.

B0.7 /rubbama: ?anna Ha: ?ula: ?i l?aTibba: ? yaxshawna lhasada fayuhmilu: na maDHara 3iya: da: ti Him hatta: yaDa3u: 3u: dan fi: 3ayni lhasu: di/

B1.7 Sometimes these doctors fear envy and they neglect the appearance of their clinics until they can place a stick in the eye of the envious...

The distortion here consists in using "sometimes", a temporal factual adverb, instead of "perhaps" that conveys scepticism. Therefore the attitude of the author in the ST seems more obviously sceptical and



sarcastic than in the TL where it takes a more serious and whole hearted tone. This obviously attenuates the argumentative function of the ST in the TT.

B2.3 Some of these doctors make a profit of £100 a day, and hand over a few pounds for the monthly rent. (distortion same as B1.3)

B0.8 /wa rubbama: lmaqSu:du ?i:Ha:mu maSlahati DDara:?ibi ?annaHum yaskunu:na xura:batan wa ?annaHum la: yaksibu:na wala: yarbahu:n/

B3.8 ... or perhaps their purpose is to ameliorate their tax position, living in ruins and not making a profit. (distortion by inducing the wrong inference)

In B0.8 the word /?i:Ha:m/ (making believe) presupposes that the rest of the propositional content is not true. In B3.8 however the gerund "living" means that the propositional content is true. This discrepancy between the SL and TL results in eliminating in the TT the sarcasm that is aimed at in order to serve the argumentative function of the ST.

B0.9 /wa ?adxulu 3ima:ratan ?uxra: fa ?ajidu 3iya:da:tin fa:xiratan fi:Ha: ?atha:thun ?ani:qun wa di:ku:run jami:lun wa naDafatun tashrahu SSadra wa ?ata3ajjabu 3ala: Ha:dha: ttana:quDi l3aji:b/

B3.9 I entered another building and found a splendid clinic with fine furniture and pretty decor and with cleanliness to delight the heart and wondered at this strange contrast.

Here the change from the present tense (habitual or hypothetical) in B0.9 to the past tense in B3.9 changes the text from the argumentative to the narrative type and by the same token defeats the ST goal in the TT.

B4.7 These doctors might be afraid of the evil eye, therefore they neglect the appearance of their clinics in order to avoid it.

whole-hearted and expository rather than sarcastic and argumentative as in the ST.

C0.7 \_3 /ba3da ttaja:wuzi bimasafatin ka:fiyyatin wa  
?a:mina ?ittajiH nahwa lyami:ni wattaxidh masa:raka  
l3a:diyya/

C1.7 -3. After overtaking at a safe and suitable speed, head to the right and and take the usual road. (distortion: introducing polyvalance)

In C1.7 the choice of the word "road" for /masa:r/ "lane" in the ST introduces a polyvalence that is inappropriate to an instructive text where precision is an essential requirement.

C0.5 -1 /mina DDaru:riyyi ?an taDa3a taqdi:ran wa:qi3iyyan  
lisur3ati ssayya:rati llati: tanwi: jtiya:zaHa: walmasa:fati  
l?amniyyati lla:zimati baynaka wa bayna ssayya:rati  
lqa:dimati/

C2.5 -1. You must keep a realistic check of the speed of the car which you should not exceed, and keep the necessary safe distance between you and the car in front. (distortion: understanding & rephrasing)

The distortion in C2.5 is caused by the misunderstanding of the propositional content of C0.5 where /taqdi:r/ (estimate) is mistaken for "control" and /assayyara lqa:dima/ (the on-coming car) is mistaken for "the car in the front". These mistakes result in defeating the text goal because they give an inaccurate instruction in the TT.

C0.8 -4 /ta?akkad min xuluwwi TTari:qi mina lxalfi wa  
kadha:lika mina lja:nibayni qabla rruju:3/

C2.8 4. Check the road is empty behind you, and likewise beside you, before reversing.

In C2.8 it is the lexical choice of "reversing" for /ruju:3/ (returning [i.e to the original lane] ) that defeats the text goal in the TT because it makes the instruction inaccurate and inappropriate to the situation: one does not reverse when overtaking at high speed.

C0.15 /almuka:lama:tu wal?ittiSa:la:tu l3a:jila/

## C2.15 DISCUSSION OF THE NEED FOR URGENCY

In C2.15 the distortion is due to the incomprehension of the title and the failure to relate the content of the subsequent paragraph to it. The goal is defeated here because the title does not conceptually match the situation.

### C0.7&8

-3 /ba3da ttaja:wuzi bimasa:fatin ka:fiyyatin wa  
?a:mina ?ittajiH nahwa lyami:ni wattaxid\_h  
masa:raka l3a:diyya/

-4 / ta?akkad min xulluwwi TTari:qi mina lxfalfi wa  
kadha:lika minalja:nibayni qabla rruju:3/

### C3.7 &8

-3. After overtaking by a sufficiently safe distance, move to the right and return to your normal lane.

-4. Before that, be sure that the road is clear behind you and on both sides.

In the TT, the instruction number -4 does not carry the same instruction as the ST. "Before that" induces the belief that making sure of the safety of the road takes place only once before engaging in overtaking whereas in the ST this takes place twice once before and the second time during the overtaking when the driver wants to return to his usual lane. The sequence of instructions -3 and -4 is therefore inaccurate in the TT.

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These examples have just shown how distortion can defeat the text goal in different ways according to the type and function of text. This means that extreme care should be taken during translation, not only to avoid adding to or omitting from the text but also to reproduce the same message. And this involves handling propositional content, presuppositions and implicatures carefully.

## 1.5 PROPOSITIONAL CONTENT & TEXT GOAL PRESERVATION:

Propositional content has to do with the truth in the real (or a fictitious) world of what is said in the text. In terms of translation, the propositional content is preserved if the TT and the ST express the same truth. It is worth noticing however that there are different ways and degrees of rendering a text's propositional content. A translation can render it wholly, partly, substitute it or omit it.

### 1.5.1 PROPOSITIONAL CONTENT WHOLE RENDERING:

A propositional content that is wholly rendered may contribute to preserve the text goal wholly or partly or else to lose the text goal. It is true that text goal preservation chances increase with the rendering of the propositional content (see appendix 5 p 315-316) but the whole rendering of the latter does not guarantee the text goal preservation. This can be noticed clearly in the cases where the propositional content is wholly rendered but the text goal is not rendered as A5.15, B3.7, B7.4, B8.9 and C2.8 (see appendix 3 for corresponding texts).

### 1.5.2 PROPOSITIONAL CONTENT PARTIAL RENDERING:

Depending on where the text goal realisation device lies, a propositional content partial rendering may keep the text goal or lose it. Thus if the text goal is realised by an implicature for instance, and the part of the propositional content where the implicature lies is lost then the text goal is lost as in A1.2 for example where the two elements "innocent" and "in the faculty of law" that produce the inference of Amal's exceptionality are omitted (see stretch A1.2 in appendix 3 p 256). If the part of the propositional content that includes the text goal realisation device is rendered and some other part is lost the text goal may well be preserved as in A1.10 for example.

### 1.5.3 PROPOSITIONAL CONTENT SUBSTITUTION AND TEXT GOAL PRESERVATION:

Like its whole rendering, a propositional content substitution may lead to preserving the text goal wholly as in A7.17, partly as

in A7.8 or to losing it completely as A1.9. It is remarkable however that a substitution is more likely to lose the text goal than to keep it in the TT. The tables appended (pp 293 ff.) show that most of the substitutions in my sample lose the text goal.

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#### 1.5.4 PROPOSITIONAL CONTENT OMISSION:

A propositional content omission will automatically lose the text goal unless its realisation is shared by other stretches that are optimally and clearly rendered. B0.10 is omitted in text B2 but the text goal is still carried across to the TT. Omission is quite dangerous in terms of text goal rendering because its reoccurrence may erase a whole intentional theme from the text which is a distortion of intentionality. This is the reason why I treat omission as a mistranslation.

#### 1.6 SUPERORDINATE GOAL-SUBGOAL RELATIONSHIP:

(see chart appendix 6 p 317)

The superordinate goal is the goal at which the whole text as a unit aims. It may be manifold and like the subgoal, it may be realised to a whole, partial or nil degree.

A text may have many subgoals realised and yet the superordinate goal not preserved as in texts A3, B3, B4, C5 and others (see corresponding tables appendix 4). This is because the superordinate goal is not the sum total of subgoals. It is the outcome of an interaction between subgoals where a stretch of text may explain, elaborate on, contrast or constitute an implicature with another one.

If this interaction is reproduced in the TT the text superordinate goal is rendered even if some of the subgoals are not rendered as in text C3 for example (see appendices 3 & 4 at C3).

If the interaction is not reproduced in the TT the text superordinate goal is not preserved even if all or most of the subgoals are rendered (e.g B7 see appendices 3 & 4 at B7)

Essentially there seems to be three means that are necessary to use jointly in order to preserve the subgoal interaction in the TT:

(a) reproducing the main subgoals that realise the superordinate goal as in A5 (p 260) .

(b) Keeping the the ST relations between these subgoals intact in the TT as opposed to distorting them, substituting with other relations or omitting them. An example of subgoal relation reproduction is text A6 (see p 261). Such relations are usually kept by semantic, syntactic, and pragmatic means such as keeping the presuppositions or implicatures created between stretches and by applying (c).

(c) Upholding cohesion, coherence and the situationality of the ST into the TT.

A6 is a good example of a text where the superordinate goal is realised by preserving such relations. Another example of text where the superordinate goal is not preserved is B5 despite the reproduction of some of the subgoals.

This leads us to a treatment of the approach that the translator takes during the translating activity.

#### 1.7 THE IMPORTANCE OF THE APPROACH:

The approach to translation acts upon text goal preservation directly and indirectly. Directly it determines the unit of translation. Therefore when the approach is micro-structural (i.e bottom-up), the size of the UT is often too small (lexical or semantic). Thus the interaction of the subtexts may be overlooked and this causes the text goal of the stretch at hand to be defeated as in "here my friend, a photograph of Amal".

Indirectly, the approach to translation acts upon the degree of coherence, cohesion and mutual relevance of the text. These in turn contribute, alongside with the subgoal realisation, to deciding about the superordinate goal preservation. In this study the data processing shows that it is not possible to reproduce the ST cohesion, coherence and subgoal interaction if the text is approached at any level lower than pragmatic. In the examples of translations where the approach has been semantic as in texts A1, A2 and B2, for instance, (see tables appendix 4 for corresponding texts) mainly the coherence and the mutual relevance of the text as a whole has been endangered in such a manner as to lose the text superordinate goal, blurr it or make it inaccessible.

On the other hand where the approach to translation has been pragmatic the cohesion and coherence of the text have been preserved

and thus made it easier for the superordinate goal to be achieved as in texts A5, A6, C4 and C6 (see appendix 4).

This is not to say, though, that a pragmatic approach to translation guarantees superordinate goal preservation since the latter involves more than the approach, mainly getting the subgoals on which the superordinate goal relies for its realisation right in the first place then reproducing the interaction between them. In my sample there are two examples of translation where the approach is pragmatic and the text goal is not rendered and these are texts B4 and C7. In text B4 although the translator has taken the context into consideration (since the TT is mutually relevant and cohesive), he may have imposed a too whole-hearted presumption on the text interpretation in such a manner as to overlook most of the sarcasm of B0 in B4. Thus despite the fulfilment of many subgoals and the cohesion and coherence of text stretches, the superordinate goal is still defeated. And in C7 the superordinate goal is missed mainly because of restructuring. The reversal of the instruction order where the first instruction becomes the fourth one makes of the whole set of instructions an inaccurate one.

What this amounts to saying therefore, is the following: where a pragmatic approach does not guarantee the preservation of the text's superordinate goal but increases the chances for it occurring, a semantic approach, or any approach at a micro structural level is more likely to lose the text goal unless it happens to be rendered by chance.

#### 1.8 OVERALL JUDGEMENT AND TEXT GOAL PRESERVATION:

Overall judgement has to do with the degree of *optimality* a translation has achieved. It states where the translation stands between an optimum and a mistranslation. Overall judgement relies on the study of:

1. The subgoal realisation (at stretch level).
2. The superordinate goal realisation ( at the text level).
3. The subgoal interaction and textual coherence, cohesion etc... of the text.
4. The correctness of the text.
5. The general readability.

### 1.8.1 OPTIMUM TRANSLATION:

When all five factors are achieved the translation is said to be optimum. When some are and others not, the judgement depends on the state of the superordinate goal then the presence or absence of the other factors.

Optimum translation is generally very difficult to achieve but in my sample no translation is optimum.

### 1.8.2 MISTRANSLATION AND PARTIAL TRANSLATION:

If the text superordinate goal is not preserved, the translation can be judged either as a mistranslation or a partial translation depending on the degree of correctness and readability of the text. It is partial if it stands the readability test with regard to the fact that it renders the textual component (text realisation devices) as in text A1. It is a mistranslation if it neither renders the goal nor the text realisation devices correctly as in text C1.

### 1.8.3 POOR TRANSLATION:

Now the superordinate goal may well be realised in the TT where the subgoals' interaction is preserved in the TT but the text still reads oddly. If this is the case and the text does not stand the readability test despite the superordinate goal realisation, it is deemed to be a poor translation with regard to the fact that it renders the text goals but fails to weave them together and make them obvious to the reader.

Partial translation and poor translation are not to be confused. Partial translation seems to present deeper problems than poor translation in that the problem with the latter is simply linguistic whereas the former needs pragmatic adjustments relating to the text goal realisation directly. Thus in a sense I consider partial translation to be closer to a mistranslation than a poor one.

### 1.8.4 WEAKER AND STRONGER VERSIONS:

Many translations reproduce the text goals but in attenuated terms as compared to the original as in A5. These are weaker versions. Others use



stronger terms to reproduce the ST goals as in stretch C7.2 and these are stronger versions. In my sample there are some stretches that are stronger versions but no stronger versions at text level. It is important to notice that weaker and stronger versions may be near optimum equivalents.

#### 1.8.5 NEAR-OPTIMUM TRANSLATIONS:

Near optimum versions are translations that render the text superordinate goal, the subgoal interactions cohesively, coherently but lack occasionally from the textual point of view in terms of either readability and/or correctness. (as in text A5)

As it has been explained earlier, optimality is the quality of a translation that achieves the preservation of the ST intentionality in the TT which covers (a) text goal realisation, (b) textual correctness and (c) readability. And these are detailed above in factors 1. to 5.

It is worth drawing the difference between optimality (in general) and pragmatic optimality. The latter consists in text goal realisation while the former includes pragmatic optimality and goes beyond it to cover textuality and readability. It is most important to keep in mind however that it is pragmatic optimality that is the corner stone for optimality due to the fact that textual correctness or readability are much easier to retrieve than text goal.

Here it is perhaps necessary to distinguish between textuality and readability. Textuality is the condition of correctness and completeness without which a stretch of discourse would not be a text. Readability is the quality of a text when it reads soundly and naturally. Thus textuality is a condition for readability but the reverse is not true.

So far in this chapter we have looked at the progress of the data analysis and its direct results in the development of the assessment. In the following sections we will see what implications these results have for the process of translation in general and for the theory of translation.

## CHAPTER FIVE

# IMPLICATIONS FOR THE PROCESS OF TRANSLATION

## CHAPTER 5

### IMPLICATIONS FOR THE PROCESS OF TRANSLATION

We have seen so far that in order to achieve an adequate translation, the translator ought to accomplish a full study of intentionality not just as a standard of textuality but as a governing standard of textuality (see pp 101-104 in particular).

Before we get to the implications proper of such a finding, let us recall that the process of translation is said to consist of three main phases: analysis, transfer and synthesis. There is on-going debate as to what levels the translator starts with when reading and interpreting the text. This debate involves the top-down and bottom-up approaches to text reading which, in my opinion occur constantly at the same time as the reading goes on, at least, until a first reading of the text is achieved.

Per contra, other literature suggests that the translator starts from the syntax and works up to the semantic then the pragmatic levels or what some call "context variables" ( c.f Carol, 1964 and Leech, 1983).

With reference to previous literature I shall proceed to see in the following sections what implications my findings have for the process of translation at the generally accepted phases.

#### 1. AT THE ANALYSIS PHASE:

Based on the studies of many other partisans of the bottom-up direction of the translation process, Aissi (1987: 78) claims that:

"... the analysis phase has two levels, one primary, and the other secondary. At the primary level, the analysis phase could be regarded as consisting of linguistic analysis, comprehension and interpretation."

Then Aissi (1987: 79) proceeds to describe the secondary level of the analysis phase:

"At the secondary level of the analysis phase, the translator proceeds to a stylistic and textual analysis. In other words, he has to discover the cohesive and stylistic devices used in the source language text. Since we consider translation as a process which leads from a source language text to an equivalent target language text, this requires not only a syntactic and semantic analysis but also a stylistic and text-pragmatic understanding of the source language text."

Presented in such a manner, the characterisation of the analysis phase gives the impression that the pragmatic dimension of the text is only referred to at the end of the analysis phase and not underlying the whole process.

In this respect, it is important to recall that text reading is pragmatic from the outset as the examples below will show. And this confirms the view (held by Van Dijk, Wills and others) of text reading as a concomitantly top-down, bottom-up process.

Indeed text reading, understanding or interpretation, depends mainly on two broad and encompassing factors (a) what is intended and (b) how this intention is inferred from a given co-textual environment with reference to a contextual world.

(a) What is intended is usually either said, presupposed, implied or realised by micro and macro structural text realisation devices as we have seen throughout the assessment.

(b) What is inferred and how inference takes place is based on (1) what is said in the text, (2) what knowledge the reader/translator shares with the author about what is intended in a given context of situation and (3) what presumptions the reader brings to the text, concerning that particular situation.

(2) and (3) are crucial to the understanding of the text and may cause considerable deviance from it if they are not carried out properly. In (2) the translator may lack knowledge of the situation as in A2.8. (3), on the other hand, involves the interaction of world knowledge about a given situation and the expectations that are usually associated with both situation and text producer. De Beaugrande and Dressler's example (Text about Willie B. the gorilla quoted here p 89) illustrates this point. Text B4 is an example of translation based upon the wrong assumptions and expectations.

As Hatim and Mason (1990: 227) maintain, the assumptions involved in (3) are often confirmed or disconfirmed at the end of the first reading of a text. It seems to me that this is true when the shared knowledge between the writer and the reader/translator of the context of situation and co-text is wide enough to cover all the pragmatic dimensions of the ST and the TT. If this is the case there is enough evidence to confirm or disconfirm the assumptions that the reader/translator brings to the text, thus to arrive at a plausible understanding of the ST. If this is not the case however, it may lead to a mistranslation or a version that is less than optimum. This is true in the translation of A0's title where "Miss" added to "Amal" (in A1, A3, A4, A6, A7) and even worse in A2, "mademoiselle", damage the respectful intended status of Amal in the TT, produce a misinterpretation and thus defeat the text subgoal at that stretch. Similarly text C2 starts with the wrong assumption that the text is addressed to any driver (rather than the traffic officer) and misses the text superordinate goal.

In order to sum up this section, what we have seen amounts to saying that the analysis phase involves a much deeper and fuller study of intentionality than previously thought. This is true not only at a textual level but also at a governing textual level, both of which are not accounted for by semantic, formal or purely cultural approaches.

Next we go on to see the implications of these findings for the process of translation at the transfer phase:

## 2. AT THE TRANSFER PHASE:

The transfer phase is an intermediate stage during which a group of *mental mechanisms* take place in order to get meaning across from the ST to the TT. Most theorists agree that such a transfer does not take place directly from the SL to the TL in the translator's mind, but makes use of a system of semantic representations and their decoding. Thus the transfer is often said to happen as part of a black box phenomenon. Bühler (1979: 451) for instance suggests that:

" If we regard translation as a communication process, i.e. the transfer of a message from source

language to target language with the translator as a mediating agent in a double function of receptor and source, we should not forget the fact that in human translation there is no direct transfer from the SL to the TL systems, but there must be an intermediate link, whether we call it 'das gemeinte' (c.f Koeller, 1974) or 'sense' (c.f Seleskovitch, 1977), the non-verbal nature of which is a reality to the translator's introspection"

(my emphasis)

The intermediate link that Bühler refers to is what Massaro (1978: 389) calls "an abstract representation" and what Van dijk (1983: 71) describes as a "notoriously difficult problem" due to its direct relation to the black box phenomenon (C.F Hermans, 1985: 9-10) that surrounds the representation of meaning in the Human mind.

Many theorists attempt to get around this problem in various manners whether mental or practical. Nida (1969: 492) suggests that breaking the ST to its kernels is the safest way to transfer meaning. Later in 1972 Nida and Taber suggest that a universal characteristic of meaning is its reference to objects, events and abstractions (c.f further Beekman and Callow 1974: 68).

Thus the main concern of translation theorists is finding an appropriate unit of translation that would ensure the transfer of meaning at an appropriate level. The unit of translation is generally defined as the smallest meaningful segment of discourse that is small enough to be isolated and large enough to represent the context (c.f Newmark 1981: 15, Shumacher 1975: 31, Van Hoof 1978: 89 and many others). According to Vinay and Darbelnet (1958: 16) the Unit of translation is:

"... le plus petit segment de l'énoncé dont la cohésion des signes est telle qu'ils ne doivent pas être traduits séparément."

As mentioned in the literature review, Newmark's text typology divides into the expressive, the informative and the vocative texts. The unit of translation assigned to the expressive text is small (the word), medium (the sentence) to the informative text and large (the text itself) to the vocative text (see table appendix 14 p 356 for a representation of Newmark's typology).

Translation studies may owe considerable progress to Newmark's typology and his references due to the importance of discourse, genre and type restrictions in the production and reception of text meaning. But his classification of a unit of translation is shown to be untenable according to the development of my data results. Unfortunately such a generalisation is not accurate due to the fact that the unit of translation may change sizes dramatically such as between the morpheme and the sequence within one and the same text type.

### 2.1 In the expressive text:

We can see that in the translation of text A0 the unit of translation has been the word in the case of stretch A0.2, the sentence in A0.1 and the text itself in the case of the Arabic idiom /fa kallafani: dha:lika ma: kallafani:/.

### 2.2 In the argumentative text:

Similarly the unit of translation changes in the argumentative text B0 according to the degree of idiomaticity in the same text. Thus, where the UT varies between the word and the sentence in the rest of the text, it becomes the text itself at the level of /hatta: yaDa3u: 3u:dan fi: 3ayni lhasu:d/.

### 2.3 In the instructive text:

And finally the UT changes from the size of the word in specific instructions to that of the sentence in the translation of general recommendations in text C0.

Thus the implication of an intentionality study for the transfer phase in the process of translation disconfirms the existence of a set unit of translation to a given type, as suggested by Newmark (1981: 15); since the unit of translation changes sizes from the word to the sequence (and the sequence may be the text itself) in the three types of text studied.

### 3. AT THE REEXPRESSION/SYNTHESIS PHASE: (TRANSLATION PROCEDURES)

The reexpression or synthesis phase is the stage that follows the analysis and the transfer phases. Such a phase consists mainly in writing the ST message according to the TL morphosyntactic and semantic norms. This involves what translation studies refer to as translation procedures. Assuming that the selection of translation procedures takes place consciously, Aissi (1987: 134) suggests that the selection of TPs during the translating activity is limited by:

"(a) the nature of the textual material involved, thus one type of text (e.g scientific) may favour the use of certain procedures which may not necessarily be preferred in another type of text (e.g poetic); and (b) the degree of difference and similarity between the two languages. For as Danielson (1982: 9) noticed: 'It is the sameness which permits us to retain certain features of the original, while diversity forces us to deconstruct and rewrite the text.' "

In many authors especially Vinay and Darbelnet (1969), translation procedures have been classified as either ST based or TT oriented.

Vinay and Darbelnet (1969) follow a contrastive linguistic approach which they call 'stylistique comparée'. This is a discipline that studies the way two given languages perceive and present a certain situation of the real world spontaneously. This method aims at describing the structures and formulations a SL and a TL use in similar situations, which should help the translator select the TPs relevant to the translation of such situations.

Thus, borrowing, calque and 'literal' translation are instances of ST based procedures, while transposition, paraphrase, modulation, rephrasing or transposition are examples of TL oriented TPs. I shall define and illustrate some of these for the sake of clarity:

#### EXAMPLES OF SL BASED TPs:

##### Borrowing:

Borrowing is the transfer of a SL item to the TL without translating it. Proper names are usually borrowed. In the case of modern standard



Arabic, technical terms are sometimes borrowed. Such items are usually attuned to the TL phonological system. For example the verb "stop" when used in the past tense of French becomes "stoppé" as in:

"J'ai stoppé à un pub."

Or in journalese, in MSA the word 'strategy' becomes /istra:ti:jiyya/.

Hierarchical titles are usually borrowed from English to Arabic in order to mark the sociocultural setting, thus 'sir Thomas Moor' becomes /assi:r Tuma:s mu:r/, 'the Duke of Edinburgh' becomes /dawq ?idimbra:/ etc...

### Calque:

According to Vinay and Darbelnet (1958:6) a calque consists in the borrowing of a foreign syntagm and the 'literal' translation of its elements.

Aissi (1987: 137-8) distinguishes two levels of calque, at the phrase level and at the sentence level. At the phrase level he suggests the exact calque and the loan rendition:

The exact calque consist in rendering the SL idea in the TL exactly as in: 'security council' /majlis ?al ?amn/. While the loan rendition consists in rendering the exact idea of the SL into the TL with a slight variation from the former as in:

'Minister without portfolio' /wazi:r bila: wiza:ra/.

At the sentence level, Aissi distinguishes three types of calque: the structural, the stylistic and the semantic calque:

1. The structural calque consists in copying a SL structure in the TL for example:

B0.3 /wa ba3Du Ha:?ula:?i l?aTibba:? yarbahu mi?a:t  
ljunayHa:t filyawm wa yadfa3u junayHa:tin ma3du:datan  
fil?i:ja:ri shshaHriyy/

B7.3 Some of these doctors earn hundreds of pounds daily  
and pay a few pounds in monthly rent.

2. The stylistic calque is the transfer of a stylistic feature from a SL to a TL which often also requires a structural calque for example:

A0.4 /wa laHa: lisanun 3adh**u**n yurash**sh**ihuHa: li?an  
taku:na ?afSaha lfataya:ti/

A5. 4 Her language is of a sweetness that elects her the most eloquent of all girls.

The stylistic calque in A5.4 happens to create a stylistic problem here. The noun "sweetness" is inanimate it does not collocate normally in English with the animate verb "elect". It is worth noting however that calque does not always create such problems. The ST structure may happen to fit in smoothly in the TT.

3. The semantic calque is copying an expression of the SL "retaining the same word order and the same primary meaning of the lexical elements." as in the rendering of /?al ?a:nisa ?a:ma:l/ by "Miss Amal" for instance.

#### EXAMPLES OF TL ORIENTED TPs:

##### Modulation:

According to Vinay and Darbelnet (1958: 11) modulation is a:

"Variation obtenue en changeant de point de vue, d'éclairage et très souvent de catégorie de pensée..."

*Modulation figée* : celle qu'enregistrent les dictionnaires bilingues. Ex: "tooled leather: cuir repoussé".

*Modulation libre* : celle que les dictionnaires n'enregistrent pas encore, mais à laquelle les traducteurs ont recours lorsque la langue d'arrivée rejette la traduction littérale."

An example of modulation is the change of focus from the adverb to the verb when the following segment is translated from Arabic or French to English:

Arabic: /qaTa3a nnaHra 3awman/

French: Il a traversé la rivière à la nage.

English: He swam across the river.

(This example also illustrates the *chassé-croisé* )

### Recasting or Transposition:

Vinay and Darbelnet (1958: 16) define transposition as:

" Procédé par lequel un *signifié* change de catégorie grammaticale. Ex: "He *soon* realised: il *ne tarda pas* à se rendre compte"."

Transposition is very often necessary when there is no other alternative to render the ST meaning into the TT due to the languages structural and semantic intrinsic differences.

For example, it occurs when the TL structure cannot match that of the SL as in:

Arabic: /kataba muhammadun addarsa/ (V-S-O)

English: Muhammad wrote the lesson. (S-V-O)

These and many other procedures describe the transfer from the SL to the TL from a mental point of view.

The full study of intentionality as a governing standard of textuality in this work shows that TPs must be constantly, both and at the same time ST based and TT oriented if an acceptable translation is to be achieved. This is because an ST based procedure cannot achieve translation if it is rejected by the TL. We know that acceptability is subsumed by intentionality and therefore an SL based procedure cannot be acceptable unless it fits naturally within the TL. Thus when we are presented with a calque for instance, the translation is adequate only when that calque is completely taken aboard by the TT in such a manner as to present no oddity in the reading and thus cause no defeat to the text goal. An example of a rejectable calque is "Miss Amal" while an acceptable one is A3.1 for instance.

Conversely TT oriented procedure is only adequate when it serves the ST purposes. TT oriented TPs may read soundly and naturally and not render the ST meaning as shown in the readability fallacy (pp 167-178).

We can say therefore that the study of intentionality as a governing standard of textuality has decided when a source-text based TP leads to an adequate translation and when it leads to a mistranslation. In other words intentionality helps determine the direction of the TP selection, which amounts to determining the degree of freedom the translator may enjoy. This seems to solve simply the old problem of whether translation ought to be source text based or reader oriented.

#### 4. AT THE STAGE OF TRANSLATION REVISION:

As an ultimate part of the process of translation, revision, which involves translation assessment also relies to a great extent on the text goal preservation and the full study of intentionality in a given text. The implications of intentionality for the translation assessment and readability have been stated in the section titled "the readability fallacy" (section 1.4 chapter 4 pp 167 ff).

In the following we shall see how the implications of intentionality translate in terms of translation competence with respect to SL versus TL native proficiency.

#### 5. IMPLICATIONS FOR TRANSLATIONAL COMPETENCE:

It has been tentatively made clear that this study stresses the translator's awareness of the devices, textual and contextual, that serve to realize intentionality. Such awareness seems to be necessary in order to reach either an adequate translation or a fair assessment of it.

In some ways this study has so far explained why translation is considered as one of the most advanced and sophisticated stages of native as well as learned language competence. What this involves has mainly been pointed out in a pragmatic framework that makes use of discursal and text linguistic analyses.

However what still needs drawing attention to in particular in this section is an often advocated position on translation competence. This is the necessity of translating into one's native language.

Such a position came to be initiated by translation scholars (Nida, Newmark for example) who stress the importance of the TL audience's response to the translator and thus the preference that translation ought to be revised by a (or several) TL native speaker(s). It is worth mentioning however that highlighted as it is in their work, this requirement is presupposed rather than made an explicit condition for translation acceptability. These scholars simply presuppose the involvement of TL native speakers during the revision and judgement stages of translation (see Nida 1964: 171-175, 1974: 168-173). Yet they mainly expect the translator himself, whether he is a SL or TL native speaker to be aware of the response he elicits in the TL audience (ibid). In other words they do not make it a requirement of an adequate translation that it be accomplished by a TL native speaker. For instance Nida himself could not have made this requirement since he translated, and/or was involved in the translation of, the Bible to other languages that are obviously not his native ones.

It is a fact however that this position, which is in essence reasonable and advisable, has been inflated to exaggerated proportions. It has become familiar to see firms, companies and organisations (the UN for instance) employ translators to work quasi exclusively towards their native languages. This trend may have a three-fold basis (1) linguistics has emphasised that the highest degree of linguistic competence is that of native speakers. (2) Simultaneous interpreters tend to be most fluent when they translate to their mother tongue (but written translation is different from interpreting see chapter 1 p 12). (3) Since interpreters are actually recruited mainly to work towards their mother tongue they are more practiced in that direction and do indeed get better at it, not the other way round. These are indeed practical facts to consider, but it seems questionable to make a rule out of them.

Basing myself on evidence from the data I set out to show that the requirement of TL native speaking for translation is not necessarily an equitable rule.

According to my data processing, of which I will only show few samples in what follows (the rest of which is available for scrutiny in this respect in appendix 3), the TL native speakers' translations present

about as many pitfalls as the SL ones. While it may seem acceptable to trust the TL native speakers for spontaneity, idiomaticity and naturalness in translation, they are not necessarily more competent than the SL native speakers in terms of grammaticality, semanticity and pragmatic awareness when they are presented with the translation of a given text.

### 5.1 GRAMMATICALITY:

I shall examine this sample to show that SL (DIS) native speaker and TL (DMLUS) native speaker alike make grammatical mistakes. Text B is translated by three DIS students of whom one made a tense mistake at stretch B3.1&2, and five DMLUS students of whom one made a similar tense mistake at the same stretch:

B3.1&2 (DIS):

When I went ... it would be strange not to find...

B8.1&2 (DMLUS):

When I go... I couldn't find.

These two renderings show that the DIS student is not prevented from making a grammatical mistake because he is a native speaker of the TL, which puts him on an equal footing with the SL native speaker.

### 5.2 SEMANTICITY:

At a lexical level for instance we shall see how SL and TL native speakers fare in the translation of this stretch:

A0.2 /fata:tun girri:ratun bikulliyyati lhuqu:q/

Text A0 is translated by four DIS students all of whom made lexical mistakes, and three DMLUS students, two of whom made lexical mistakes:

A1.2 (DIS):

She is a naive young woman with a truthful heart.

A2.2 (DIS):

... a young lady totally naive about her rights.

A3.2 (DIS):

... an innocent woman with every fair attribute.

A4.2 (DIS):

A young girl, completely naive of the law.

A5.2 (DMLUS):

A gorgeous girl at the law faculty

A6.2 (DMLUS):

She is a peacocky girl in the college of law.

We can see here that while the DIS translations are lexically inadequate because of incomprehension of the SL, the DMLUS translations are inadequate because of an unwarranted degree of freedom in the case of A5.2. A6.2 however presents a problem of lexicalisation with two folds: (1) misconception of the SL word /girri:ra/ (innocent) which the translator confuses with /magru:ra/ (conceited) and (2) incorrect re-expression which is a neologism in the TL "peacocky".

These examples show how lexical or semantic problems may result either from SL or TL native speakers for different reasons.

### 5.3 PRAGMATIC AWARENESS:

As mentioned above text B0 is translated by three DIS students i.e TL native speakers. In the rendering of this stretch that aims clearly at sarcasm,

B0.7 /rubbama: ?anna Ha:?ula:?i l?aTibba:? yaxshawna  
lhasad wa yuHmilu:na maDHara 3iya:da:tiHim hatta: yaDa3u:  
3u:dan fi: 3ayni lhasu:d/

Three of them fail to render the text goal at stretch B0.7. And the five DMLUS students i.e SL native speakers who produced the five other translations of B0 have the same difficulty at rendering the text goal at stretch B0.7. These are the inadequate versions:

B1.7 (DIS):

Sometimes these doctors fear envy and they neglect the appearance of their clinics until they can place a stick in the eye of the envious.

B2.7 (DIS):

... and don't know if maybe the doctors fear envy and neglect the appearance of their waiting rooms in order to deceive the envious.

B3.7 (DIS):

Perhaps these doctors are frightened of envy and believe that the appearance of their clinics will "put a stick" in the eye of the envious...

We can see that the three versions made by the TL native speakers have a much more whole-hearted tone and therefore miss the sarcasm of B0.7. Perhaps B3.7 proves to be the most sarcastic of the three versions if considered as part of B3.7&8 but on its own it certainly misses the goal especially by asserting that the doctors "believe" in the evil eye unlike the snappy "perhaps they fear envy" of the SL. We shall see how these compare to the SL native speakers' versions:

B4.7 (DMLUS):

These doctors might be afraid of the evil eye, therefore they neglect the appearance of their clinics in order to avoid it...

B5.7 (DMLUS):

May be they want to protect themselves from envy...

B6.7 (DMLUS):

May be because those doctors fear the evil eye they, as traditionally believed, neglect their clinics.

B7.7 (DMLUS):

It could be that these doctors are superstitiously afraid of the evil eye and thus neglect the appearance of their clinics so they can stick a wood in the eye of the evil.



## B7.8

Except, may be these doctors are afraid of the evil eye and leave their clinics as they are to keep bad eyes away.

Keeping in mind that B5.7 would have been sarcastic if "may be" were spelled in one word, all these renderings are equally whole-hearted and miss the goal of the text at this stretch. Thus the TL native speakers seem to be here equally insensitive to intentionality as the SL ones. The ones do not seem to make better pragmatic translators than the others. This may be due to different reasons. While the SL native speakers may lack proficiency in the TL rendering, the TL native speakers may either be unaware of the resources and mechanisms of their own language like the SL ones could be, they may misunderstand the ST, or simply either of them may just be under the influence of the ST form.

We have just seen that the quality of being a native speaker does not of its own make a good translator. This status rather requires much more awareness and proficiency in SL as well as the TL than is often stated. The study of intentionality as a governing standard of textuality shows, tentatively, what is involved in acquiring such proficiency both for SL and TL native speakers.

This argument seems to find support in the world of both composition and translation. The latest "Goncourt" prize for French literature was won by Tahar Ben Jelloun, an Arabic native speaker. Abu Nuwas one of the most famous poets of the Arabic verse was of a direct Persian descentance and Joseph Conrad's mother tongue was Polish. And perhaps the modern world would not have seen the contemporary scientific developments if the Toledo translators (12th century A.D) who were mainly Arabic and, for some of them, Hebrew native speakers could not have produced adequate versions of the Greek works into Latin (c.f Gallal 1979: 52).

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This shows that translation is an extremely advanced stage of language proficiency and by the same token argues against a strong version of the native speaking importance for translation that risks developing into some sort of bias in the theory of translation. Conversely translation is demanding for both native speakers of the SL and those of

the TL. It requires a high degree of awareness of all the dimensions involved in text production, reception and obviously re-production.

The next chapter will discuss other theoretical implications of this work.

## CHAPTER SIX

### THEORETICAL IMPLICATIONS

## CHAPTER 6

### THEORETICAL IMPLICATIONS

In this chapter, I would like to study the generalisations and the substantiation this work can provide in relation to the primary hypotheses we started with and compare their results to preceding relevant theoretical work in the field of translation.

#### 1. IMPLICATIONS FOR TEXT TYPOLOGY:

The following section will study the implications of the work for the different text types and their classification according to what they have in common in so far as translating is concerned.

Within the framework of a text typological analysis, Hatim and Mason (1990: 187) ask the question:

"... how much leeway does the translator have in altering ST structure to make it readable in the TL? To answer this question we tentatively propose the following working hypothesis. Placing the various text patterns on a continuum with maximally expository (non-evaluative) forms at one end and maximally argumentative (evaluative) forms at the other, we suggest that:

**The less evaluative the text is, the less need there will be for its structure to be modified in translation. Conversely, the more evaluative the text is the more scope there may be for modification."**

It is perhaps worth pointing out that what Hatim and Mason (ibid) mean by modification is not any departure from the form of the ST word or sentence, but a modification in the general structure or format of the text as a whole in terms of genre or type. The need for modification may be ascribed, they explain, to the fact that in certain cultures a particular discourse is associated with a given structure that is not universal and that should be the concern of the translator. This requires a clear distinction between genre and structure. Thus, for further explanation I

will quote their clarification from Hatim and Mason (1990: 186-187) which will make clear what is exactly meant by 'modification' in the structure of text:

"For example, the counter-argument has in Western cultures come to be regularly associated with 'contentious' discourse and occurs in a range of genres, including the 'letter to the editor'. But the format thesis cited -> opposition -> substantiation -> conclusion, which is of primary importance to the translator, is not peculiar to any single genre or discourse. Rather, it is a text structure... In non-Western cultures, as Text 9J1 clearly shows, the same genre (letter to the editor) and the same contentious discourse employ a wholly different text format from the standard counter-argumentative format of English.

Text 9J1

Sir. In the light of your Islamic activities which we all recognize, we would like you to pay greater attention than you have done so far to Muslim minorities, particularly in view of the fact that they are facing vicious attacks designed to divert them from the Islamic line which they have chosen for themselves.

These minorities desperately need assistance in various ways in order to be able to withstand these attacks and to raise the banner of Islam throughout the world."

Then Hatim and Mason show that although this text is written in a linguistically correct fashion, it does not conform to the conventions of writing this particular type in English. Therefore for more efficiency, they suggest, it has to be modified along the lines of text 9J2 (1990: 187):

" Text 9J2:

The activities of your magazine in promoting Islam are highly commendable. However, it would be greatly appreciated if you were to pay greater attention to Muslim minorities. They desperately need assistance of various kinds at a time when they are facing vicious attacks designed to divert them from the Islamic line."

I think here that a change of format across languages does not necessarily entail a loss, even a partial one, of some of the propositional content and the text goal of the ST as it happens in this example. However it is clear that the format of 9J2 is clearer and more efficient in English due to the more definite counter-argumentative, line of reasoning it follows.

Recalling that Hatim and Mason have presented their generalisation as a working hypothesis (c.f p 205 above) rather than a substantiated one, I shall attempt henceforth to investigate the extent to which this is true. For this purpose, Hatim and Mason's generalisation will be applied to my expository, argumentative and instructive texts in order to see whether we reach the same theoretical implications for text typology.

### 1.1 IMPLICATIONS FOR THE EXPOSITORY TEXT TYPE:

As outlined above (p 205) Hatim and Mason suggest that the more evaluative a text is the more modified it is in translation. How evaluative and how modified is the expository text in my work and what implications does that hold for the theory of translation?

Recalling that an expository text is normally classified as non-evaluative (see Hatim and Mason 1990: 186 quoted above) it may seem at first glance that the question is redundant or at best paradoxical.

Technically however, the expository text, of which the expressive text represents a sub-set, may prove to be evaluative or argumentative, partly or throughout the text. What makes the difference between it and the argumentative text proper is indeed the degree of covertness of the argument.

Thus in the argumentative text, argumentation is more obviously or markedly signalled than in the expository text, where the argument is rather disguised in a mere description and carried forward by conjunctive and semantic means, as in text A0, rather than disjunctive and discursal means as in B0.

Paradoxically 'expressiveness' is indeed one of the main means of evaluation that an expository text can use. In our example text A0, evaluation takes place throughout the text in various expressive ways among which I cite:

– The use of a dramatic speaker:

The speaker, let us recall, is not the author but one of his voices.

- Mediating the out-text situation through the dramatic speaker and the fictional in-text situation: Treating the social realities in Iraq as a story in the text.
- Expressiveness and the intensive use of figures of speech such as: metaphors /Su:rata l?a:nisa ?a:ma:l/ (a portrait of Amal), /kazan thami:nan/ ( a precious treasure) etc...
- The intensive use of evaluative adjectives such as /girri:ratun/ ("innocent" in an intensive morphological pattern /fi33i:la/), /?akthara ja:dhibiyatan mina lbaya:D/ (greater attraction than whiteness), /lisa:nun 3adhbun/ (a sweet tongue), /?afSaha lfataya:t/ (the most eloquent of girls), /qali:latu l?amtha:li/ (the like of which is rare), /ja:nibun 3aDi:mun mina dhdhaka:?!/ (a great deal of intelligence), /gara:mun 3aji:bun/ (an extraordinary fondness of...), /?akramu minHa: wa ?asmah/ (more generous than her and more forgiving) and so on.
- The use of parables such as: superlatives /?afSaha lfataya:ti/ (the most eloquent of girls), and exaggerated metaphors, similes, or attributes /kazan thami:nan/ (precious treasure), /attamarrudi wa l3iSya:n/ (rebellion and disobedience), /min 3abi:di ljama:l/ (among the worshippers of beauty), /gara:mun 3aji:bun/ (extraordinary fondness), /?argamatni:/ (forced me), /yawman ?aw yawmayni/ (one day or two) vs /niSfi sa:3a/ (half an hour), /Ha:lani:/ (I was terrified), /turHiqani:/ (exhausts me), /?a:dhatni: ?a3nafa ?i:dha:?!/ (harmed me most violently) and so on...

In combination, these devices interact to form an expressive surface text the text-act of which is actually an evaluation (opinion). Although evaluation proper exists in the text, and thus makes of it a hybrid text type, it is scattered discretely within the text in a non-signalled manner by the use of discourse resources that indicate the speaker's attitude and that of the author at a deeper level of communication. Examples of such means are:

- Presuppositions and implicatures:  
The parentheses indicate the inference.

/Ha:ka ya: Sadi:qi: Su:rata l?a:nisa ?a:ma:l/

Here my friend the portrait of Amal.

(this is her portrait)

/wa:lidu ... lfata:t min ?asa:tidhati: wa lil?asa:tidhati 3ala:  
tala:mi:dhim huqu:q/

The father of the girl is one of my lecturers and lecturers have rights over their students.

(Her father has rights over me)

/faHal tudriku bi fiTratiHa: ?annaHu ka:na min 3abi:di ljama:li fi:  
Siba:Hu/

Does she then realize instinctively that he was one of the worshippers of beauty in his youth?

(He was worshipping beauty in his youth)

/?argamatni: 3ala ?an ?uqaddima ?ilayHa: jami:3a ljara:?idi  
l3ira:qiyya/

She forced me to present her with all the Iraqi newspapers.

(I presented her with the all the Iraqi newspapers)

/?a:dhadni: ... hi:na rafaDat ?an tu3Tiyani: Su:rataHa:/

She hurt me when she refused to give me her picture.

(She did not give me her picture).

– Reiterations and elaborations as they appear throughout the text and are clear from the above quoted examples.

– The use of rhetorical and evaluative means proper as in:

/wa ?in kuntu la: ?adri: kayfa yaku:nu ttagazzulu mina  
lmuharrama:t/

(although I do not know how rhapsody could be among forbidden things)

/wa ma:yasurruni: ?an ?ashHada laHa: bidha:lika wala:kinni:  
muSawwirun ?ami:n/

(And it does not make me happy to admit it but I am a faithful painter.)

/faHal tudriku bifiTratiHa: ?annaHu ka:na min 3abi:di ljama:li fi:  
Siba:H/

(does she then realise instinctively that he was among the worshippers of beauty in his youth?)



Having established that the expository text may be evaluative (it is initially classified as such because its primary function and overall format are such: telling a story which is a variety of exposition), I should like to recall that this evaluation remains so covert as not to take the text across types over to the argumentative proper. One of the devices that help covering such an argumentation so successfully is the use of the conjunctive cohesive ties that are more associated with the expository (scientific for instance) text than with the argumentative one.

That an expository text may prove to be argumentative could have two implications. One to the translation proper of text type and the other to the degree of persuasion that an expository text may involve.

Having revealed itself as simultaneously evaluative and expressive, text A0 presents this communicative progression: presentation, description, opinion, narration, wishes and thoughts. In the following sections we will see how modified is this structure in the translations, how this structure translates in terms of intentionality and text goal preservation and in terms of text typology.

At a microstructural level there may have been attempts to modify the text structure and incidentally the structure may have been modified due to a failure to read the text goal at stretch level. However the structure of the ST as a whole has remained unmodified and the discourse structure has been reproduced in all the translations.

Three of these translations (A5, A6 and A7) where the structure of the ST is not modified, render the text goal wholly and only two of these (A6 and A7) rank as near optimum translations.

Two others of the translations of A0 (A3 and A4, which do not modify the structure of the ST in the TT) render the text goal partially and both rank as partial translations.

Finally the two other remaining translations of A0 (A1 and A2 which do not modify the ST structure either in the TT) do not render the text goal and rank as partial translations.

The fact that the translations that render the text superordinate goal and rank as near optimum translations have not been modified may mean that modification is not necessary for an expressive text, even when it is

evaluative (per contra Hatim and Mason's generalisation above), in order to preserve the text goal and reach an efficient and adequate translation.

This may not be true for the scientific and the conceptual texts (which are two other varieties of the expository text type besides the expressive text) where the structure is usually conventional and specific to the language. For instance the English scientific text is often impersonal, passivised, descriptive and non-evaluative.

This may lead us to the deduction that the term "expository" may be too vague to characterise all the varieties that it is often taken to subsume when it is equated with a non-evaluative text. And this is a problem that may be solved by either the use of different typologies working in tandem or by further refinements of one typology as to account more adequately for the leeway of modification according to text type.

Here it is perhaps worth drawing attention to the degree of explicitness of the text type. It is probably true that what has preserved the text goal in the TTs of A0 is the non modification: intentionality and text goal rely heavily on the degree of overtness of the argumentation. Thus if A0 were translated in a more overtly argumentative fashion, the text would have perhaps crossed the type barrier over to the argumentative type and thus unnecessarily explicitated the author's motives that he chose to cover.

Thus Hatim and Mason's generalisation ought perhaps to be rectified as:

**The more overtly evaluative a text is, the more need there may be for modification.**

The truth of this will be further investigated in the study of the implications of intentionality for the argumentative and the instructive texts in order to make an analogy and reach a near-exhaustive result. Meanwhile it is worth stating that this generalisation remains open to investigation by further research, as does this whole work for that matter.

## 1.2 IMPLICATIONS FOR THE ARGUMENTATIVE TEXT TYPE:

### HOW OVERTLY EVALUATIVE IS B0?

The argumentative text B0 is by far more obviously argumentative than text A0. As a whole it presents the characteristics the counter-argument with a thesis presented to be opposed: ... /fi:Ha: ?akbaru ?aTibba:?i miSr/ (in which there are the greatest doctors of Egypt). This thesis gets defeated as we read the whole of the text and see that these doctors turn out not to be so "great" after all. This is concentrated in the punch line of the illustrative joke that shows that these doctors would not make distinction between a patient and a mailman.

According to de Beaugrande and Dressler (1983: 184) and Hatim and Mason (1990: 186 and 239) an argumentative text is by definition evaluative. Text B0 conforms to this characterisation throughout. It makes use of mainly the following means of evaluation:

- Exaggeration: /?akbar/ (greatest), the string: /wa:qifa/, /muTfa?a/, /muxarraba/, /mukassara/, (out of order; off; destroyed; broken) ... and contrasting /mi?a:t ljunayHa:t / to /junaiHa:t ma3du:da/ (hundreds of guineas vs. a few guineas) etc...
- Parallelism: semantic and syntactic, throughout the text.
- Reiteration: of ideas and whole sequences of text e.g paragraph one, stretches B0.4 and B0.5 and then B0.6.
- Contrasting: intra and suprasentential e.g /lam yufakkir Ha:?ula:?i l?aTibba:?u lkiba:r/ (These great doctors have not thought)... and the opposition between stretches B0.6 and B0.9. etc...
- Elaboration as in the meticulous description that pervades the whole text, substantiation: which can be summed up in the relation of the author's own experience and illustration as in the stretches B0.10 to B0.19.

What makes such an evaluation more overt than in an expository text is the explicit signalling of the argumentation either by semantic means such as /wa mina lgari:b/ (and it is strange), /wa lgari:bu ?anna/ (what is strange), /tadxulu ba3Da l3iya:da:t/ (you enter some clinics).../wa ?adxulu 3ima:ratan ?uxra:/ (And I enter another building) which set the tone for substantiating the argument, or by discourse cohesive ties

whether conjunctive or disjunctive as /wa/ (and), /wa ma3a 9a;lika/ (despite that), /rubbama:/ (perhaps) ... /?aw rubbama:/ (or perhaps) etc...

What makes this evaluation more covert than in an overtly argumentative text however is that once again the author has given it the general format of a narrative i.e of the expository text rather than of an out-right comment. If he did he would have relayed the following through argument:

"I believe that the doctors who are generally referred to as 'great' are unconscientious and materialistic". Or to make B0 a counter-argument, this would have obtained:

"The doctors who use the buildings I have visited are said to be "greatest" ... However, they turn out not to be so great when you come to look at them... they are unconscientious, deceitful, and materialistic..."

The degree of covertness of the argumentation in the actual B0 is important to the author's purposes and it is important to preserve it in the TT even when attempting some modification to suit the TL norms of the argumentative text.

We have just established how evaluative Text B0 is, we shall go on to see how modified it is in the translations available and what impact does that have on the text goal preservation and the translation quality as a whole.

#### HOW MODIFIED IS B0:

As a whole text, B0 has not been modified in its translations. Its structure proceeds in this manner:

Description \_ opinion \_ statement of facts \_ description \_ opinion \_ narration (illustrative anecdote).

All translations (B1 to B8) reproduce this structure. Two of these summarise the last stretches of the illustrative story, but that does not count as a modification of the format of the text as a whole. None of the translations of Text B0 renders the text goal wholly. But this does not seem to be ascribable so much to the lack of modification of the text format as to missing some of the important subgoals of the text, such as mistaking a

sarcastic intervention for a whole-hearted one as in stretches B3.1, B3.2 and B3.3 for instance.

In fact the more modification is attempted, at a microstructural level in the translations of Text B0, the less preserved is the text goal at that level. This could be due to the lack of proficiency of the translators used for the translation of my sample. But it remains true that any modification of the format may jeopardise the text goal if it is not handled with extreme care. In the very example that Hatim and Mason present to illustrate the modification occurring along the lines of text 9J2 (quoted p 206 above), part of the propositional content about the spread of Islam throughout the world is missing. That seems to be an important piece of the argument itself and thus part of the text goal that should not be neglected in the name of format modification.

If we compare the translations of B0 to the representational translation where the text format is not modified and where the text superordinate goal is supposed to be represented in the TT, we soon find out that the modification of the format of this argumentative text is not necessary.

This may lead us to conclude that modification is required by some argumentative texts and not all of them. Hatim and Mason seem to have in mind texts that are extremely overtly argumentative when they suggested their generalisation (quoted p 205 above). This generalisation perhaps applies to nearly formulaic texts whose format is discourse-bound, as I shall call it, such as the letter to the editor for instance. However, it would probably be more of an inconvenience than an achievement for both scholar and translator to hold a strong version of such a generalisation that may otherwise prove useful.

### 1.3 IMPLICATIONS FOR THE INSTRUCTIVE TEXT TYPE:

As we have seen in its analysis (pp 145 ff) the instructive text is hardly evaluative. The adjectives used in it are used for qualification rather than evaluation. The presuppositions used pertain more to the state of the world than to that of the author's intention. All in all the reader gets exposed to the author's opinion very rarely, perhaps once at

C0.2. The text does not include the same reiteration, parallelism, contrasts and discourse devices as the argumentative and the expository texts. It is thus more communicatively dynamic.

The translations of C0 do not modify its format in the TT, not even partially when convention requires, as in the last paragraph where English would have preferred the use of the second person rather than the third one as in Arabic.

The text goal preservation in these translations depends on the degree of accuracy of instruction rendering. Three of the translations, C3, C4 and C6 succeed at rendering the text goal wholly. Two, C5 and C7 render it partly and the other two C1 and C2, lose it in the TT.

Although I have obtained two partial renderings of the text superordinate goal, taking into account the rendering of the majority of instructions and the degree of cohesion and coherence of the text, the general tendency of the translation of an instructive text does not seem to operate that way.

In the instructive text there tends to be less partial rendering than in the expository and the argumentative texts. The instructive goal, being equated with the instruction itself, tends to be wholly rendered or lost. Modifying the instruction or some of it may mean creating of it a new or a different one and thus defeating the original goal.

This seems to be in line with Hatim and Mason's suggestion that the less evaluative the text is, the less need to modify its structure. Indeed they provide one more hypothesis to account for the instructive texts which seem to depend on how culture-bound they are. This is probably useful to rectify Vinay and Darbelnet's (1969: 20-21) argument that languages have set tendencies to write certain types of text which the translator ought to find out and abide by. For instance, contrary to the ease of Arabic at using the imperative, cooking recipes for example, are passivised. For example /yuxfaqu lbayDu fi ?ina?in ga:riqin thumma yuskabu wa yuxallaTu ma3a TTahi:n/ translates into English as: "beat the eggs in a deep bowl and mix with the flour". This leads us then to look at Hatim and Mason's provision (1990: 188) which accounts for more instructive texts than the one we have studied:

"For instructional texts, a different kind of hypothesis may be put forward. Placing instructional text forms on a continuum, with maximally culture-bound texts at one end and minimally culture-bound texts at the other, we suggest that:

**The less culture-bound a text is, the less need there will be for its structure to be modified. Conversely, the more culture-bound a text is, the more scope there may be for modification.**

The notion 'culture bound' may be defined in terms of the degree of universal currency which the text in question enjoys. Thus, least modification seems to be called for in the translation of treaties, declarations, resolutions, and other similar documents. These forms are not culture-bound. They enjoy wide international recognition and therefore need to be made available for close scrutiny and cross-checking when translated."

(repeated here for convenience)

This seems to argue for my point that the instructive text type is the least endowed with evaluation when compared to either the expository or the argumentative text. Whether culture-bound or not, the instructive text seems to be ruled by the conventions of genre and type more than intentionality due to the equation of the instruction itself with the plan and the goal of the text. In other words an instruction may not be an utterance X and a text act Y. We as readers or translators cannot read an instruction and infer a joke, irony or sarcasm. The text act seems to be reduced to the text content itself. The instructive text seems therefore to provide a most efficient piece of evidence that meaning and form, content and style are not separable entities. This shows the redundancy that occupied such a large scope in translation studies for centuries in the shape of the debate of whether translation should be concerned with form or meaning (from Tytler to Nida to cite only these).

This just shows how valuable a text typological approach is to translation and how crucial the study of intentionality as a leading standard of textuality may be for translation studies.

## 2. IMPLICATIONS FOR THE TRANSFER OF TEXT TYPE:

The expository text has often been taken for a non-argumentative, non-evaluative text and thus for the least persuasive of all texts. In other words exposition especially scientific exposition is often seen to be the opposite of persuasion (for more about the definition and characterisation of persuasion see Harré 1985: 127).

We have just seen (p 207 above) that this is a misconception since the expository text may well be evaluative and by the same token persuasive. Indeed this type of text allows a considerable scope for type hybridization, for rhetoric and evaluation as we have seen in text A0 (p 207 above), and therefore for persuasion or perhaps even manipulation.

In this respect Rom Harré (1985) takes the example of social psychology, an expository text, which reduces readership to objects using the widely accepted scientific style, and is therefore no more than manipulative. He notes that instead of describing people in terms of fairness or favouritism,

"...the psychology of discrimination is 'scientised' by relexicalisation ... whose scalar product determines how prejudiced people are against the relevant group."  
(Harré 1985: 141).

Further Harré (ibid) concludes that:

"...social psychology may be nothing more than the rhetorical transformation of folk psychology through lexicalisation into a scientific vocabulary. While the motive of politically naive social psychologists in adopting the rhetoric may be only to persuade, a careful consideration of its consequences suggests it may have far reaching and deleterious effects as manipulation."

Hence it seems clear that the instructive text is least evaluative compared to the expository text on the one hand and the argumentative text on the other. What seems to be most crucial in the translation of the latter two is the preservation of the same degree of overtness/covertness of argumentation from the ST into the TT. Contrary to what may be thought, such a format is not separable from the text goal itself. Indeed it is the author who intends and plans for how explicit or implicit his motives and goals ought to be.



Translators ought to have no prerogative on such a degree of overtness or covertness within the limits of the possible. When they take such a prerogative, they may be assuming more responsibility than they should as in the case of Mein Kampf's translator that is mentioned earlier.

### 3. INTENTIONALITY AND THE TRANSLATOR'S FREEDOM:

Overlooking the differences between interpreting and translation, and in order to see clearly how crucial intentionality is to delimit the translator's freedom, we can look at the following example of interpreting from Hatim and Mason (1990: 64):

"... In a negotiating session involving a trainee liaison interpreter, an English speaker reacted to a point made by his interlocutor (French) in the following terms:

Text 4C1

If we are content merely to condemn the American position, it is perhaps not a very positive attitude to the problem. It might be preferable...

The interpreter turned to the French speaker and said :

Text 4C2

Votre attitude n'est pas positive...

At this point, the French speaker shifted his previously cooperative negotiating stance and became reserved and distant."

This example shows how a translator can create any communication problem ranging from lack of cooperation to an outright break-down of communication if s/he overlooks the text's intentionality. Indeed what is intended in text 4C1 is the illocutionary force: "I hereby suggest a different proposal" yet what is rendered in text 4C2 is the illocutionary force: "I hereby reject your stance" which has indeed created a communicative problem between the two diplomatic speakers. Examples of this kind may abound, but they all boil down to one principle: ignoring intentionality.

In our assessment we have seen what recognising intentionality consists of at the very least (see methodology p 98 ff, assessment p 113 ff and limitations p 237-9). Here we shall see some samples of what the

translator has to avoid in order to render the standard of intentionality safely into the TT.

Mainly in order for intentionality to undergo no transformation during the transfer from ST to TT, the translator seems to have to adhere to both the discursual and the textual codes, with whatever aspects these include (see implications for discourse analysis pp 220-225). This translates very simply into being no more and no less explicit/implicit than the author in order to achieve the same goals as the former has in the ST and to the same degree. For instance translating

A0.8 /wa ?in kuntu la: ?adri: kayfa yaku:nu ttagazzulu mina  
lmuharrama:t/

into:

A5.8 I do not see though why praise/showing admiration  
should ever be forbidden.

seems to be too explicitly argumentative for the expository general tone that governs text A0. Making an argumentative feature more explicit in the TT, especially when it is repeatedly done, may get a text to cross the text type 'barrier' and thus miss an intrinsic part of the ST goal which is to cover the argumentation and therefore be more efficiently persuasive.

Being no more explicit nor implicit than the ST author may be realised by semantic, syntactic or structural and pragmatic means.

Semantically, breaking a collocation in the sense of Halliday and Hasan (1976: 286) may jeopardise the degree of coherence of the text by making the semantic relations within one configuration more implicit i.e. less obvious as in the rendering of A0.5 by A2.5 for instance. In this example the word 'lips' breaks the collocation of 'precious' - 'treasure' - 'pearls' - 'teeth' and ends up spoiling the metaphor for semantic incongruity.

Syntactically a text goal may be made more or less explicit by different theme-rheme ordering, a different F.S.P, or a different thematic progression or (see e.g B2.7&8).

Pragmatically a text goal may be missed by any means that realise intentionality as we have seen throughout the analysis. In the following example it is discourse signalling that is responsible for the text goal loss. Also opting out of genre and/or register constraints may be among the reasons why the intentionality of a text can be distorted. The rendering of B0.7 and B0.8 into:

B2.7&8: ... and don't know if maybe the doctors fear envy, and neglect the appearance of their waiting rooms in order to deceive the envious. Or may be it is intended to mislead the tax department that they are living in ruins...

shows how the destruction, in the TT, of the parallel construction signalled by /rubbama:/ .... /?aw rubbama/ in the ST contributes to losing the sarcasm of the text which is here an important part of the text goal. Thus both the syntactic and discorsal aspects have been mistranslated in this rendering and contributed to defeating the text goal.

On the other hand such opting out may in itself be intentional (see example of text Yours Faithfully pp 229-231).

This seems to lead us to study the kind of restrictions that help delimiting the translator's freedom. And these can be found out by studying the implications of intentionality, as a leading standard of textuality, for discourse analysis as a model of translation.

#### 4. INTENTIONALITY AND DISCOURSE ANALYSIS:

Until very recently, discourse analysis has been treating the diverse discourse features as autonomous features, mainly without relating them to intentionality. Even in the more recent works as de Beaugrande and Dressler's intentionality seems to be taken to subsume and interact with acceptability but not necessarily any of the other standards of textuality. Or at least this is not made explicit.

In this section I shall attempt to show that discourse analysis would have been quasi inefficient if intentionality were not an underlying standard of all discourse domains and features. But first I shall attempt to give an idea of discourse analysis studies of translation which do not rely on a full and coherent study of intentionality as a governing standard of textuality.

We have seen in the literature review that a complete application of the text linguistic model results in the analysis and synthesis of the different standards of textuality separately, but does not on its own produce a means to make the analysis diverge towards an analysis of the text as a whole unit (see chapter 1 pp 41-42). Ethnolinguistics seems to produce a similar result where the different features of discourse used to realise, analyse a text and its translation seem to be autonomous and independent from intentionality. This may not be intended but the fact remains that intentionality does not enjoy the attention it should be given for a thorough account for the process of text analysis and translation.

#### 4.1 THE CASE OF ETHNOLINGUISTICS:

Based on Hymes's taxonomy (1986) mainly, Sa`Adeddin suggests the seeds of what he calls an ethnolinguistic theory of translation. Such a theory is meant to fill in, both practically and theoretically the holes that have been left by mainstream linguistic approaches to translation. According to the author such a theory is needed not only to account for the wording of the text,

"... but also to make sure that the intention of the writer of the SLT is adhered to in the recreation of the text as TLT. By intention here is meant all culturally and situationally relevant factors that produce \_ or are intended to produce \_ a specific effect on the reader."

(Sa`Adeddin 1990: 21)

Applying such a theory consists mainly in a reading for two different stages of the process of translation. Interpretation is the first stage and reinterpretation is the second one. This reading consists in applying Hymes' taxonomy to the SLT in order to achieve an interpretation (with the decision not to move the categories relied upon out of the pre-

hypothetical stage until they have been sufficiently tested by an exhaustive reading of a series of SLTs). Hymes' taxonomy as revised by Sa`Adeddin (1990: 33-34) consists in investigating the following categories:

A. Message Content Formative Element:

1. Norm of interpretation (for text)
2. Norm of interaction (in social context)
3. Text End:
  - 3.1 Main Goal
4. Genre
5. Key
6. Topic:
  - 6.1 Main
  - 6.2 Sub-topic(s)
7. Text Situation:
  - 7.1 Setting
  - 7.2 Scene
8. Participants:
  - 8.1 Sender                    }
  - }       text analysis only
  - 8.2 Addresser                }
  - 8.3 Receiver/Audience
  - 8.4 Addressee
9. Channel
10. Variety of expression.

B. Text Acts Structure

C. Message from Constituents

Print substance (in some cases sound substance):

- 1.1 System of orthography
- 1.2 Paragraphing
- 1.3 Punctuation.
2. Text grammatical dependencies:
  - 2.1 (Macro) grammatical dependencies \_ Cohesion.
    - 2.1.1 Junctives
    - 2.1.2 Grammatical/information structure cohesion
    - 2.1.3 Ellipsis
    - 2.1.4 Parallelism, etc.

## 2.2 (Micro) grammatical dependencies:

### 2.2.1 Sentences

### 2.2.2 Clauses

### 2.2.3 Phrases

To illustrate and clarify, Sa`Adeddin applies such a model to a Modern Standard Arabic text written by Mohieddin Saber, the president of the ALECSO a Pan-Arab cultural organisation. The semantic translation investigated has been accomplished by a free-lance practitioner in Kuwait. The Arabic text runs as follows:

Arabic Text:

/wa Ha:dh<sup>h</sup>iHi lkalimatu llati: nuSaddiru biHa: Ha:dh<sup>h</sup>iHi  
lxuTTata Hiya kalimatu shukrin mustahaqqatun liSa:ni3i:Ha:  
wa mubdi3i:Ha: fi: ?i:th<sup>h</sup>a:rin kari:min 3an sa3atin qa:diratin  
wa 3aTa:?in mas?u:lin ?ila: ?axi: ra?i:si llaj<sup>h</sup>nati wa li?ixwati:  
lqa:diri:na ?a3Da:?iHa: wa ?ila: ?amanatiHa: l3a:mmati 3ala:  
sa3yiHim wa ba<sup>h</sup>liHim li?ummatiHim ma: yabqa: laHum  
fiHa: yadan bayDa:?a ba:rratan mada: ddaHr/ (ALECSO 1986:  
11)

### (3.2a) Semantic Translation:

"These words with which we preface this plan are words of well deserved thanks to its makers, its creators in their generous self denial, great abilities and responsible contribution: to my brother, the Chairman of the Committee, and my competent brothers, its members, the Secretariat, and the Secretary General for their efforts and contribution which will remain for them in it a blessed hand forever".

Sa`Adeddin criticises this translation as not standing much chance of acceptability by the English speaking audience on the following grounds:

— The structure of the discourse, describing the efforts with thanks ("brothers", "competent brothers"), sounds insincere in English. It may allow the interpretation that the speaker means to paternalise the audience.

— The use of rhetoric in English leads to the realisation that much of the text is redundant and creates a distancing effect ("with which we

preface this plan" is redundant due to its occurring in the preface. Also "its makers" and "its creators" in one context, "efforts" and "contribution" again in the same context...

– "for them in it" is awkward and contributes to overloading the text and thwarts the audience from grasping the figurative expression that follows.

Continuing with the proposal of the ethnolinguistic model, Sa`Adeddin (1990: 33-34) proceeds with its application in the following manner:

### **Ethnolinguistic Reading of (3.2)**

#### **A. Message Content Formative Elements:**

1. Norm of interpretation: knowledge of social distance and terms of address in the Arab world.
2. Norm of interaction: Close, intimate, colleague to colleague/equals to equals.
3. Text end:
  - 3.1 Main Goal: To ensure plan is put into effect.
  - 3.2 Sub-goal: To thank committee and immediate aides.
4. Genre: Preface.
5. Key: Formal, yet personal.
6. Topic: Acknowledgement.
7. Text Situation:
  - 7.1 Setting: Preamble to book (Comprehensive Plan for Arab Culture, 1986).
  - 7.2 Scene: Thanksgiving.
8. Participants:

- 8.1 Sender: Dr. MuHyiddiin Saaber (as individual).
  - 8.2 Addressor: Dr. MuHyiddiin Saaber (as Sec-Gen, ALECSO).
  - 8.3 Addressees: Members of committee.
  - 8.4 Audience: Arab nation (especially those involved with culture).
9. Channel: written-as-spoken.
10. Variety: Modern Standard Arabic.

B. Text Acts: maintaining solidarity with colleagues; pressing the decision makers to put the Plan into effect by highlighting its importance.

C. Message Form Constituents:

1. Print Substance:

- 1.1 System of Orthography: Arabic.
- 1.2 Paragraphing : Not applicable.
- 1.3 Punctuation: Unsystematic.

2 Text Grammatical Dependencies:

2.1 Information structure cohesion: text forming elements functioning as morphological punctuation markers (c.f Sa'Adeddin 1887b).

2.2 Elliptical structures.

The translation that emerges from the application of this model goes as follows:

(3.2b) Ethnolinguistic translation:

We wish to sincerely thank those whose hard work, great abilities and sacrifice made this Plan a reality. I offer my personal gratitude to the Chairman of the Committee, the members of the Committee, the Secretariat and the Secretary



General. They have made a great contribution to their nation, one which will remain for them a blessed hand forever.

With the view of explaining the implications of this model Sa'Adeddin (1990: 36) goes on to note how the curriculum design for trainee translators should be if translation was to be thought of as cross-cultural communication.

We can see at this point clearly that this model which sets out to ensure that the SLT author's intention is adhered to, ends up telling about how the text is realised in the SLT, how it could or should be realised in the TLT without so much telling us explicitly about how these realisation devices relate to intention, and how indeed they are some more features that fulfill intentionality.

The ethnolinguistic model lays the emphasis mainly on the aspect of experience matching between SL and TL worlds. The Hymesian categories applied to achieve such an end do indeed help breaking the text down to the constituents that realise intentionality. The model as a whole however does not show how these devices are determined and constantly controlled by intentionality.

This is in fact similar to other discourse analysis approaches to translation that tend to treat discourse categories such as genre, register and text type as autonomous and determining factors of text goals. What is often disregarded is the fact that such categories themselves are indeed determined and controlled by intentionality.

In the following section I shall attempt to show how intentionality governs all the other standards of textuality and other dimensions of discourse in general.

## 5. INTENTIONALITY AS A GOVERNING STANDARD OF TEXTUALITY:

Intentionality and text linguistics (DB&D 1981):

Intentionality governs the other standards of textuality in the following manner. It underlies and constantly subsumes the standards of cohesion, coherence, acceptability, situationality and intertextuality.

Cohesion is the property of text by which it "hangs together". Cohesion is in itself realised by syntactic and semantic means which include clause and intrasentential relationships, suprasentential relationships, grammatical dependencies, recurrences, parallelism, paraphrase, proforms, anaphoric and cataphoric reference, ellipsis, relational signals such as conjunction, disjunction, subordination and F.S.P etc...

Intentionality governs cohesion in the sense that the text producer chooses his cohesive items among a massive paradigmatic choice in order to make of the text the cohesive unit that it is and not a different one.

Similarly, and as related to coherence, it is the text producer who chooses the degree and the kind of coherence that will conceptually weave the text together. Thus following a certain plan that s/he selects among others, the producer will decide of how much determinacy, ambiguity or polyvalence s/he wants the text to have, what type of conceptual relations should interact in it, how economic or elaborate it is and how strongly it relates to the textual and the contextual world.

Acceptability is also governed by intentionality in that the author, who is presumed competent, chooses the degree to which the text is conventional or not, readable or not and desirable or not (and so on) to the audience. It may be one of the goals of the author to strike, surprise or bore his audience. It is in this way among others that intentionality also determines how acceptable a text should be.

Informativity (see DB&D 1981: 139\_161) is controlled by intentionality in that the degree of explicitness and implicitness, upgrading or downgrading and the amount of facts versus beliefs is decided by intentionality.

Whether the situation in a text is managed or simply monitored, how much the author feeds his own beliefs into the account for a given situation is something that is also planned by intentionality.

Situationality is thus indeed one more realisation device of intentionality.

Intertextuality is one more subtle and efficient realisation device of intentionality. As we have seen in chapter 1 and 3 intertextuality is the building of a host text upon the knowledge of other readily existing texts or text types. What usually happens that shows the importance of intentionality in intertextuality is that the goal of the source text often changes accordingly with the goal of the host text. Hatim and Mason (1990: 128) state this clearly as follows:

"... citations, references, etc., will be brought into a text for some reason. The motivated nature of this intertextual relationship may be explained in terms of such matters as text function or overall communicative purpose. That is, one does more than just quote Shakespeare. One uses the Shakespearean utterance for one's own purposes."

There seems to be a distinct example of intertextuality in text B0:

B0.7 /rubbama: ?anna Ha:?ula:?i l?aTibba:? yaxshawna  
lhasada fayuhmilu:na maDHara 3iya:da:tiHim hatta: yaDa3u:  
3u:dan fi: 3ayni lhasu:d/

B0.7 is the host text that is built on the Egyptian phraseological text: /3i:n ilhasu:d fi:Ha: 3u:d/ (may there be a stick in the eye of the envious). Adages and sayings may well be quoted for illustrative purposes but such is not the purpose for which this case of intertextuality occurs in text B0. The saying is quoted in a systematically sarcastic textual environment. If taken whole-heartedly it would contradict most of the subgoals that are concomitantly established by the text. It seems therefore reasonable to infer the following intention from stretch B0.7 as juxtaposed to B0.8:

1. Perhaps these great doctors believe in the evil eye and do in such a manner as to protect themselves from it, which is possible but not plausible since doctors are usually scientific not superstitious. Hence "perhaps" signals a vague possibility.

2. But perhaps the doctors' intentions have nothing to do with the evil eye in which case B0.8 is true and the second "perhaps" tends to signal more of a certainty than a possibility.

We can see thus that in the source text the intention changes from a simulated whole-hearted <sup>2</sup> belief in the evil eye, which is the saying, into 1. a contestation of this belief and 2. a satire of the doctors to which this belief is attributed. And this is obviously part of the ultimate goal of the host text.

We have just seen briefly how intentionality governs and regulates the other standards of textuality; and used intertextuality to illustrate the importance of intentionality for such a case. It seems to be interesting now to go on to see how intentionality governs other domains of discourse such as genre, register and type.

#### 6. INTENTIONALITY, GENRE, REGISTER AND TYPE:

As mentioned earlier (pp 38-40), genre, register and type are said to exert such a restraint on the text as to define its texture. True as this may be, putting it this way may make an abstraction of intentionality. This is the reason why I would like to look at these restrictions from the perspective of intentionality in this section.

Intentionality may be said to determine the genre, the register and the type of a text. It is because a text producer is aware of the restrictions exerted by such discourse domains that s/he decides to submit the text s/he produces to them. In other words, like microstructural text realisation devices, the macrostructural genre, register and type may be used to fulfill a certain purpose of the author's throughout the text. In the following example we shall see how a text may change goals altogether by the simple fact of changing genre and register.

YOURS FAITHFULLY

To: Jesus, son of Joseph, Carpenter's shop, Nazareth  
From: Jordan Management Consultants, Jerusalem

It is our opinion that the 12 men you have picked to manage your new organization lack the background, educational and

vocational aptitude for the type of enterprise you are undertaking. They do not have the team concept.

Simon Peter is emotionally unstable and given to fits of temper. Andrew has no qualities of leadership. The two brothers James and John place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale.

We feel it our duty to tell you that Mathew has been blacklisted by the Greater Jerusalem Better Business Bureau. James, the son of Alphaeus, and Thaddaeus have radical leaning, and both registered high in the manic-depressive scale.

One of the candidates, however, shows great potential. He is a man of ability and resourcefulness, has a keen business mind and contacts in high places. He is highly motivated and ambitious. We recommend Judas Iscariot as your controller and right-hand man.

We wish you every success in your new venture. (Reader's Digest Nov 90: 66 quoted from St Andrews Church Magazine)

This text shows how genre and register are used in order to fulfill a purpose of humour by simple transfer from a solemn register to a business managerial one.

This text is addressed to Jesus. Normally it should not be a letter but a prayer, since people do not normally write letters to the Lord. Hence the change of genre from a prayer to a business letter. This letter is situated at the bottom of one of the pages of The Reader's Digest, which are often reserved for humoristic stories and anecdotes. This signals that the text is not really solemn and that it belongs to a humoristic genre.

The change of register is signalled immediately at the addressing of the letter. This is done first, by addressing Jesus as son of Joseph rather than son of God in accordance with the Bible, and then by introducing the authors as management consultants, with whom Jesus would have nothing to do due to Jesus' function as a holy person, and to the modernity of the business managerial discipline. The change of register is further indicated by discourse signals that are common in administrative milieus such as "It is our opinion that...", "We feel it our duty to..." and "We wish

you every success in your new venture". This change of register is also signalled by the use of expressions that are typical to business and management, namely:

"to manage your organisation", "aptitude", "enterprise", "team concept", "blacklisted" and so on...

It is clear that the ultimate goal of the text is humour, but this can be even broken down to multiple subgoals that may comprise sarcasm (Judas Iscariot who actually betrayed Jesus is recommended as His right-hand man), scepticism ("son of Joseph") etc... However it may also be clear that the author has chosen to leave such subgoals diffuse and not overspecify them in order not to defeat his main goal which is humour that is in part realised by polyvalence.

This occasions us to look at intentionality as related to polyvalence in the following section.

## 7. INTENTIONALITY AND POLYVALENCE:

As mentioned in chapter 2, many, Wimsatt for instance, equate intentionality with the intention of the author. Therefore intentionality according to them is inaccessible and a text reader (hence translator) must rely on his own interpretation. Along the same line of argument Barthes builds on the inaccessibility of intention in order to suggest that any text has an infinity of interpretations none of which can be taken for being the main one (c.f Ch 2 pp 58-60). According to Barthes what makes the sense of a text is not denotation but rather the ability of a text to produce a network of connotations. Therefore textuality in the Barthesian view is the capacity of a text to be polyvalent. At this end of the argument however, polyvalence becomes a sort of opposite pole to intentionality.

Conceived in these terms, intentionality does indeed jeopardise text interpretation in the sense that it seems to confine the text to one particular goal. Hatim and Mason (1990: 11) summarise what De Beaugrande (1978) sees as a failure to render polyvalence:

"Beaugrande (1978) suggests that a common failing in translators of poetry is the urge to resolve polyvalence, a crucial feature of poetic discourse, and to impose a particular reading of the text. Yet, since an important feature of poetic discourse is to allow a multiplicity of responses among SL readers, it follows that the translator's task should be to preserve, as far as possible, the range of possible responses, in other words, not to reduce the dynamic role of the reader."

When we consider intentionality as it is characterised in this work (see chapter 2 pp 94-97) namely as first and foremost a leading textual standard, we can soon realise that intentionality need not necessarily antagonise polyvalence or communicative dynamism.

In fact at the stage of finding out about the text's superordinate goal, we have seen that this step is not possible to reach without simultaneously identifying the text's subgoals. These may well be an attempt to explain, elaborate, substantiate or in any way realise the superordinate goal. Yet they may just as well be distinct from the latter and complement it in such a manner as to constitute a galaxy of goals. In other words intentionality is an essential factor to study, in order to find out about what is it that realises ambivalence, ambiguity or polyvalence (see Yours Faithfully pp 229-230).

The presumption of there existing a superordinate goal behind a text does not and in any case should not lead to a conclusion about the uniqueness or the exclusivity of such a goal, that may in itself be multiple.

This may allow the implication that intentionality as defined in this work helps theories of reading get rid of the distinction between literary and non-literary texts. This is because even the literary text is ruled by intentionality that consists in structure, texture as matched to context. And this in turn is enough to treat the literary text along the same lines dictated by intentionality as applied to all types of text.

This leads us at this point to look at another theory of communication which claims a certain degree of certainty of interpretation, i.e the antithesis of the Barthesian view.

## 8. INTENTIONALITY AND RELEVANCE THEORY:

Sperber and Wilson (1986 then 1987: 697) claim that to every utterance there could be at most one and only one interpretation that is consistent with the principle of relevance. The principle of relevance according to them is the notion that "communicated information comes with a guarantee of relevance..."

This claim is not only at variance with the rapport intentionality – polyvalence that we have established above, but also seems to add a degree of certainty in communication that does not seem to be common. I would like to recall example C0.14 where the typographical omission of the 'shadda' in /misa:ha:t/ or /massa:ha:t/ creates an utterance with two possible interpretations that are both acceptable in the context and consistent with the principle of relevance.

This is one more example that shows that the theory of relevance is untenable to the degree of strength that Sperber and Wilson (1986) claim. By the same token the analysis shows that it is the full study of intentionality as a governing standard that is apt for resolving such contextual problems. If intentionality fails to do so, and it may do at times, this is usually a symptom of there being a missing contextual link the reader/translator should attempt to find out. To do so, s/he will resort to using all the pragmatic resources for a full study of the intentionality of the text as appropriately situated in discourse.

The importance of intentionality for a sound interpretation according to a given context demonstrates the need for the Gricean maxims and cooperative principle to complete the principle of relevance as conceived by Sperber and Wilson (1986 & 1987). This obviously shows how the principle of relevance fails, when taken exclusively, to account for all communicative events as claimed by its authors.



## 9. INTENTIONALITY, THEORY OF TRANSLATION AND TRANSLATION COMPETENCE:

Hatim and Mason (1990: 223-238) give a comprehensive account of the translator's task and what processes, aspects and problems it involves. Here I shall not repeat this account but I shall attempt to emphasise the role of the translator as a mediator and a perceiver of SL and TL intentionalities.

As mentioned in Hatim and Mason (*ibid*) the translator is a mediator. And this is true in two senses at least. Translators mediate between cultures and also between two worlds. One of these is mapped on the SLT and the other is expected to be mapped on the TLT. The second operation obviously involves the way the translator perceives the SL world, understands the SLT, perceives the TL world and maps the SL text into a text that is acceptable in the TL world. It is indeed here that the translator resorts to his/her awareness of intentionality and its realisation devices.

Grasp of intentionality seems to be one of the most valuable constituents of the translator's competence and this throughout the three main phases of the whole translating process: reading, transferring and assessing the translation as we have seen in the previous chapters.

As a reader the translator will naturally tend to bring to the text his/her own presumptions and expectations based on his/her previous experience and knowledge of the world (see Brown & Yule 1983: 234, De Beaugrande & Dressler 1981: 146, Haslett 1987: 92-95, Hatim and Mason 1990: 226.). In their capacity as mediators however, translators must be "more guarded" than ordinary readers. Instead of imposing their own presumptions on the text, they are expected to

"resolve initial uncertainties and arrive at a reading on the basis of which they can re-create intended meaning"

(H&M 1990: 226).

For this purpose, the full study of intentionality will show the translator when to be ST based and when to be TT oriented as we have seen in the implications for the translator's freedom (pp 218-220). This is done by the very fact of breaking intentionality down to its various realisation devices, macro and micro structurally. During such an

analysis the translator, as well as the scholar, becomes aware of what exactly makes up the intentionality of the text. Awareness of the constituents of intentionality is, in a way, getting increasingly conscious of what the intentionality and the text goal are as compared to what they have been presumed to be. Thus the analysis is in itself one of the ways of reaching, or striving to reach, objectivity as it is an attempt to find out the *material* that constitutes intentionality.

According to many sources as we have mentioned earlier, reading occurs at two major levels, the top-down and the bottom-up perspectives. Hatim and Mason (1990: 226-227) suggest that the way in which a translator guards herself from getting detached from the original intentionality is the automatic constant mental reference to both levels of reading.

"On the one hand, readers bring to texts their own sets of assumptions based on previous experience of the world, so that each successive portion of text is processed in the light of these assumptions, and predictions are made about the likely development of the text. On the other hand, text items are analysed in themselves and matched against each other... These procedures are known respectively as **top-down** and **bottom-up processing** (see Brown and Yule 1983: 234). Both ... take place simultaneously and there is constant interaction between the two. Top-down analysis informs, and is constantly informed by, the bottom-up analysis."

Interaction is a key concept that the translator ought not to lose sight of during the whole translating process. We have seen in the analysis that rendering a large set of subgoals of the text does not necessarily amount to rendering the superordinate goal and thus the whole intentionality. Losing such a goal has indeed been ascribed to losing of sight the interaction of text sequences or elements and their respective goals (see pp 184-186).

Haslett (1987: 17) supports this view by explaining how interaction takes place in conversation:

" On-going talk can retrospectively recast the interpretation of preceding turns as well as prospectively shape opportunities for future interaction."

This is also what happens during the reading of a written text, except that the written translator has a greater privilege as s/he benefits from the offerings of hindsight that accumulate at the end of the text reading. Reading is initiated by expectations and motivations whose presence is quasi necessary for comprehension. One has to have an idea of the context s/he is reading about in order for understanding to take place at all. It is precisely at the end of such a reading that the global context becomes charted by textual landmarks that facilitate the access to intentionality and text goal (c.f analysis tables appendix 4). The old rule of thumb according to which a translator should not start the rendition until the reading is accomplished is therefore still tenable.

In other words and in a nutshell, in order for the translator to be able to access intentionality and text goal, s/he will have to cut through context, structure, texture in such a manner "as to bring out the communicative, pragmatic and semiotic values" (see literature review pp 37-40 and appendix 9 p 320). It is such factors that help the decision making and assert (or disconfirm and substitute) the initial assumptions into interpretations that can be written as a coherent TLT that serves the same purposes as the SLT.

## **CHAPTER SEVEN**

### **LIMITATIONS & SCOPE FOR RESEARCH**

## CHAPTER 7

### LIMITATIONS & SCOPE FOR FURTHER RESEARCH

The limited scope and exploratory nature of this work seem to have imposed limitations of three main sorts. These limitations are related to the size of the sample, the direction of translation, and the criteria of analysis.

#### 1. THE SAMPLE:

The sample may seem small and not representative of the types I have set out to study. It is indeed small since only one sub-type of each of the three types has been selected for study. Thus where three texts the narrative/descriptive, the expressive and the conceptual should have been selected for the study only the expressive has been.

Similarly at least four texts of the argumentative type should have been selected: the covert through-argument, the covert counter-argument, the overt through-argument and the overt counter-argument.

And finally at least two instructive texts should have been studied, one with option and one without option.

This would have been the necessary sample in order to achieve an exhaustive analysis. What we must keep in mind however is the hybrid nature of these types. The fact that these types can hybridize endlessly would lead us to a multitude of texts and perhaps to a much greater number, but more confusing results. Which, in a manner, would have been self defeating.

The fact that the expository and argumentative texts chosen are hybrids may make their results representative or typical although not exhaustive.

Therefore further research is required to study intentionality in the sub-types that have not been studied.

Having said this however, I would have had serious reservations about setting out to do an exhaustive study of translation because I do not

believe verbal communication to be an exact science or translation to be any more so. In other words text types are goal defined and goals can be as diverse as intentions and motives. It seems to be reasonably ambitious to have attempted to contribute to the intersubjective synthesis about translation that Wilss (1982: 11) called for. This study remains open to evaluation and its results may trace the path for further research in the sub-types that have not been examined.

## 2. THE TRANSLATION DIRECTION:

The Arabic/English direction has been chosen and the generalisations that have been reached may not extend to the opposite direction. Their reverse may not necessarily apply either. However the results achieved may have uncovered some problems and solutions common to both direction that could lead to further studies.

This amounts to saying that a similar study may be required in order to see whether the results obtained apply to the English/Arabic translation.

## 3. THE CRITERIA OF THE ANALYSIS:

The analysis has been narrowed down to deal with only one standard of textuality, intentionality. Therefore the criteria taken into account to assess the preservation of such a standard have been abridged to those which are most directly related to it. Most of these have been taken into consideration although they do not figure in the analysis. On the recapitulative tables they are grouped under the column marked "other". This mark designates: theme-rheme progression, FSP, reiterations, recursive structures, parallelism etc...

This bears the implication that each of these aspects deserves to be researched in order to find out about its specific contribution to intentionality.

#### 4. THE IMPRESSIONISTIC APPEARANCE OF THE ANALYSIS:

Due to the fact that I am the assessor of the translations available to this study the study may have given the impression that it is impressionistic and lacking objectivity. The fact that I have taken into account textual factors that are near-objective (grammaticality, semantic appropriateness, structural properties etc...) and measures of lessening subjectivity (time lags between judgements of the same text, questionnaire), does not completely rescue the study from an inherent margin of subjectivity.

In fact any assessor who undertakes to do the same work would fall within more or less the same margin of subjectivity, if s/he is as much on her guard in striving to be objective. This would be due to different biases perhaps, but the study would not yet be objective (if objectivity exists at all). To eliminate some of this subjectivity a team research may be required in order, not to reach an objective study because of the margin of subjectivity that involves each of the assessors, but in order to reach an intersubjective approach to text goal preservation.

This is perhaps only a reminder that a human study is first and foremost limited by the human perception, that is by being subject to a mind that is only human.

## SUMMARY & FINDINGS



## SUMMARY & FINDINGS

This work has attempted to account for intentionality as a determining and governing standard of textuality with a view to optimising translation as both a process and a product.

The initial assumption of treating intentionality as such, springs from the deduction that such a dimension has been misconceived for a long time until very recently (DB&D 1981\_ Hatim and Mason 1990). When it stopped being misconceived, intentionality started being re-used mostly as taken for granted (early author-based approaches to literary criticism). No attempts have been made to redefine it explicitly or characterising it further. This may be due to the taboo status that intentionality has acquired along the line of the development of diverse communication theories in general.

When it was misconceived, intentionality was indeed taken for a "fallacy" (see Wimsatt et. al Ch 2 pp 50-53) on the basis of a misconception. This consists in confusing "intention" with "intentionality" and thus concluding that it is inaccessible. It is perhaps to be admitted that the more recent studies which do relatively more justice to such a textual standard would perhaps not have developed without the ridicule that the proportions of such a misconception have reached. Yet it remains true that mistakes happen in order to be rectified if there is a chance.

Contrary to such a misconception, it is my view that although intentionality involves intention, it is not a part of the author's mind. It is rather the property of text that can reveal the author's intention, and there, seems to lie a *world* of difference. In their work, Hatim and Mason (1990: 241) gloss intentionality as:

"A feature of human language which determines the appropriateness of a linguistic form to the achievement of a communicative goal."

This definition seems to reiterate and summarise the characterisation of intentionality that is postulated in this work (see chapter 2 pp 94-96).

Briefly intentionality acts on the text by using the various properties and effects of both macro and micro structural text realisation devices.

At a macro structural level intentionality relies on the shared knowledge, between reader and text producer, of the cultural, ideological and situational background of the text.

At a micro structural level intentionality makes use of all the discourse resources that are specific to a language in order to reach a text goal. While both these levels realise intentionality, they also signal it in such a manner as to enable the reader to retrieve it within the textual network.

Defined thus, intentionality is not only brought out of the taboo status it has long undergone, but it is also recognisable to near-objective textual and contextual factors as a *governing* standard of textuality. The other standards start upholding cohesion and coherence only when intentionality is considered. In other words they can only be seen to join into a communicative unit when they serve a *revealed* purpose. This ensures the mutual relevance of the text and establishes the foundation (superordinate goal) for a coherent TT, if it is given whatever it takes (linguistic as well as pragmatic proficiency). In other words it is the explicitation of intentionality as a leading standard that helps push translation studies forward.

Seen in this light, intentionality benefits both the process and the theory of translation in many ways.

For the process, it provides at least the following resources:

1. It helps explain and establish the notion of text goal and the purposive nature of text (see pp 100-104 in chapter 3).
2. It provides a model for revealing the plausibility of text analysis and interpretation (see the assessment pp 113 ff).
3. It provides means of measuring the relationship between subgoal and superordinate goal realisation in the ST and those that ensure their preservation, or transfer, in the TT (see observations and insights pp 183 ff).
4. It tells the translator how much freedom s/he should allow himself/herself by constantly indicating what it is that realises

the intended meaning in the ST and what it is that can realise it in the TT (p 218 ff).

5. It provides means of finding out the key to text goal preservation and to translation optimisation during the assessment (see the tables, appendix 4).
6. It draws clearly the relationship between ST and TT by defining the criteria that help distinguish a translation from a non-translation and the categories that fall between these two. In other words it draws the boundary between translating and re-writing.
7. It disconfirms the readability test according to which a translation is adequate if it sounds natural in the TT. We have seen in the observations and insights (pp 167 ff) that a text may read well yet not serve the ST goals or at least not to the same degree. Instead intentionality supplies the readability test with a necessary supplement in terms of both efficiency and sufficiency. In fact it subsumes the readability test, due to the fact that the ease of reading is often part and parcel of the text goal and that these two are separated in the analysis only for exposition purposes.
8. It shows that an optimum translation should be able to achieve both readability and source text goal preservation (see the analysis of the near optimum translations).
9. It brings afore the purpose of translation itself but shows the translator how to avoid impinging upon the ST goals. In other words the purposes of translation are expected to work in tandem with those of the ST and make them part of the translation overall purpose, instead of impairing them for any reason.
10. Intentionality as a governing standard of textuality shows that Newmark's definition of UT according to his typology and his delimitation of its size (1981: 15) are lacking accuracy as indicated in (the implications for the process p 189 ff).

Seeing intentionality as it is characterised in this work seems to have no lesser implications for the theory of translation than for its process. I shall cite the most important among these.

By bringing the degree of persuasiveness of different text types to the open we have seen that all texts involve a minimum degree of persuasion. A text is therefore hardly ever neutral or 'innocent'. Placing the texts

studied on a continuum, it is the instructive text that proves to be least endowed with means of persuasion instead of the expository text as it is believed by many (Newmark 1981 for instance). This confirms Rom Harré's view that expository texts are also persuasive and can even be manipulative in many cases. Such a view explains text type hybridization where an expository text may use argumentative means in order to attain persuasion (or vice-versa). In this case an expository text may be even more persuasive or manipulative than an argumentative text proper, due to the covertness of evaluation and mediation.

When we take the role of intentionality from text typology on to a larger scale of discourse, we soon find out that it remains active. It does indeed help defining a text's genre and register, which so far have often been treated as if they were autonomous discourse constraining factors. This study shows that genre and register like other discursual aspects can be used in order to fulfill intentionality (as in *Yours Faithfully*). Hence, the necessity of the translator's adherence to each of these, or running the risk of missing the text goal, the intended meanings or even incidentally becoming humorous or ridiculous where s/he may not wish to be. We can imagine this happening by referring to *Yours Faithfully* (p 229-230) as a text that has been written incidentally rather than intentionally. The point is that this may well happen if the translator lacks awareness or sensitivity to what it is that makes a text's intentionality. This point is sufficiently explained in the paper on the illocutionary potential mismatches (see appendix 10 p 321).

Thus intentionality reveals meaning as the result of the interaction of a host of both textual and contextual factors. These comprise the linguistic and the extralinguistic devices. Namely, the world knowledge background: cultural, ideological and situational as well as the text realisation devices whether they be explicit or implicit (explicit information vs presupposition, implicature, semiosis, and text acts). In other words, Hatim's (1985-6-7) trichotomy of textual information into three interacting layers, semiotic, pragmatic and communicative, (see fig 11.4 H&M 1990: 237 appendix 8 p 319) is tenable but perhaps with a slightly different representation. I view intentionality as encompassing all three of these as subsets of each other. Thus intentionality uses cultural knowledge, ideology, semiosis, communicative features, and

pragmatics as interactive sets in the manner represented in appendix 9 (p320). This means that in a way all of these textual components and contextual factors fuse into pragmatics.

Involving such a large host of factors then, intentionality raises questions about the systematic consistency of two main theories of reading and translation respectively: Derrida's deconstructionism (see p 92 ff) and Nida's dynamic equivalence (Ch 1 p 28). These authors' characterisation of both deconstruction and dynamic equivalence allows the inference that text's effect lies in the text itself. We have seen here that the text is apt for revealing most of the constituents of an effect but that it refers beyond itself to an extra-textual environment where intentionality is the catalyst of an interaction between all the features involved in text and context.

In many ways these two theories seem to echo the problem of whether translation should be ST based or TT oriented. This is in turn a restatement of the saga of whether one should opt for 'literal' or 'free' translation (See 1987 and appendix 11 p 328 ff: paper on 'literal' translation).

Having approached this study of intentionality with traditional tools, I have incidentally found out that not only this saga is holding studies back from unmasking deeper problems of the translating activity, but also that it has virtually no foundations. Practically 'literal' translation does indeed not exist in the sense that, even it, involves a minimum degree of interpretation, therefore of pragmatics (see appendix 11 for substantiation). Now, as soon as pragmatics is involved it seems obvious that literality is excluded. This seems to be enough to break the polarity between ST based and TT oriented theories of translation.

Soon however, we find out that this break of polarity bears in itself more implications for theories of reading.

We have seen in the theoretical implications (p 205 ff) how intentionality as characterised in this work joins together apparently paradoxical theories.

On the one hand Sperber and Wilson's theory of relevance is shown to add a certainty that is rare in text interpretation. Hence its insufficiency and the need to recourse back to the Gricean pragmatics which the authors of relevance theory dismiss as redundant. Thus, Sperber and

Wilson's relevance theory (1968) does not meet the requirements of a full study of intentionality.

On the other hand Barthes' suggestion of an infinitude of possible and acceptable interpretations to one text does not seem tenable according to my study. By equating intentionality with intention and thus seeing it as inaccessible, Barthes establishes some sort of antonymy between intentionality and polyvalence while these are not necessarily mutually exclusive.

We have seen in the theoretical implications of this work (p 231) that intentionality subsumes polyvalence. When we recall that the latter quality is at the origin of the dismissal of intentionality as a standard for text interpretation, we can see that this study brings intentionality a long way from a taboo status, an inaccessible factor to a near-objective standard that governs textuality. The point here therefore is to bear in mind how, by measuring the degree of certainty of interpretation, intentionality does indeed provide the very means that allow to uncover and study polyvalence.

This amounts to saying that the full study of intentionality ultimately helps distinguish a translation from a non translation and evaluate the categories that fall between these two poles. In doing so the distinction between literary and non literary texts seems to disappear, given the fact that all sorts of text have a goal and devices that realise such a goal. Whether these be highly literary or not, hardly makes any difference at all for the text analysis and therefore for the translation.

It seems then that the crux of the problem of translation as seen in this light, boils down to this simplified description:

1. Identifying what the author has sought to achieve by the text intentionally, the text goal(s).
2. By which means has this been achieved?
3. Finding out which means can realise the same text goal(s) in the TT.

This seems to be the way in which intentionality guides the translator and shows him/her when to be ST based or TT oriented and to what extent. In fact this only consists in guiding the translator how to follow both these directions constantly and at the same time, in such a manner as to

receive a text goal safely from a ST and re-encode it adequately in the TT. Hence, any text interpretation may only be acceptable if and only if it is warranted by the source text's intentionality.

In this manner intentionality as a governing textual standard, does not only break the polarity between text based and reader oriented approaches to translation, but it also opens a new direction in translation studies. Indeed by providing the essential criteria that help distinguish a translation from a non translation, it seems to trace the path for a quasi standardised (or unified) theory of translation. This is because it provides the ingredients that could make the inter-subjective approach, which Wills (1982: 11) states to be missing from the multiplicity of attitudes towards translation, altogether possible.

It is to be recalled however, that the various limitations (see chapter 7) of this study leave it open to further investigation and verification despite its attempts to uncover several crucial points for the theory and practice of translation.

## APPENDICES



## APPENDIX 1

### ARABIC TEXTS

#### TEXT A0

#### الآنسة آمال

هاك، يا صديقي، صورة الآنسة آمال :

فتاة غريبة بكلية الحقوق، لها وجه أسمر يشهد بأن السمرة قد تكون أكثر جانبية

من البياض، ولها لسان غذب يرشحها لأن تكون أفصح الفتيات، ولها فم يضمن كمنزاً  
ثميناً، ففيه ثنايا لؤلؤية قليلة الأمثال . وبالرغم مني أن أصرح بأنني لا أملك التغزل بتلك  
الثنايا اللؤلؤية، لأن والد تلك الفتاة من أساتذتي، وللأساتذة على تلاميذهم حقوق،  
وان كنت لا أدري كيف يكون التغزل من المحرمات.

والآنسة آمال على جانب عظيم من الذكاء، وما يسرني أن أشهد لها بذلك ولكي

مصور أمين .

ومن خصائص تلك الفتاة أنها تحب أباهما حباً شديداً، ولكن محبتها إياه تتمثل

في التمرد والعصيان، فهل تترك بفطرتها أنه كان من عبود الجمال في صباه ؟

ولهذه الطفلة غرام عجيب بتمعن آثار الكتاب والشعراء والمؤلفين . وقد أرغمتني

على أن أقدم إليها جميع الجرائد العراقية، فتكلفت في ذلك ما تكلفت، وكنت أحسب أنني  
سأشغلها يوماً أو يومين، ثم هالني أن تستوعب ذلك المحصول كله في نصف ساعة، وأن  
ترهقني في بقية السهرة بتقد صحافة العراق .

أما بعد فقد أدتني تلك الآنسة أعنف ايذاء حين رفضت أن تعطيني صورتها . فلتعرف

الآن أنني أكرم منها وأسمح لأنني أقدم إليها صورتها بلا ثمن، وكل ما أرجوه أن تفتابني في  
حضرة أبيها، لأنني أحب أن أذكر عنده ولو بعلام .

زكي مبارك : وحي بغداد (ص 98 - 100)

## مصطفى أمين

عندما اذهب الى عمارة فيها اكبر اطباء مصر اجد المصاعد واقفة، والانوار مطفاة، والجدران مخربة، والسلالم مكسرة، وبلاط الارض مليء بالحفر والنقر، والسقف مزروع بالعنكبوت، ومن الغريب انني لم اجد في هذه العمارة طبيب عظام يعالج الكسور والجروح، ولا جمعية اسعاف تنجد الذين يختنقون من رائحة القمامة التي تنبعث من منور العمارة!

وبعض هؤلاء الاطباء يربح مئات الجنيهاً في اليوم ويدفع جنيهاً معدودة في الايجار الشهري، ولم يفكر هؤلاء الاطباء الكبار ان يتعاونوا جميعاً لاصلاح المصاعد المعطلة، ولا لترميم الجدران المشققة، ولا لطلاء المدخل، ولا لوضع مصابيح كهربائية بدل المصابيح التي احترقت وكساها الغبار، والغريب ان بعض هؤلاء الاطباء يداوون الفقراء مجاناً، ويساعدون المشروعات الخيرية، ويدفعون من جيوبهم ثمن الدواء، ومع ذلك يستكثرون ان يحولوا عياداتهم الى امكنة مريحة نظيفة. تدخل بعض العيادات فتجد القاعد مكسورة، والارائك محطمة، والتراب يغطي الجدران بدلا من الطلاء، ونتساءل عن سبب هذه الظاهرة العجيبة الغريبة فلا نعرف سبباً. ربما ان هؤلاء الاطباء يخشون الحسد، فيهملون مظهر عياداتهم حتى يضعوا عوداً في عين الحسود، او ربما القصد ايهم مصلحة الضرائب انهم يسكنون خرابة ولا يريحون ولا يكسبون.

وادخل عمارة اخرى فأجد عيادات فاخرة فيها اثاث انيق ، وديكور جميل ،  
ونظافة تشرح الصدر، واتعجب على هذا التناقض العجيب !

وكان من عادة كبار الاطباء في الماضي ان يحتفظوا بأول عيادة فتحوها  
في عمارات مهجورة وفي شقق اكل عليها الدهر وشرب. وكنت اعرف طبيبا مشهورا  
من هؤلاء، كانت عيادته عبارة عن ثلاث غرف كلها مخصصة للكشف على المرضى  
ويجلس المنتظرون على درجات السلم او فوق رصيف الشارع. ويدخل الطبيب  
الكبير الغرفة الاولى ويقول للمريض اقلع هدومك، ولا يتركه حتى يقلع هدومه بل  
يذهب الى الغرفة الثانية ويقول للمريض اقلع هدومك، ثم يدخل الى الغرفة الثالثة  
ويقول للمريض اقلع هدومك. فلا وقت عنده للانتظار ويعود الى الغرفة الاولى  
ويضع السماعة على بطن المريض ثم يطلب منه ان يرتدى ملبسه ويتركه السي  
المريض الثالث ويفعل الشيء نفسه ويعود للمريض الاول ويكتب له الروشنة وهكذا !  
وذات يوم ذهب للمريض الاول وقال له اقلع هدومك، وتركه ثم عاد اليه  
فوجده لم يقلع هدومه، فصرخ فيه : قلت لك اقلع هدومك، واتجه الى الغرفة  
الثانية ثم عاد الى الغرفة ووجد المريض لا يزال مرتديا ملبسه فصرخ فيه وهو  
يقول : هل انت اطرش؟ قلت لك اقلع هدومك ! قال الرجل : اصله اصلنا  
عامل التلغراف جايب لسعادتك تلغراف ! .

مصطفى أمين (الشرق الاوسط 14 ماي 1987)

## TEXT C0

### السريعة العالية

من المتوقع في ظرف ما أن يحتاج رجل الدوريات الى تعدى السرعة المحددة على الطريق وذلك عند مشاهدته مخالفة خطيرة ارتكبها أحد السائقين أو في حالة استغاثة أو في حالة عدم وقوف مخالف عند ارتكابه المخالفة وهذه المهمة من المهام الصعبة وتتطلب الدقة والمراقبة وسرعة البديهة وحسن التصرف والانتباه الشديد والمهارة العالية بحيث يحمي نفسه من رعونة الآخرين ومخالفاتهم وفي نفس الوقت يقوم بتأدية واجباته والقيام بمسئوليته. ومن النصائح التي يجب اتباعها ما يلي :

- 1 - من الضروري أن تضع تقديرا واقعيا لسرعة السيارة التي تنوى اجتيازها والمسببات الآمنية اللازمة بينك وبين السيارة القادمة.
- 2 - لا تتجاوز في المنحنيات أو المرغعات أو الكبارى والانفاق.
- 3 - بعد التجاوز بمسافة كافية وآمنة اتجه نحو اليمين وأتخذ مسارك العادي .
- 4 - تأكد من خلو الطريق من الخلف وكذلك من الجانبين قبل الرجوع.
- 5 - استعمل يديك الاثنتين على عجلة القيادة.
- 6 - هدى السرعة عند وصولك المنحنيات ويمكن زيادة السرعة كلما سمحت الفرصة.
- 7 - اعط اشارة بالغمازات أو اليد عند محاولتك الوقوف أو تخفيف السرعة.

### الظروف المناخية المرورية :

الاجواء المناخية السيئة غالبا ما تكون سببا من أسباب الحوادث لذلك يكون لزاما على رجل الدوريات أن يتأكد من صلاحية سيارته وضغط الهواء في العجلات ونظافة المساحات وجميع المرايات وقيادة السيارة بالسرعة وفقا للظروف المناخية المطلوبة.

### المكالمات والاتصالات العاجلة :

كما سبق ان أشرنا فان نجاح رجل الدوريات واكتسابه احترام الآخرين يتوقف على المامه بالانظمة المرورية واتباعه لها حتى ولو كان في مهمة رسمية عاجلة فعند وصوله الى اشارة حمراء يجب عليه الوقوف واعطاء أفضلية المرور للآخرين وان لا يحاول مخالفة التنظيمات المرورية الا في حالة الضرورة القصوى علما بأن مخالفة النظام والتعليمات لا يعفيه من تحمل مسئولية اخطائه.

## APPENDIX 2

### REPRESENTATIONAL TRANSLATIONS

#### TEXT A0

#### AMAL

Here, my friend, is Amal's portrait:

She is an innocent girl in the faculty of law. She has a face that testifies that a tan may be more attractive than whiteness. Her sweet tongue qualifies her to be elected as the most eloquent girl, and her mouth hides priceless treasures which contain the rarest pearls. It is against my will that I admit not to be able to rhapsodise about such pearls. And this is because the girl's father is one of my lecturers and lecturers have certain rights over their students. Although I do not know why rhapsody should be among forbidden things.

Amal is endowed with a great deal of intelligence, and I am not happy to admit this but I am a faithful painter.

One of her characteristics is that she loves her father greatly, but her love for him is embodied by disobedience and rebellion. Does she then instinctively realise that he was a slave of beauty in his youth?

This girl is extraordinarily fond of pursuing the works of writers and poets. She has forced me to bring her all the Iraqi newspapers. And God knows what efforts it took me to get them. I thought I would keep her busy for a day or two but I was terrified to realise that she took all that in only in half an hour and exasperated me for the rest of the evening with a criticism of the Iraqi press.

But most importantly, this young lady hurt me most cruelly when she refused to give me her picture. Let her know now that I am more generous and more magnanimous than her because I am presenting her with her picture for no cost. Now all I hope is that she slanders me in her father's presence. For I would love to be mentioned to him even with reproach.

## TEXT B0

### ARTICLE FROM ASHSHARQ AL AWSAT MAY 6TH, 1987

Whenever I visit a building where there are some of the greatest doctors of Egypt, I find the lifts out of order, the lights off, the walls scratched, the stairs broken, the floor full of holes and cracks and the ceiling cultivated with cobwebs. What is surprising [however] is that I [\*1] did not find in such a building an orthopaedist who treats the wounded and the broken bones, nor do I find a first aid team who saves those who choke with the stench of trash that escapes from the skylight.

Some of these doctors earn hundreds of guineas a day and pay few of them for the monthly rent. And these great doctors have not thought of cooperating together towards the repair of the stopped lifts, the cracked walls, the decoration of the entrance, nor the replacement of the light bulbs which were burned off and covered with dust. And what is strange is that some of these doctors treat the poor free of charge, help charity projects and pay for the medicine from their own pockets, and yet they still find it too much to turn their consultation offices to comfortable and clean places. You go into some of these clinics and find broken seats, demolished chairs, dust covering the walls instead of paint and [\*2] we keep wondering about the reasons for such a strange phenomenon without finding any answer. Perhaps these doctors are afraid of the evil eye; so they neglect the appearance of their clinics in order to poke a pole in the eye of the envious. Or perhaps the intention is such as making the tax services believe that they live in ruins and that they neither earn enough nor profit.

And [\*3] I go into another building and find luxurious clinics with elegant furniture, beautiful decoration and heart warming cleanliness so I get taken aback by this stunning contrast.

Great doctors used to be accustomed, some time ago, to keeping the first consultation office they opened in deserted buildings and time worn apartments... I used to be acquainted with a famous doctor among these. His clinic was composed of three rooms which were all allocated for the check up. The patients would sit and wait on the stairs or the street pavement. And the great doctor would enter the first room and tell the patient: "take off your clothes!" and [\*4] wouldn't leave until the patient takes his clothes off but he would go to the second room and tell the

patient: "take off your clothes" then he would go to the third room and tell the patient "take off your clothes" because he would have no time for waiting. Then he would go back to the first room and put the stethoscope on the patient's stomach and ask him to get dressed. And he would leave him to the second patient then the third and do the same, then he would go back to the first patient and write the prescription for him and so on.

One day he went to the first patient and told him "take off your clothes", left him and then came back and found that he did not undress so he shouted at him: "I told you , take off your clothes!", then he went to the second room, came back and found the patient still dressed so he shouted at him: " Are you deaf? I told you take off your clothes!" The man replied: "Well uuh, I am a telegram agent, I'm bringing your excellence a telegram!"

## TEXT C0

### High Speed

The highway patrol may be expected, in certain circumstances, to exceed the speed limit, and this happens when he sees one of the drivers commit a serious offence, in case of a call for help, or in case an offender fails to stop after having committed an offence. This is one of the difficult tasks which require precision, vigilance, quick wittedness, tact, close attention and high skill. Thus he would protect himself from the others' thoughtlessness and their offences while fulfilling his duty and assuming his responsibilities. And some of the recommendations that must be applied are the following:

- 1\_ It is necessary to make a realistic estimate of the speed of the car you intend to overtake and of the safe distance [that should be kept] between you and the oncoming car.
- 2\_ Do not overtake at bends, hills, bridges and tunnels.
- 3\_ After overtaking by a sufficiently safe distance, steer to the right and return to your usual lane.
- 4\_ Make sure the road is clear at the back and on the sides before returning.
- 5\_ Use both hands on the steering wheel.
- 6\_ Slow down at bends, and then you may resume speed as soon as possible.
- 7\_ Give a signal either by direction indicators or by arm, when you are attempting to stop or slow down.

#### Weather conditions and traffic:

Bad weather conditions are generally one of the causes of accidents. Therefore the highway patrol must make sure that his car is reliable. [He must check] the air pressure in the wheels, the cleanliness of the surfaces \*1 and all the mirrors. [He also must make sure of] driving at a reasonable speed according to the required weather conditions \*2.



### Telephone and urgent communications:

As we have mentioned earlier, the road patrol's success and his gaining the others' respect depends on his awareness of the traffic regulations and applying them even if he were performing an urgent official task. So when he gets at a red light, he must stop and give priority to others. He must not attempt to violate the law unless in case of extreme emergency, knowing that infringing the law does not exempt him\*3 from assuming the responsibility for his mistakes.

## APPENDIX 3

### THE TRANSLATIONS

#### TEXT A1

Translator 1 DIS

Miss Amal

(1)[There, my friend, a photograph of Miss Amal.] (2)[ She is a naive young woman with a truthful heart.] (3)[She has a ..... colored face which proves that brown may be more attractive than white.] (4)[She has a sweet tongue which is trained because she is the most eloquent of young women.] (5)[She has a mouth which encloses a precious treasure and in it are pearly teeth which have no comparison,] (6)[although I make it clear that I do not possess dalliance when it comes to those pearly teeth.] (7)[Because this girl's father is a professor and professors have rights over their students.] (8)[I did not know how flirting could be forbidden.]

(9)[Miss Amal is among the most intelligent people, What drives me to see her thus but I am an honest photographer.]

(10)[One of the qualities of this girl is that she loves her father greatly. But her love of him represents rebellion and disobedience.] (11)[Does she innately know that he was a handsome servant in his childhood?]

(12)[This child has a strange infatuation with authors' influences and writers' feelings.] (13)[She forced me to provide her with all the Iraqi newspapers.] (14)[Whatever she took upon herself she took that upon herself.] (15)[I assumed that I would occupy her for a day or two, but I was alarmed when she took it all in half an hour. and burdened me in the reviewing of the Iraqi news for the rest of the evening.]

(16)[After this girl had used my services, I scolded her when she refused to give me her photograph.] (17)[But she knows now that I am more noble and generous than her because I sent her her photograph free of charge.] (18)[All I want is that she slanders me in her father's presence (19)[because I would like to be mentioned to him even if it is with reproach.]

## TEXT A2

### TRANSLATOR 2 DIS

#### MADemoiselle AMAL

(1)[My friend, here is the picture of Mademoiselle Amal,] (2)[a young lady totally naive about her rights,] (3)[with dark colouring such that it shows that it is more attractive than white,] (4)[with such a sweet tongue that she is the most eloquent of young ladies] (5)[and with a mouth guaranteeing a priceless treasure and lips like pearls.] (6)[But in spite of all this I must explain that I cannot flirt with this pearl] (7)[because the father of the young lady is one of my professors and professors have claims over their pupils.] (8) [I did not know how to flirt with her.]

(9)[Mademoiselle Amal is also very intelligent] (10)[and among the characteristics of the young lady is the fact that she loves her father dearly but her love of him finds expression in disobedience and rebellion] (11)[but does she realise instinctively that he was a slave of beauty in his youth?]

(12)[This child has a strong passion\_the pursuit of works of books, poetry and literature] (13)[and she compelled me to bring her many Iraqi newspapers.] (14)[...]

(15)[I was reckoning that I would work with her a day or two then she suddenly uprooted that event completely in half an hour and I was forced to suffer during the rest of the evening a criticism of the Iraqi papers.]

(16)[She refused to give me her picture.] (17)[She knows now that I am more honourable than she is and more generous because I offered to take her picture for nothing.]

(18)[And all that I hope is that she will not disgrace me in the presence of her father (19)[because I want him to think of me as blameless.]

### TEXT A3

#### TRANSLATOR 3 DIS

#### MISS AMAL

(1)[I give you, my friend, the portrait of Miss Amal.]

(2)[An innocent girl with every fair attribute,] (3)[she has a brown face which gives evidence that brown is more attractive than white,] (4)[and a sweet tongue adorning her in that it is the most eloquent among girls.] (5)[She has a mouth promising valuable treasure, and within it are pearly teeth of which there is no comparison.] (6)[In spite of myself,...] (7)[for the girl's father was one of my professors, and professors have rights over their pupils,] (8)[I admitted I could not stop myself from dallying with those pearly teeth, I did not realise how much of a struggle the flirting would be.]

(9)[Miss Amal is very intelligent, and it does not make me happy to see her thus, but I am a faithful painter.] (10)[One of her characteristics is that she loves her father greatly, but her love for him is characterised by disobedience and rebellion;] (11)[is she aware that in his youth he was among the slaves to beauty?]

(12)[This child has a wonderful passion for investigating works of writers, poets and authors.] (13)[This led me to offer her a collection of Iraqi papers,] (14)[which she accepted formally.] (15)[I had reckoned to keep her busy for a day or two, so it horrified me that she understood the whole lot in half an hour, and she overtook me with a criticism of the newspapers of Iraq during what was left of the evening.]

(16)[And now to the point of my story\_that girl wounded me most grievously when she refused to give me a picture of herself.] (17)[So let her acknowledge now that I am more generous than her, and more magnanimous, for I will offer her her picture at no cost.] (18)[All I ask in return is that she slanders me in the presence of her father] (19)[because I'd love to have his opinion, even if it is a reproach.]

## TEXT A4

### TRANSLATOR 4 DIS

#### Miss Amal

1[There, my friend, a picture of Miss Amal.]

2[A young girl, completely naive of the law.] (3)[She has a brown face of a shade (of brown) which is more attractive than white] (4)[and she has a sweet voice which refines her because it is purer than (other) girls'.] (5)[She has a mouth which anticipates a priceless treasure, in which are little pearls,] (6)[despite that I must explain that I am not being flirtatious by describing those teeth as pearl-like,] (7)[because the father of that girl is my professor and the professor would discover the truth] (8)[if I did not know that flirtation was forbidden.]

(9)[Miss Amal was among the most intelligent of people. How pleased I was that I proved to her in that, but illustrated loyalty.]

(10)[One of the characteristics of that girl was that she loved her father deeply. But her affection (sometimes) manifested itself as disobedience and rebellion.] (11)[Did she perceive instinctively that he was a slave of beauty in his youth.]

(12)[This child was strangely infatuated with investigating the influences of books, poetry and authors] (13)[and she had forced me to forward to her all the Iraqi newspapers,] (14)[ and thereby take on what I have taken on.] (15)[I was reckoning on her work taking a day or two, then I was terrified that she would absorb all that stuff in half an hour, and that she would oppress me by spending the rest of the evening criticising the Iraqi press.]

(16)[Later that girl annoyed me badly when she refused to give me her picture.] (17)[She knew now that I was more honourable and more generous because I had sent her picture to her without any charge,] (18)[All I hope is that she slanders me in front of her father, (19)[because I would love to tell about him if there were a reproach.]

## TEXT A5

### TRANSALTOR 5 DMLUS

#### AMAL

(1)[There is, my friend, a picture of Amal:]

(2)[A gorgeous girl at the Law faculty] (3)[with a face of a brown that confirms that the colour might have a better claim to attractiveness than fairness does.] (4)[Her language is of a sweetness that elects her the most eloquent of all girls.] (5)[Her mouth holds a valuable treasure: its numerous pearls can rarely be matched.] (6)[It is unwillingly that I admit that I have no right to praise those pearls,] (7)[for this girl's father is one of my lecturers and lecturers do have rights over their students.] (8)[I do not see though, why praise/showing admiration? should ever be forbidden.]

(9)[Amal is moreover highly intelligent. I do not enjoy admitting this, but I am an honest (truthful?) painter/photographer.]

10[One of that girl's characteristics is her great love for her father. Her love, however, takes the form of rebellion and disobedience.] (11)[Has she (does she?) instinctively realised that he was a worshipper of beauty in his youth?]

(12)[Besides, this girl has a strange passion for following the poets and writers's traces (news?).] (13)[She has made me give her all the Iraqi newspapers,] (14)[and that cost me no little money.] (15)[I thought that that would keep her busy for a day or two and/but was devastated when she consumed all that input in half an hour and exhausted me for the rest of the evening with criticism of the journalism of Iraq.]

(16)[(Finally) That girl has hurt me greatly when she refused to give me her picture.] (17)[Let her realise that I am more generous and good hearted than she is as I am presenting her with her picture for free.] (18)[Wishing only that she would mention me to her father.] (19)[For I like being mentioned to him were it in a negative manner.]

## TEXT A6

### TRANSLATOR 6 DMLUS

#### MISS AMAL

(1)[Here is my friend, a profile of Miss Amal:]

(2)[She is a peacocky girl in the college of law,] (3)[with a dark face which witnesses that darkness might be more attractive than white.] (4)[She speaks so beautifully that she can be the most eloquent girl.] (5)[She has got a mouth containing a precious treasure, it has pearl teeth that can rarely be resembled.] (6)[It is not my will to declare that I have no right to praise (flirt with) them] (7)[because her father is one of my teachers and teachers have rights upon their students.] (8)[However, I don't know how flirtation can be one of the taboos.]

(9)[Additionally, Miss Amal has got great cleverness, and I am not glad to mention that, but I am (describing) picturing her honestly.]

(10)[One of her characteristics is that she loves her father greatly, but this love is represented by her being disobedient,] (11)[does she know by her instinct that he was a worshipper of beauty in his youth?]

(12)[This child astonishingly loves tracing the writers, the poets and the authors.] (13)[She forced to present all the Iraqi newspapers to her] (14)[and so I made a great effort to do that,] (15)[thinking that I would make her busy for a day or two, then I was greatly surprised to see that she could comprehend all of them within half an hour and then she exhausted me all that night criticising the iraqi press.]

(16)[Moreover, that 'Miss' did great harm to me when she refused to give me her photograph.] (17)[Let her, now know that I am more generous than her because I am presenting her picture free to her,] (18)[and all I hope is that she will back bite me in the presence of her father (19)[because I like to be mentioned to him even in a reproachful way.]

## TEXT A7

### TRANSLATOR 7 DMLUS

#### MISS AMAL

(1)[Take, my friend, Miss Amal's photograph.]

(2)[She is a student at the law department.] (3)[She has a dark face, which proves that being dark skinned could be more attractive than being white skinned.]

(4)[She has a sweet tongue that entitles her to be the best speaker among women] (5)[ and she has a mouth containing precious treasures among which are teeth of pearls the like of which one can hardly find.] (6)[Against my will I have to admit that I don't own rapsodizing about these pearly teeth,] (7)[because the girl's father is one of my lecturers, and students have duties towards their lecturers.] (8)[Although I do not know how rapsodizing about this girl could be among forbidden things.]

(9)[Miss Amal has a great deal of intelligence. I do not like admitting this but I do it because I am a sincere (?).]

(10)[Among the characteristics of that girl is the immense love she holds for her father. However, this love is more turned towards disobedience and rebellion.] (11)[Does she know instinctively that her father used to be a beauty admirer in his youth?]

(12)[The girl also has a great love finding out about the poets' and writers' news.] (13)[She made me provide her with all the Iraqi newspapers] (14)[that took me a great deal of efforts to find.] (15)[I thought that this would make her busy for a day or two, but on the contrary I was amazed to realize that it took her only half an hour to go through them all and to annoy me for the rest of the evening criticizing the Iraqi press.]

(16)[The girl hurt me a lot when she refused to give me a picture of her.] (17)[But let her know that I am more generous and more indulgent because I am offering her a picture of myself free of charge.]

(18)[All I wish though is that she talks about me in the presence of her father] (19)[because I like people talking to him about me even in pejorative terms.]



## TEXT B1

Mustapha Amin

Translator 1 DIS

(1)[When I go to a building in which the greatest doctors are I find lifts at a standstill, lights that are not working, destroyed walls, floor tiles full of holes and the roof cultivated with spiders.] (2)[It is strange that I do not find in this building a great doctor treating fractures and injuries. There is no civil ambulance service helping those who are choking on the smell of the rubbish which came from a hole in the building.]

(3)[Some of these doctors earn a hundred pounds a day and spend a few pounds in the month.] (4)[These great doctors do not think to help each other together for the repair of the shut down lifts, nor for the restoration of the walls, nor for the painting of the entrance hall, nor for the replacement of light bulbs, the light bulbs which were broken and looked like dust.] (5)[It is strange that some of these doctors treat the poor free of charge and support projects. They pay the price from their pockets. However they are rallying together to change their clinics into a comfortable place.] (6)[If you go into some of the clinics you find broken chairs and crushing. And dust covers the walls instead of paint. We ask each other about the reasons for this strange and unusual appearance but we do not know any reasons.] (7)[Sometimes these doctors fear envy and they neglect the appearance of their clinics until they can place a stick in the eye of the envious] (8)[or sometimes deceit in the matter of taxes is intended but they remain in ruins and they do not gain and do not profit.]

(9)[I go into another building and I find other clinics in which there are luxurious furnishings and beautiful decor and cleanliness to be proud of. I wonder at this strange contradiction.] (10)[The greatest doctors of the past had as a custom, maintained the chief clinic and opened it in abandoned buildings and it provided food and drink.] (11)[I used to know a famous doctor from among them. His clinic consisted of three rooms all of them set aside for the examination of the sick.] (12)[The patients used to sit on flights of stairs or the pavement of the street.] (13)[The great doctor used to go into the first room and say to the patient: "take off your clothes and do not leave until you have taken off your clothes."...] (14)[He goes to the second room and says to the patient "Take off your clothes."] (15)[Then he goes to the third room and says to the patient "Take off your clothes. You have no time to wait",] (16)[and he returns to the first room

and places the stethoscope on the patient's belly then he asks him to put on his clothes and he leaves him for the second and third patient and does the same thing and returns to the first patient and writes him out a prescription. ...]

(17)[One day he went to the first patient and said to him, "Take off your clothes." He left him then he returned to him and found that he had not taken off his clothes so he explained to him, "I said take off your clothes."] (18)[He headed for the second room then he returned to the room and found that the patient still had his clothes on so he made it clear and said, "Are you deaf? I said to you to take your clothes off."] (19)[The man said "I am a telephone worker answering your request to fix the telephone."]

## TEXT B2

### TRANSLATOR 2 DIS

(1)[When I enter a building in which there are some of the greatest doctors of Egypt, I find the lifts standing still, the lights out, dilapidated walls and broken stairs. The ground tiles are filled with earth and holes, and the ceiling is covered with cobwebs.] (2)[What is strange is that I never find in the building an important doctor treating fractures and wounds, and there's no ambulance service to help those who choke to death from the stench of the rubbish which emanates from the skylight of the building!]

(3)[Some of these doctors make a profit of £100 a day, and hand over a few pounds for the monthly rent.] (4)[Yet these great doctors never think to cooperate together to improve the out of action lifts, or to repair the cracked walls, or paint the entrance, or put in electric light bulbs to illuminate the lights which have burned out or incased in dust.] (5)[It is odd that some of these doctors treat the poor free of charge, or contribute to charitable concerns, and hand over from their wallets whatever amount of money is needed, and yet still regard as too much to transform their consultation rooms into clean, restful places;] (6)[modifying the like of some waiting rooms which have broken chairs, and collapsed couches, with dust covering the walls instead of paint. We ask each other about this strange phenomenon,] (7)[and don't know if maybe the doctors fear envy, and neglect the appearance of their waiting rooms in order to deceive the envious.] (8)[Or maybe it is intended to mislead the tax department that they are living in ruins and that they don't make a profit or earn any money.]

(9)[I enter another building and I find another waiting room and this one has pretty furniture and beautiful decor, and the cleanliness cheers the heart, and I marvel at the strange contradiction.]

(10)[One of the usual customs of doctors in the past was to keep on their first waiting room in dilapidated buildings, in old and worn out apartments.] (11)[I knew a doctor well-known from among these and his custom was to have three rooms, all of them allocated for the examination of patients,] (12)[and those waiting sit on the steps of the stairway or on the street pavement.] (13)[The great doctor enters the first room and says to the patient: "take off your clothes !",] (14)[He does not wait until he

takes his clothes off, but goes to the second room and says to the patient: "Take your clothes off!".] (15)[then goes to the third room and says to the patient, "take your clothes off!". He has no time to wait,] (16)[and returns to the first room and puts the stethoscope on the stomach of the patient, then asks him to put his clothes back on, and leaves him to go to the second room and the third room and does the same thing, and returns to the first patient and writes the prescription for him, and that's that!]

(17)[One day he went to the first patient and said to him: "take off your clothes", and left him, then returned to him, and found he had not taken his clothes off, and explained: "I told you to take your clothes off".] (18)[He made his way to the third room, then returned to the room and found the patient was still dressed, and he explained again saying: "Are you deaf? I told you to take your clothes off!"] (19)[the man said: "I'm the telegraph worker, Sir, a telegram for you!"]

## TEXT B3

### TRANSLATOR 3 DIS

(1)[When I went to a building in which were some of the greatest Egyptian doctors I found the elevators stuck and the lights extinguished and the walls crumbling and the stairs broken and the floor tiles full of holes and cavities and the ceiling covered in spiders] (2)[and it would be strange not to find in our building a great doctor treating fractures and wounds and not a civil ambulance service helping those choked by the smell of the rubbish which emanates from the brilliance of the building!]

(3)[Some of these doctors earn hundreds of guineas in a day and pay willingly guineas in rent monthly] (4)[and these great doctors do not think that they might help all, nor of the useless elevators nor of repairing the walls nor of painting the entrance nor of putting electric lights in place of lamps which scarcely pierce the dust] (5)[and it is strange that some of these doctors call the poor mad and help projects to shut them up and pay out of their pockets the price of the medicine, nevertheless they think it too much to change their clinics into clean resting places.] (6)[You enter some clinics and you find broken chairs and broken couches and dust covers the walls in place of paint and we ask about the reason for this strange sight. ...] (7)[Perhaps these doctors are frightened of envy and believe that the appearance of their clinics will 'put a stick' in the eye of the envious,] (8)[ or perhaps their purpose is to ameliorate their tax position, living in ruins and not making a profit.]

(9)[I entered another building and found a splendid clinic with fine furniture and pretty decor and with cleanliness to delight the heart and I wondered at this strange contrast!]

(10)[There was the custom for doctors in the old days to maintain their first or old and worn out clinic.] (11)[I once knew a famous doctor like those - his clinic consisted of three rooms each spared for one patient -] (12)[the waiting people sat on the stairs or on the pavement outside -] (13)[the great doctor entered the 1st room and said to the patient "take off your clothes"] (14)[and did not wait until he had undressed but went to the 2d room and said to the patient "take off your clothes,"] (15)[then he entered the 3d room and said to the patient take off your clothes. He had no time to wait] (16)[and returned to the first room and put hid stethoscope on the patient's abdomen then ordered him to dress and left

him for the second patient - the third patient and did the same thing and returned to the 1st patient and wrote out a prescription for him and so on!]

(17)[One day he went to the 1st patient and said take off your clothes and left him then returned and found that he had not undressed and he shouted at him "I told you to undress"] (18)[and he went to the 2d room then returned to the room and found the patient still not undressed and shouted at him and said "are you deaf? I told you to undress."] (19)[The man said "come, come I work for the telegraph (company) a telegraph reply will help you!"]

## TEXT B4

### TRANSLATOR 4 DMLUS

(1)[When I go to a building that contains the greatest physicians in Egypt, I find lifts stopped, lights off, walls falling down, the ground tiles full of cracks and chips and ceilings covered with cobwebs.] (2)[The strange thing is that I do not find in this building an orthopaedist nor a first aid service to help those who suffocate from the smell of the rubbish which comes from the skylight.]

(3)[Some of these doctors earn hundreds of pounds daily. Yet they pay a very small amount for the monthly rent.] (4)[These eminent doctors do not think of the repair of faulty lifts and the deteriorated walls, painting the entrances, nor changing the electric bulbs which have been burned and covered with dust.] (5)[The strange thing is that some of these doctors give a free treatment for the poor and take part in charity schemes and pay from their own pockets for the medicine. However they consider it too expensive to renovate their clinics to a comfortable and clean place.] (6)[When you enter some them you will find broken benches, smashed chairs and dust covering the walls instead of paint. You wonder what the reason is for this astonishing and bizarre scene.] (7)[These doctors might be afraid of the evil eye, therefore they neglect the appearance of their clinics in order to avoid it.] (8)[Or they intend to cheat the tax authority and make believe they inhabit very old buildings so they do not make any profit.]

(9)[On the other hand , in another building I find very luxurious surgeries that contain elegant furniture, beautiful decoration and delightful tidiness. It is a very strange contradiction.] (10)[It seems that eminent doctors have the habit of keeping the first surgeries they have opened in the past in neglected and old buildings.] (11)[I have known one of these famous doctors whose surgery consists of three rooms. All of which are for diagnosing patients] (12)[who would be waiting on the stairs or on the street curb.] (13)[This doctor would enter the first room and tell the patient "take off your clothes."] (14)[While he takes off his clothes, the ... doctor goes to the second room to tell the other patient "take off your clothes."] (15)[Then he goes to the third room to tell the patient the same. He has no time to wait,] (16)[thus he goes back to the first room to put the stethoscope on the patient's stomach then he asks him to put on

his clothes and he leaves to the second patient then the third. He does the same then returns the first patient to write the prescription and so on.]

(17)[Once he asked the first patient to take off his clothes. Then he left and returned to find him with his clothes still on. He shouted at him "I have told you to take off your clothes."] (18)[He left to the second room. When he returned he found his clothes still on. He shouted at him again: "Are you deaf? I have told you "take off your clothes."] (19)[The man answered:"I am the telegraph worker. I am bringing a telegraph for you."]



## TEXT B5

### TRANSLATOR 5 DMLUS

(1)[Whenever I enter a building where some of the most famous physicians in Egypt have their clinics, I often find the lifts out of order, the lights off, the walls crumbling, the stairs broken, the floor tiles full of pits and cracks and the ceiling covered with cobwebs.] (2)[The strange thing is that there is neither an orthopaedic doctor in this building to fix the broken bones and wounds in case accidents happened due to broken stairs, nor a first aid service to rescue those who choke with the rubbish stink coming out from the skylight.]

(3)[Though some of these physicians earn hundreds of pounds a day and pay few a month in rent.] (4)[They don't bother themselves to cooperate for repairing the lifts, renovating the crumbling walls, painting the entrance and replacing the dirty burnt out lights.] (5)[What makes this even more strange is that some of these doctors treat patients free of charge, contribute to welfare projects and they might even pay for the medicine from their own. In spite of all this they find it difficult to renovate and refurnish their clinics.]

(6)[ ... ...] (7)[We may wonder about the cause of this bizarre phenomenon. May be they want to protect themselves from envy] (8)[or to make the tax authority believe that they are not making enough money.]

(9)[On the other hand, I enter another building and find luxurious, clean and decorated clinics with modern furniture. What a strange contradiction!]

(10)[It was a habit in the eminent physicians in the old days to keep their first clinic which they had opened in old and almost ruined buildings.] (11)[I used to know one of those physicians. His clinic consisted of three rooms, which all were reserved for examination,] (12)[thus the patients had to wait on the stairs and outside the building.] (13)[This physician had a strange way of practice. He would enter the first room asking the patient to take off his clothes] (14)[and would not leave until the patient does. He then would go to the second ...] (15)[and the third room doing the same for he was always busy and in a hurry.] (16)[Then he would go back to the first room, puts the stethoscope on the patient's chest and asks him to put on his clothes, doing the same with the

second and third patient. And finally he goes back to the first patient again to write the prescription.]

(17)[One day, ready to practice in his strange way, he asked the first patient twice to take off his clothes and the patient didn't. To his surprise that man was not a patient. He was a postman who came to deliver a telegram for him.]

## TEXT B6

### TRANSLATOR 6 DMLUS

(1)[When I go to a building where there are some of the greatest Egyptian doctors, I find lifts out of order, lights burned out, walls fallen down, stairs broken, floor tiles chipped and cracked and ceilings covered with cobwebs.] (2)[The strange thing is that I do not find in such a building an orthopaedic doctor or a service of first aiders to rescue people from the rubbish stink that is coming from the building's skylight.]

(3)[Some of those doctors earn hundreds of pounds a day, yet they pay a few pounds a month in rent.] (4)[Nevertheless these eminent doctors do not think of coming together to repair faulty lifts and falling walls, paint the hallway or replace the dusty and burnt out lights.] (5)[Strangely enough, those doctors treat the poor free of charge, contribute to charities and pay for medicine from their own pockets. ...] (6)[When one goes into these clinics he will find chairs broken, sofas smashed, and dust covering the walls instead of paint. One then asks what is the reason for this bizarre scene without getting any answer back.] (7)[May be because those doctors fear the evil eye they, as traditionally believed neglect their clinics. ...] (8)[May be the reason is that they want to lead the tax authority to believe they live in poor conditions and do not earn much.]

(9)[When I go to another building and find luxurious clinics with smart furnishing and beautiful decoration and cleanliness that appeals to anyone, then I wonder from such an astonishing difference.] (10)[In the past, eminent doctors used to keep the first clinic they owned in deserted buildings and ancient flats.]

(11)[I used to know one of those famous doctors. His clinic consisted of three rooms all of which were reserved for check up.] (12)[Patients used to set on the stairway or on the pavement.] (13)[When this famous doctor went to the first room, he tells the patient to take his clothes off for the check up] (14)[without waiting for him to do so, then he goes to the second patient and tells him to do the same as the first patient,] (15)[and then goes to the third patient and tells him to do as the first two patients. ...] (16)[Then he would go back to the first patient, check him up and ask him to put his clothes on again, then he would leave him again to the second and third patients and do the same. He then would go back to the first patient and write him a prescription and so on.]

(17)[One day he went to the first patient, told him to take his clothes off, left him and came back and found that the patient did not take his clothes off, he then shouted at him "I told you to take your clothes off"]  
(18)[and left to the second room. When he came back to him he found he was still with his clothes on, he shouted at him saying "are you deaf? I told you to take your clothes off!"] (19)[The man replied "In fact... In fact I am only the postman sir, I'm bringing you a letter."]

## TEXT B7

### TRANSLATOR 7 DMLUS

(1)[When I go to a building which has famous doctors of Egypt,I find the lifts inoperative, the lights off, the walls falling, the stairs broken, the floor tiles full of chips and cracks and the ceiling infested with cobwebs.] (2)[It is strange that I do not find in such a building an orthopaedic doctor who treats broken bones and injuries nor a body of first aiders to rescue those who suffocate from the stench of rubbish emanating from the building skylight area.]

(3)[Some of these doctors earn hundreds of pounds daily and pay a few pounds in monthly rent.] (4)[These prominent doctors do not think of cooperating with one another to repair the faulty lifts or for the renovation of the walls, the painting of the entrances or to fit new electric lamps to replace those dusty burnt out ones.] (5)[The surprising thing is that some of the doctors treat the poor free of charge, take part in charity projects and even pay from their own pockets for the medicine prescribed. In spite of all that they find it hard to change their clinics to comfortable places.] (6)[On entering some of the clinics you find the chairs broken and the benches smashed, and the walls covered with sand instead of paint. On asking ourselves what the reason is for all this bizarre and astonishing scene, we cannot find an answer.] (7)[It could be that these doctors are superstitiously afraid of the evil eye and thus neglect the appearance of their clinics so they can stick a wood into the eye of the evil.] (8)[Or it could be that they want to mislead the tax authority and give it the false impression that they are occupying mere ruins and earn nothing nor profit anything.]

(9)[I go into another building and find luxurious clinics with elegant furniture, beautiful decor and heart warming cleanliness and wonder why there is all this strange contradiction.]

(10)[It was customary of eminent doctors in the past to hold onto the first clinic they opened in deserted buildings and in flats that have seen many years of service from time immemorial.] (11)[I happened to know one of such doctors whose clinic had three rooms all designed for the medical check up of the patients.] (12)[Waiting patients would sit on the stairs on the street pavement.] (13)[The big doctor would come into the first room and tells the patient "take off your clothes"] (14)[not leaving him

until he does. He then goes to the second room and tells the patient "take out your clothes",] (15)[and then enters the third room and tells the patient "take out your clothes". He has no time to wait] (16)[and thus he goes back to the first room and places the headphones over the patient's stomach and requests him to dress up and leaves him to go to the next patient where he does the same thing and goes straight to the third patient and repeats the same thing and from there he goes back to the very first patient and writes down the prescription for him. (16) [The same medical ritual went on in that manner.] (17)[It happened one day that the doctor went to the first patient and told him "Take off your clothes" and left him, then returned to find him still dressed ...] (18)[up and shouted at him saying "Are you deaf? I told you to take out your clothes! "] (19)[the man said "But...but...I am a telegraph company employee and I have a telegram for your honour"]

## TEXT B8

### TRANSLATOR 8 DMLUS

(1)[When I go to a building where some very great Egyptian doctors have their clinics, there I find the lifts out of order, the lights off, the walls and stairs broken, the floor full of chips and cracks and the ceiling covered with cobwebs.] (2)[Astonishingly, in spite of all this I couldn't find a single orthopaedist who has his clinic there or a body of first aiders to rescue those suffocating from the rubbish stench which comes out from the building's skylight.]

(3)[Some of these doctors earn hundreds of pounds a day, yet pay a few pounds in rent] (4)[and it never occurs to these eminent doctors to cooperate and pay for fixing the out of order lifts, repolishing the cracked walls, painting the entrance or replacing dusty and burnt out electric bulbs.] (5)[What is even more astonishing is that some of these doctors treat poor people free of charge and take part in charity projects as well as paying the cost of medicine from their own pockets. In spite of this, they consider it too expensive to renovate their clinics to make them pleasant and comfortable.] (6)[You enter some of these clinics to find broken and smashed chairs, walls covered with dust instead of paint and when you enquire about this bizarre and astonishing scene you can find no answer] (7)[except] may be these doctors are afraid of the evil eye and leave their clinics as they are to keep bad eyes away;] (8)[or even to make tax people think that their clinics are broken and that they are not making enough money.]

(9)[I might go to another building and find very high standard clinics with expensive and elegant furniture, beautifully decorated and very clean then I wonder why is this contradiction.]

(10)[It was a habit for the doctors in old days to keep the first clinic they practiced in in deserted buildings and old flats.] (11)[I used to know one of these eminent doctors. His clinic consisted of three rooms, all specified for examining the patients] (12) [who were sitting on the stairs or even the pavement outside the building waiting for their turn.] (13)[Then the ... doctor would enter the first room asking the patient to take off his clothes] (14&15)[and he would stay to make sure that he did, then he would go to the second and third room and say the same since he was short of time.] (16)[Then he would go to the first patient, put the

stethoscope on his chest and ask him to put on his clothes again. He would do the same to all three patients and write them the prescription.] (17 to 19)[One day when he was doing so one of the patients refused to take off his clothes and when he asked him why he said "I am not a patient I came to deliver a telegram"]



## TEXT C1

### TRANSLATOR 1 DIS

#### HIGH SPEED

(1)[It is expected that a patrol man should vindicate someone going over the speed limit on the road. That, in his opinion is a serious violation?] (2)[...This is a difficult concern and requires accuracy, inspection, quick-wittedness, good conduct, strict caution and great skill] (3)[so that he can protect himself from the thoughtlessness of others and their violations and at the same time he performs his charge and his duties and undertakes his responsibilities.] (4)[Some of the friendly reminders which it is necessary to follow are as follows:]

(5)[1. It is necessary to establish a correct estimate for the speed of the car which determines its covering distance and the safe legal distance between you and the next car.]

(6)[2. Do not overtake at bends, hills, bridges or tunnels.]

(7)[3. After overtaking at a safe and suitable speed, head to the right and take the usual road.]

(8)[4. Make sure it is clear from behind and from both sides before returning.]

(9) [5. Use both your hands on the steering wheel.]

(10)[6. Check your speed when you come to bends and it is possible to increase speed whenever the opportunity permits.]

(11)[7. Give signal with the signals or the hand when you change position or slow down.]

(12)[Climatic Traffic Circumstances:]

(13)[Foul climatic air, in most accidents will be one of the reasons.]

(14)[Therefore the patrol man must be sure of the well-being of his car, the air pressure of the wheels, the cleanliness of surfaces and all mirrors and driving the car at a reasonable speed, stopping at requested times?]

(15)[Temporary Talks and Contacts:]

(16)[Just as we previously showed the success of the patrol man and his acquiring of respect from others depends on his knowledge of traffic regulations and his following them even if it was a temporary official matter.] (17)[When he drives at a red light, he must stop and give priority of movement to others.] (18)[Violation of traffic control only changes in

case of extreme necessity knowing that it is breaking the law and regulations. He is not exempt from bearing the responsibility of his offense.]

## TEXT C2

### TRANSLATOR 2 DIS

#### HIGH SPEED

(1)[It is expected that the driver doesn't want a speeding offense in any circumstance and that occurs when he witnesses a grave violation which one of the drivers commits, or in a situation of transgression or in a situation when the transgressor doesn't stop upon committing the violation.] (2)[This task is the most difficult of tasks and requires accuracy, observation, quick thinking and discretion, and great alertness, and the greatest skill] (3)[insofar as guarding himself from the thoughtlessness of others and their transgressions at the same time as carrying out his duty and responsibility.] (4)[Among the words of advice you should follow are the following:]

(5)[1. You must keep a realistic check of the speed of the car which you should not exceed, and keep the necessary safe distance between you and the car in front.]

(6)[2. Do not drive too fast round bends or on hills and bridges through tunnels.]

(7)[3. After driving a sufficient and safe distance after undertaking, head towards the right hand side and drive in the normal way.]

(8)[4. Check the road is empty behind you, and likewise beside you, before reversing.]

(9)[5. Use both hands on the steering wheel.]

(10)[6. Reduce your speed when going round bends, then increase your speed when opportunity allows it.]

(11)[7. Indicate with signals or with the hand when you're trying to stop or slow down.]

(12)[WEATHER CONDITIONS WHEN TRAVELLING]

(13)[Bad weather conditions is, as a rule, one of the reasons for accidents,] (14)[ so the driver must check the working order of a car and the air pressure of the wheels and the cleanliness of the surfaces, and all the mirrors, and the steering of the car when stopping at an average speed in unfamiliar weather conditions.]

(15)[DISCUSSION OF THE NEED FOR URGENCY]

(16)[As we have pointed out before, the success of the driver and his winning of the respect of others depends on his discreet observation of traffic laws, and his following of them. Therefore, even if it were a matter of official importance,] (17)[his arrival at a red flashing light would make him stop and give right of way to others,] (18)[and he would not try to violate the traffic laws even in the case of utmost urgency, knowing that when violating the law, he would not be relieved of taking responsibility for his offenses.]

## TEXT C3

### TRANSLATOR 3 DMLUS

#### SPEEDING

(1)[In certain circumstances, it is expected from a traffic officer to exceed the limits of speed on the road. Mostly in cases of serious speeding offenses being committed by one of the drivers in emergency case, or in case of an offender failing to stop at the offense.] (2)[This task is one of the difficult and risky tasks that require accuracy, observation, alertness, right conduct, precaution and expertise.] (3)[The traffic officer needs all these characteristics to protect himself from drivers' thoughtlessness and offenses while at the same time perform his duties and responsibilities properly.] (4)[The following are some guide-lines the traffic officer may be strongly recommended to follow:]

(5)[1. Make an estimate of the real speed of the car you are intending to overtake as well as of the safe distance between you and the on coming one.]

(6)[2. Do not overtake on bends, browhills, flyovers or subways.]

(7)[3. After overtaking by a sufficiently safe distance, move to the right and return to your normal lane.]

(8)[4. Before that, be sure that the road is clear behind you and on both sides.]

(9)[5. Keep your both hands on the steering wheel.]

(10)[6. Slow down when you get close to bends, and when conditions allow you, you may increase your speed again.]

(11)[7. Use indicators or your hand to warn of stopping or slowing down.]

(12)[Weather Conditions and Traffic:]

(13)[Bad weather conditions can often cause accidents on the road.] 14[To avoid this danger the traffic officer has to check that his car works properly, and check the air pressure in the wheels, keep the wipers and mirrors clean, and drive the car with reasonable speed according to the weather conditions.]

(15)[ ... ]

16[As mentioned above, the success and respect from others to the traffic officer depend on his awareness and adherence to the traffic rules

and instructions even if he was in an urgent official task.] 17[ As he has to stop at the red traffic light, give others the priority on the road] 18[ and adhere to the road instructions unless in high necessity and emergency cases, knowing that the violation of instructions doesn't exempt him of the responsibility.]

**Note:**

You may notice that I left the headline of the last paragraph untranslated and that because I did not find any relation between the two.

## TEXT C4

### TRANSLATOR 4 DMLUS

#### OVER SPEEDING

(1)[It is expected in certain situations , that a patrol officer needs to exceed the speed limit on the road, and that is when he witnesses a serious violation by a driver, during a rescue situation or when a violator fails to stop after being involved in a traffic offense.] (2)[This task is not an easy one as it requires accuracy, observation, quick wittedness, responsible response, extreme caution and top quality expertise] (3)[to enable him to guard himself against the thoughtlessness of others and their violations and at the same time carry out his duties accordingly.] (4)[Among the guide-lines to be followed are:]

(5)[1. It is essential that you make a realistic estimate of the speed of the car you intend to overtake and the safe distance between you and the vehicle coming from the opposite direction.]

(6)[2. Do not overtake on bends, the brows of hill spots, flyovers or underpasses.]

(7)[3. After overtaking at a sufficient and safe distance, move towards the right and return to your usual lane.]

(8)[4. Make sure that the road is free from both the rear and either sides of the road.]

(9) [5. Keep both hands on the steering wheel.]

(10)[6. Slow down on reaching bends and you may increase your speed where conditions allow.]

(11)[7. Give a signal, using the indicators or your hand when you want to slow down or stop.]

(12)[Traffic Weather Conditions:]

(13)[Poor weather conditions often constitute one of the causes of accidents.] (14)[Therefore it is necessary that the patrol man must make sure that his vehicle is roadworthy. He must check his tyre pressure, clean his wipers, and all mirrors and drive his car at a reasonable speed in accordance to the weather conditions.]

(15)[Phone Calls and Urgent Communications:]

(16)[As we have mentioned earlier, the success of the patrol officer and his attaining the respect of all, depends entirely on his good

command of the traffic rules and compliance with them. This applies even when he is on an urgent official mission.] (17)[ When he arrives at a red traffic light he must stop and give way to others] (18)[ and must not violate the traffic regulations except in a situation of utmost necessity knowing fully well that violating the rules and regulations does not exempt him from bearing full responsibility for his mistakes.]



## TEXT C5

### TRANSLATOR 5 DMLUS

#### HIGH SPEEDING

(1)[It is expected in certain circumstances that a patrol officer will need to exceed the speed limit on the road for example when witnessing dangerous offenses by a driver, in case of calling for help or an offender failing to stop.] (2)[This is a difficult task which requires accuracy, observation, quick wittedness, tact, attentiveness and expertise] (3)[to protect himself from the thoughtlessness of others and their offenses whilst at the same time he should carry out his duties and responsibilities.]

(4)[The following advice must be followed:]

(5)[1. It is important to make a realistic estimate of the car speed you intend to overtake and the required safe distance between you and the car in front of you.]

(6)[2. Do not overtake on bends, the brow of hills, bridges or tunnels.]

(7)[3. After overtaking by a sufficiently safe distance, move over to the right and return to your lane.]

(8)[4. Make sure that the road is clear from both behind and on either side.]

(9)[5. Keep both hands on the steering wheel.]

(10)[6. Decrease the speed in bends and increase it whenever possible.]

(11)[7. Use indicators or hand signals when attempting to stop or decrease speed.]

(12)[Climactic traffic Conditions:]

(13)[Bad weather is often one of the causes of traffic accidents] 14[therefore it is necessary that a patrol officer must ensure that the car is in a perfect order and must check the tyre pressure, the effectiveness of the wipers, of all mirrors and must drive the car at a reasonable speed in accordance with required weather conditions.]

(15)[Urgent Calls and Communication:]

(16)[As we mentioned earlier the patrol officer's success and his winning of respect depends on his adherence to the traffic regulations and his following them. Even when on urgent official matters,] (17)[when he reaches a red light he must stop and give the right of way to

others.] (18)[he shouldn't attempt to violate the traffic regulations except in extreme necessity in the knowledge that infringing the regulations and directives do not exempt him from being responsible for his mistakes.]

## TEXT C6

### TRANSLATOR 6 DMLUS

#### HIGH SPEED

(1)[It is expected in certain circumstances that the traffic officer needs to go over speed when witnessing a serious traffic violation committed by a driver, during an appeal for help or in the failing to stop following a traffic violation.] (2)[It is one of the most difficult tasks which requires being minute, observation, quick wittedness, good conduct, careful attention and high skill] (3)[in order to protect himself from the thoughtlessness of others. In the same time, he carries out his duties and responsibilities.] (4)[The guide-lines which should be followed are:]

(5)[1. It is necessary that you make a realistic estimation for the car speed which you intend to overtake and the necessary safe distance between you and the on coming car.]

(6)[2. Do not overtake on detours, the brow of the hill, flyovers or underpasses.]

(7&8)[3. & 4. After overtaking by a sufficient safe distance make sure that the road behind you and on both sides is empty then move over to the right and return to your lane.]

(9)[5. keep both hands on the steering wheel.]

(10)[6. Slow down when approaching detours with the ability to increase speed whenever it is possible.]

(11)[7. Use indicators or signals when trying to stop or to slow down.]

(12)[Weather Circumstances Effects on Traffic:]

(13)[Bad weather is usually a reason for accidents.] (14)[Thus the officer is required to ensure his car's validity, the air pressure of tyres, the wipers and all of the mirrors cleanliness and driving the car with reasonable speed according to the weather circumstances.]

(15)[Urgent Calls: (There is no relation between the title and the content)]

(16)[As mentioned above, the success of the traffic officer and his gaining to others respect depends on his knowledge of traffic rules and his respect to them even if he is in a formal mission.] (17)[He should stop whenever reaching a red light, giving way to others] (18)[and not trying

to violate the traffic rules unless in very necessary cases although violation of rules doesn't exempt him from taking responsibility for mistakes.]

## TEXT C7

### TRANSLATOR 7 DMLUS

#### HIGH SPEED

(1)[It is expected that at any time, the patrol officer will need to break the limit speed on the road, and this is when seeing a serious traffic violation committed by one of the drivers, or on appeal for assistance or when failing to stop.]

(2)[This is one of the most difficult tasks which requires accuracy, observation, quick wittedness, good conduct, strict attention and high skill] (3)[in order to protect himself from the thoughtlessness of others and their offenses, in the same time he fulfils his duties and responsibilities.] (4)[ ... ]

(5)[1. Do not overtake on bends or brow of the hills or flyovers or underpasses.]

(6)[2. After overtaking by a sufficient and safe distance, go on the right and return to your normal lane.]

(7)[3. make sure that the road is clear from the back and both sides before returning.]

(8)[4. It is important to put a realistic estimate of the speed of the car you intend to overtake and the necessary distance between you and the coming car.]

(9)[5. Keep both hands on the steering wheel.]

(10)[6. Reduce the speed when reaching bends and you can increase it whenever the opportunity allows.]

(11)[7. Give a signal using the indicators or the hand when trying to stop or reducing speed.]

(12)[The Traffic Weather Conditions:]

(13)[Bad weather conditions are mostly the cause of accidents,]  
(14)[therefore it is important for the patrol officer to make sure that his car is in good condition as well as the air pressure in the wheels, and the cleanliness of the surfaces and all the mirrors, and driving at realistic speed according to the weather conditions required.]

(15)[Urgent Communications and Calls:]

(16)[As we have already mentioned, the success of the patrol officer and the respect he gains from the others depend on his respect to the traffic rules and following them, even if he is on an urgent official mission] (17)[when he reaches a red signal, he must stop and give a prior way to the others,] (18)[and he also should not try to break the traffic rules except in a matter of strict necessity, knowing that breaking the law and instructions will not relieve him from taking responsibility for his mistakes.]

Appendix 4

ANALYSIS SUMMARY TABLES

T st	T. Real. Device				Prop. Cont.		Sub. G		Sup. O. G			Approach			Judgement									
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	FOOR	W.V	S.V	NO	OPT	
A1																								
A1.1		✓	✓	✓		✓			✓								✓							
A1.2		✓	✓							✓														
A1.3	✓	✓	✓			✓															✓			
A1.4		✓		✓			✓											✓						
A1.5	✓	✓	✓	✓	✓													✓						
A1.6	✓	✓	✓	✓	✓													✓	✓					
A1.7	✓		✓	✓		✓				✓														
A1.8	✓	✓	✓			✓				✓								✓						
A1.9		✓					✓			✓								✓						
A1.10	✓		✓			✓					✓												✓	
A1.11		✓	✓			✓					✓							✓						
A1.12		✓		✓		✓												✓						
A1.13	✓	✓	✓	✓	✓						✓												✓	
A1.14		✓					✓				✓													
A1.15	✓	✓	✓	✓			✓				✓												✓	
A1.16		✓				✓					✓							✓						
A1.17				✓							✓													
A1.18	✓	✓	✓	✓	✓																		✓	
A1.19	✓	✓	✓	✓	✓																			
A0 - A1														✓				✓					✓	

T st	T. Real. Devices					Prop. Cont.				Sub. G			Sup. O. G				Approach				Judgement					
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	FOOR	W.V	S.V	N.O	OPT			
A2																										
A2.1	✓	✓	✓	✓	✓		✓																✓			
A2.2		✓	✓	✓				✓		✓							✓									
A2.3	✓			✓				✓													✓					
A2.4		✓		✓				✓												✓						
A2.5		✓		✓				✓												✓						
A2.6	✓	✓	✓	✓	✓					✓							✓									
A2.7	✓	✓	✓	✓	✓		✓																✓			
A2.8		✓	✓							✓							✓									
A2.9	✓	✓	✓					✓												✓						
A2.10	✓	✓	✓	✓	✓		✓																✓			
A2.11	✓	✓	✓					✓										✓								
A2.12		✓	✓	✓				✓												✓						
A2.13		✓	✓	✓				✓												✓						
A2.14										✓							✓									
A2.15		✓		✓				✓									✓									
A2.16	✓	✓	✓					✓												✓						
A2.17		✓	✓							✓							✓									
A2.18		✓	✓	✓						✓							✓									
A2.19		✓	✓	✓						✓							✓									
A2 - A0														✓				✓								



T	T. Real. Device						Prop. Cont.			Sub. G			Sup. O. G			Approach						Judgement					
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	FOOR	W.V	S.V	N.O	OPT				
A3	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.1	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.2	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.3	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.4	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.5	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.6	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.7	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.8	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.9	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.10	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.11	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.12	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.13	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.14	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.15	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.16	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.17	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.18	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3.19	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
A3 - A0																											

T #	T. Real. Device						Prop. Cont.			Sub. G			Sup. O. G				Approach						Judgement					
	SEM	GR	SITY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR.	OTH- ER	MIST.	PART	FOOR	W.V	S.V	NO	OPT					
A4																												
A4.1	✓	✓	✓	✓	✓																	✓						
A4.2									✓																			
A4.3	✓	✓	✓																		✓							
A4.4		✓								✓																		
A4.5		✓								✓											✓							
A4.6		✓										✓																
A4.7		✓	✓									✓																
A4.8		✓	✓									✓																
A4.9												✓																
A4.10	✓	✓	✓										✓										✓					
A4.11	✓	✓	✓									✓											✓					
A4.12	✓	✓	✓									✓											✓					
A4.13	✓	✓	✓									✓											✓					
A4.14	✓	✓											✓															
A4.15	✓	✓											✓										✓					
A4.16			✓																									
A4.17	✓		✓																									
A4.18	✓	✓	✓										✓											✓				
A4.19		✓	✓																									
A0 - A4														✓														



T st	T. Real. Device						Prop. Cont.				Sub. G				Sup. O. G				Approach						Judgement					
	SEM	GR	STY	OTH- ER	WH- LY	PAR- TLY	NEW/ DIFF.	WH- LY	PAR- TLY	NOT TLY	WH- LY	PAR- TLY	NOT	WH- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	ROOR	W.V	S.V	NO	OFT				
A6																														
A6.1	✓	✓	✓																		✓									
A6.2		✓																		✓										
A6.3	✓	✓	✓	✓							✓															✓				
A6.4	✓	✓	✓	✓							✓																✓			
A6.5	✓	✓	✓	✓							✓																✓			
A6.6	✓	✓		✓							✓															✓				
A6.7	✓	✓	✓	✓							✓															✓				
A6.8	✓	✓	✓	✓							✓															✓				
A6.9	✓	✓									✓															✓				
A6.10	✓	✓	✓								✓															✓				
A6.11	✓	✓	✓	✓							✓															✓				
A6.12		✓	✓	✓																										
A6.13	✓	✓	✓	✓							✓										✓						✓			
A6.14		✓	✓	✓							✓													✓						
A6.15		✓	✓	✓							✓															✓				
A6.16		✓																												
A6.17	✓	✓									✓															✓				
A6.18		✓									✓											✓								
A6.19	✓	✓	✓	✓							✓																	✓		
A0 - A6																										✓				

T st	T. Real. Device						Prop. Cont.				Sub. G			Sup. O. G				Approach				Judgement					
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	POOR	W.V	S.V	NO	OPT		
A7		✓																									
A7.1								✓			✓								✓								
A7.2	✓	✓	✓	✓						✓										✓							
A7.3	✓	✓		✓					✓																✓		
A7.4	✓	✓			✓				✓															✓			
A7.5	✓	✓			✓				✓															✓			
A7.6		✓		✓					✓															✓			
A7.7		✓	✓					✓												✓				✓			
A7.8	✓	✓	✓	✓				✓		✓										✓							
A7.9										✓														✓			
A7.10	✓	✓	✓	✓					✓																	✓	
A7.11		✓	✓	✓						✓												✓					
A7.12														✓						✓							
A7.13	✓	✓	✓	✓				✓														✓		✓			
A7.14		✓	✓	✓						✓												✓					
A7.15		✓	✓	✓						✓												✓					
A7.16	✓		✓	✓						✓												✓					
A7.17	✓	✓	✓					✓											✓								
A7.18		✓	✓	✓					✓													✓					
A7.19	✓	✓	✓							✓												✓					
A7 - A0														✓								✓			✓		

T	T. Real. Device				Prop. Cont.			Sub. G			Sup. O. G				Approach						Judgement					
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	FOOR	W.V	S.V	NO	OPT			
B1																										
B1.1		✓	✓			✓																	✓			
B1.2	✓	✓		✓		✓															✓					
B1.3	✓	✓	✓	✓		✓				✓								✓								
B1.4		✓			✓														✓							
B1.5		✓				✓				✓							✓									
B1.6						✓				✓								✓								
B1.7	✓	✓	✓	✓		✓				✓								✓								
B1.8	✓	✓				✓											✓									
B1.9		✓	✓			✓												✓								
B1.10		✓				✓				✓							✓									
B1.11		✓					✓															✓				
B1.12	✓			✓			✓															✓				
B1.13	✓	✓	✓	✓			✓																	✓		
B1.14	✓		✓			✓				✓							✓									
B1.15	✓		✓			✓											✓									
B1.16	✓						✓															✓				
B1.17		✓	✓	✓				✓													✓					
B1.18		✓	✓	✓				✓													✓					
B1.19		✓	✓	✓					✓														✓			
B1 - B0													✓	✓				✓								

T at	T. Real. Device				Prop. Cont.				Sub. G				Sup. O. G				Approach				Judgement			
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	FOOR	W.V	S.V	NO	OPT	
B2																								
B2.1	✓	✓				✓					✓												✓	
B2.2	✓	✓		✓		✓					✓												✓	
B2.3	✓	✓	✓	✓		✓			✓									✓						
B2.4	✓	✓			✓						✓												✓	
B2.5	✓	✓	✓	✓		✓					✓												✓	
B2.6		✓				✓					✓							✓						
B2.7	✓	✓				✓				✓			✓					✓						
B2.8	✓				✓						✓								✓					
B2.9						✓					✓							✓						
B2.10	✓	✓				✓					✓							✓						
B2.11											✓								✓					
B2.12	✓										✓												✓	
B2.13	✓										✓												✓	
B2.14	✓		✓	✓							✓												✓	
B2.15	✓		✓	✓							✓												✓	
B2.16	✓										✓												✓	
B2.17	✓	✓	✓	✓																				
B2.18	✓	✓	✓	✓																				
B2.19	✓	✓		✓							✓												✓	
B2 · 80																								

T	T. Real. Device				Prop. Cont.			Sub. G			Sup. O. G			Approach					Judgement				
	SEM	GR	STY	OTH- BR	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- BR	MIST.	PART	FOOR	W.V	S.V	NO	OPT
B3																							
B3.1		✓				✓													✓				
B3.2						✓																	
B3.3						✓												✓					
B3.4						✓													✓				
B3.5																							
B3.6						✓												✓					
B3.7	✓	✓	✓	✓			✓																✓
B3.8	✓	✓	✓	✓														✓					
B3.9	✓	✓	✓	✓																			
B3.10	✓																	✓					
B3.11	✓	✓									✓							✓					
B3.12	✓	✓	✓	✓							✓												✓
B3.13	✓	✓	✓	✓							✓												✓
B3.14	✓		✓	✓							✓												✓
B3.15	✓		✓	✓							✓												✓
B3.16	✓										✓												✓
B3.17											✓												✓
B3.18	✓	✓		✓							✓												✓
B3.19	✓	✓	✓	✓														✓					✓
B3 - B0																							✓



T	T. Real. Device						Prop. Cont.				Sub. G				Sup. O. G				Approach						Judgement					
	SEM	GR	STY	OTH-GR	WHO-LY	PAR-TLY	NEW-DIFF.	WHO-LY	PAR-TLY	NOT	WHO-LY	PAR-TLY	NOT	SEM	PR	OTH-GR	MIST.	PART	ROOR	W.V	S.V	NO	OFT							
B4																														
B4.1	✓	✓	✓	✓		✓		✓														✓								
B4.2	✓	✓	✓	✓		✓			✓									✓												
B4.3	✓	✓				✓																								
B4.4		✓	✓	✓		✓					✓								✓											
B4.5	✓	✓		✓	✓						✓											✓								
B4.6	✓	✓	✓	✓	✓						✓											✓								
B4.7	✓	✓	✓	✓		✓					✓		✓																	
B4.8	✓					✓							✓																	
B4.9	✓	✓									✓																			
B4.10	✓	✓									✓								✓											
B4.11	✓					✓							✓																	
B4.12	✓	✓	✓	✓							✓													✓						
B4.13	✓	✓	✓	✓																		✓								
B4.14	✓		✓	✓							✓											✓								
B4.15	✓		✓	✓							✓											✓								
B4.16	✓			✓							✓											✓								
B4.17	✓	✓	✓	✓							✓													✓						
B4.18	✓		✓	✓							✓											✓								
B4.19	✓	✓	✓	✓							✓																			
B4 - B0														✓						✓										

T st	T. Real. Device						Prop. Cont.				Sub. G				Sup. O. G				Approach						Judgement					
	SEM	GR	STY	OTH- BR	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- BR	MIST.	PART.	FOOR	W.V	S.V	NO	OPT							
B5																														
B5.1	✓	✓	✓	✓		✓		✓													✓									
B5.2	✓	✓	✓	✓		✓			✓								✓													
B5.3	✓	✓	✓	✓	✓																	✓								
B5.4	✓	✓	✓	✓		✓			✓											✓										
B5.5	✓			✓		✓																	✓							
B5.6	✓	✓	✓	✓		✓			✓								✓													
B5.7	✓	✓	✓	✓			✓		✓								✓													
B5.8	✓	✓	✓	✓		✓			✓								✓													
B5.9	✓	✓	✓	✓		✓			✓														✓							
B5.10		✓	✓	✓	✓																		✓							
B5.11	✓	✓	✓	✓		✓			✓														✓							
B5.12	✓	✓	✓	✓		✓			✓														✓							
B5.13	✓	✓	✓	✓		✓											✓													
B5.14	✓	✓	✓	✓	✓				✓																					
B5.15	✓	✓	✓	✓		✓			✓								✓													
B5.16	✓			✓																			✓							
B5.17	✓	✓	✓	✓		✓			✓								✓													
B5.18	✓	✓	✓	✓		✓			✓								✓													
B5.19	✓	✓	✓	✓		✓			✓								✓													
B5 - B0														✓							✓									

T at	T. Real. Device				Prop. Cont.				Sub. G				Sup. O. G				Approach				Judgement			
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	FOOR	W.V	S.V	NO	OPT	
B6																								
B6.1	✓	✓		✓	✓																		✓	
B6.2	✓					✓			✓								✓							
B6.3	✓	✓				✓																	✓	
B6.4		✓	✓	✓	✓													✓						
B6.5	✓	✓	✓	✓					✓									✓						
B6.6	✓	✓	✓	✓		✓																	✓	
B6.7	✓	✓		✓		✓			✓								✓							
B6.8		✓	✓																					
B6.9	✓	✓				✓													✓					
B6.10		✓	✓	✓		✓												✓						
B6.11	✓			✓	✓																		✓	
B6.12	✓	✓	✓	✓	✓																			✓
B6.13	✓				✓														✓					
B6.14	✓				✓																		✓	
B6.15	✓				✓																		✓	
B6.16	✓	✓		✓	✓																		✓	
B6.17	✓	✓	✓	✓		✓																	✓	
B6.18	✓	✓			✓																		✓	
B6.19		✓	✓	✓		✓																	✓	
B6 - 80														✓							✓			

T	T. Real. Device						Prop. Cont.				Sub. G			Sup. O. G				Approach				Judgement			
	SEM	GR	STY	OTH- BR	WHO- LY	PAR- TLY	WHO- LY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- BR	MIST.	PART	FOOR	W.V	S.V	NO	OPT	
B7	✓	✓	✓	✓	✓	✓																	✓		
B7.1				✓					✓																
B7.2		✓	✓	✓																	✓				
B7.3	✓	✓	✓	✓								✓											✓		
B7.4	✓	✓	✓	✓	✓																✓				
B7.5	✓	✓	✓	✓				✓				✓										✓			
B7.6		✓			✓							✓											✓		
B7.7		✓			✓														✓						
B7.8					✓							✓								✓					
B7.9	✓	✓	✓	✓	✓							✓											✓		
B7.10	✓	✓	✓	✓					✓														✓		
B7.11	✓	✓	✓	✓					✓														✓		
B7.12	✓	✓		✓								✓											✓		
B7.13	✓				✓							✓								✓					
B7.14	✓		✓	✓	✓							✓											✓		
B7.15	✓		✓	✓	✓							✓											✓		
B7.16																				✓					
B7.17	✓	✓	✓	✓					✓														✓		
B7.18		✓	✓	✓					✓														✓		
B7.19	✓	✓	✓	✓	✓							✓												✓	
B7 - B0									✓												✓				

T at	T. Real. Device				Prop. Cont.			Sub. G			Sup. O. G				Approach				Judgement					
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	POOR	W/V	S.V	NO	OPT	
BB																								
BB.1	✓	✓		✓		✓																	✓	
BB.2						✓			✓								✓							
BB.3	✓	✓	✓	✓		✓																	✓	
BB.4	✓	✓	✓	✓		✓			✓											✓				
BB.5	✓	✓	✓	✓	✓																		✓	
BB.6	✓	✓	✓	✓		✓			✓									✓						
BB.7	✓					✓				✓								✓						
BB.8						✓				✓								✓						
BB.9	✓				✓					✓								✓						
BB.10	✓	✓				✓				✓								✓						
BB.11	✓	✓		✓		✓				✓													✓	
BB.12	✓					✓													✓					
BB.13	✓	✓	✓	✓		✓																	✓	
BB.14						✓				✓							✓							
BB.15	✓					✓												✓						
BB.16	✓	✓		✓		✓																	✓	
BB.17	✓	✓	✓	✓		✓				✓								✓						
BB.18	✓	✓	✓	✓		✓				✓								✓						
BB.19	✓	✓	✓	✓		✓				✓								✓						
BB - 80						✓								✓						✓				

T	T. Real. Device						Prop. Cont.				Sub. G				Sup. O. G				Approach				Judgement					
	SBM	GR	STY	OTH-ER	WHO-LY	PAR-TLY	NEW/DIFF.	WHO-LY	PAR-TLY	NOT	WHO-LY	PAR-TLY	NOT	SEM	PR	OTH-ER	MIST.	PART	ROOR	W.V	S.V	NO	OPT					
C1																												
C1.1		✓				✓			✓								✓											
C1.2		✓						✓									✓											
C1.3					✓						✓											✓						
C1.4	✓	✓		✓		✓													✓									
C1.5						✓						✓					✓											
C1.6	✓	✓	✓	✓		✓					✓												✓					
C1.7	✓	✓	✓	✓		✓						✓					✓											
C1.8	✓			✓							✓												✓					
C1.9	✓	✓	✓	✓		✓					✓												✓					
C1.10	✓	✓		✓							✓												✓					
C1.11	✓	✓	✓	✓		✓					✓						✓											
C1.12	✓										✓								✓									
C1.13												✓																
C1.14											✓								✓									
C1.15																	✓											
C1.16		✓	✓	✓													✓											
C1.17		✓	✓	✓							✓												✓					
C1.18																							✓					
C1 - C0														✓														

T	T. Real. Device				Prop. Cont.			Sub. G			Sup. O. G			Approach			Judgement							
	SEM	GR	STY	OTH- ER	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- ER	MIST.	PART	FOOR	W.V	S.V	NO	OPT	
C2																								
C2.1						✓			✓								✓							
C2.2	✓	✓				✓			✓								✓							
C2.3	✓	✓	✓	✓	✓		✓															✓		
C2.4	✓	✓	✓	✓	✓		✓										✓							
C2.5	✓	✓	✓	✓		✓			✓								✓							
C2.6	✓	✓				✓			✓								✓							
C2.7		✓			✓																		✓	
C2.8	✓	✓	✓	✓		✓			✓								✓							✓
C2.9	✓	✓	✓	✓	✓		✓																	✓
C2.10	✓	✓		✓	✓		✓																✓	
C2.11	✓	✓	✓	✓	✓		✓																	✓
C2.12	✓	✓	✓	✓		✓			✓														✓	
C2.13	✓			✓	✓		✓												✓					
C2.14	✓	✓				✓					✓							✓						
C2.15	✓	✓	✓	✓		✓					✓						✓							
C2.16	✓							✓											✓					
C2.17	✓							✓											✓					
C2.18	✓	✓			✓																		✓	
C2 - C0								✓								✓								

T	T. Real. Device						Prop. Cont.			Sub. G			Sup. O. G			Approach					Judgement				
	SEM	GR	STY	OTH-ER	WHO-LY	PAR-TLY	NEW/DIFF.	WHO-LY	PAR-TLY	NOT	WHO-LY	PAR-TLY	NOT	SEM	PR	OTH-ER	MIST.	PART	FOOR	W.V	S.V	NO	OPT		
C3																									
C3.1		✓				✓			✓									✓							
C3.2	✓	✓	✓	✓	✓																✓				
C3.3	✓	✓		✓	✓																	✓			
C3.4	✓	✓	✓	✓	✓															✓		✓			
C3.5	✓	✓	✓	✓	✓																		✓		
C3.6		✓	✓	✓	✓																	✓			
C3.7	✓	✓	✓	✓	✓																		✓		
C3.8	✓	✓	✓	✓		✓				✓							✓								
C3.9	✓	✓	✓	✓	✓																		✓		
C3.10	✓	✓		✓	✓																	✓			
C3.11	✓	✓	✓	✓	✓																		✓		
C3.12	✓	✓	✓	✓	✓																		✓		
C3.13	✓	✓	✓	✓	✓																		✓		
C3.14	✓	✓		✓	✓																	✓			
C3.15													✓				✓								
C3.16	✓	✓		✓	✓																	✓			
C3.17	✓	✓	✓		✓																	✓			
C3.18	✓	✓			✓																	✓			
C3- C0											✓			✓									✓		



T	T. Real. Device						Prop. Cont.			Sub. G			Sup. O. G			Approach			Judgement					
	SEM	GR	STY	OTH- BR	WH- LY	PAR- TLY	WH- LY	PAR- TLY	WH- LY	PAR- TLY	NOT	WH- LY	PAR- TLY	NOT	SEM	PR	OTH- BR	MIST.	PART	ROOR	W.V	S.V	NO	OPT
C4	✓	✓	✓	✓	✓	✓	✓	✓	✓		✓	✓												✓
C4.1	✓	✓	✓	✓	✓		✓	✓	✓												✓			
C4.2	✓	✓		✓	✓		✓	✓	✓												✓		✓	
C4.3	✓	✓		✓	✓		✓	✓	✓												✓		✓	
C4.4		✓	✓	✓	✓		✓	✓	✓														✓	
C4.5	✓	✓	✓	✓	✓		✓	✓	✓															✓
C4.6	✓	✓	✓	✓		✓				✓								✓						
C4.7	✓	✓		✓	✓		✓	✓	✓														✓	
C4.8	✓	✓		✓		✓				✓								✓						
C4.9	✓	✓	✓	✓	✓		✓	✓	✓															✓
C4.10		✓	✓	✓	✓		✓	✓	✓														✓	
C4.11	✓	✓	✓	✓	✓		✓	✓	✓															✓
C4.12	✓					✓				✓									✓					
C4.13	✓	✓		✓	✓		✓	✓	✓														✓	
C4.14	✓	✓	✓	✓	✓		✓	✓	✓															✓
C4.15	✓	✓	✓	✓	✓		✓	✓	✓															✓
C4.16	✓	✓	✓	✓	✓		✓	✓	✓															✓
C4.17	✓	✓	✓	✓	✓		✓	✓	✓															✓
C4.18	✓	✓		✓	✓		✓	✓	✓														✓	
C4 - C0											✓				✓								✓	✓

T	T. Real. Device						Prop. Cont.			Sub. G			Sup. O. G			Approach			Judgement						
	SEM	GR	STY	OTH-ER	WHO-LY	PAR-TLY	WHO-LY	PAR-TLY	NEW/DIFF.	WHO-LY	PAR-TLY	NOT	WHO-LY	PAR-TLY	NOT	SEM	PR	OTH-ER	MIST.	PART	ROOR	W.V	S.V	N.O	OPT
C5																									
C5.1	✓	✓		✓	✓		✓						✓											✓	
C5.2	✓	✓	✓	✓	✓		✓						✓												✓
C5.3	✓	✓	✓	✓	✓		✓	✓					✓									✓			
C5.4	✓	✓		✓	✓		✓						✓											✓	
C5.5	✓							✓				✓							✓						
C5.6	✓	✓		✓	✓		✓						✓											✓	
C5.7	✓	✓	✓	✓	✓		✓						✓												✓
C5.8	✓	✓		✓	✓		✓						✓											✓	
C5.9	✓	✓	✓	✓	✓		✓						✓												✓
C5.10	✓	✓	✓	✓	✓		✓						✓											✓	
C5.11	✓	✓	✓	✓	✓		✓						✓												✓
C5.12	✓																				✓				
C5.13	✓	✓	✓	✓	✓		✓						✓												✓
C5.14		✓	✓	✓				✓						✓							✓				
C5.15	✓	✓		✓	✓		✓						✓											✓	
C5.16	✓	✓						✓						✓											
C5.17	✓	✓	✓	✓	✓		✓						✓												✓
C5.18	✓	✓		✓	✓		✓						✓											✓	
C5-C0																									✓

T	S#	T. Real. Device				Prop. Cont.			Sub. G			Sup. O. G			Approach			Judgement						
		SEM	GR	STY	OTH-ER	WHO-LY	PAR-TLY	NEW/DIFF.	WHO-LY	PAR-TLY	NOT	WHO-LY	PAR-TLY	NOT	SEM	PR	OTH-ER	MIST.	PART	POOR	W.V	S.V	NO	OPT
C6																								
C6.1					✓	✓																		✓
C6.2	✓					✓				✓										✓		✓		
C6.3	✓	✓				✓				✓								✓						
C6.4		✓	✓	✓																✓				
C6.5	✓	✓		✓	✓																		✓	
C6.6	✓	✓		✓		✓													✓					
C6.7	✓	✓	✓		✓																		✓	
C6.8	✓	✓	✓		✓																		✓	
C6.9	✓	✓	✓	✓																				✓
C6.10	✓	✓		✓	✓																		✓	
C6.11	✓	✓	✓	✓															✓					
C6.12	✓				✓															✓				
C6.13	✓	✓	✓	✓																				✓
C6.14		✓		✓	✓																		✓	
C6.15	✓	✓	✓	✓																				✓
C6.16	✓	✓	✓	✓															✓					
C6.17	✓	✓		✓	✓																		✓	
C6.18	✓	✓		✓																✓				
C6 - C0																							✓	

T	st	T. Real. Device					Prop. Cont.			Sub. G			Sup. O. G			Approach					Judgement					
		SEM	GR	STY	OTH- BR	WHO- LY	PAR- TLY	NEW/ DIFF.	WHO- LY	PAR- TLY	NOT	WHO- LY	PAR- TLY	NOT	SEM	PR	OTH- BR	MIST.	PART	ROOR	W.V	S.V	NO	OFT		
C7																										
C7.1	✓					✓				✓								✓								
C7.2	✓	✓	✓		✓																✓		✓			
C7.3	✓	✓		✓																			✓			
C7.4																		✓								
C7.5																		✓								
C7.6																		✓								
C7.7																		✓								
C7.8																		✓								
C7.9	✓	✓	✓	✓	✓																			✓		
C7.10	✓	✓		✓	✓																			✓		
C7.11	✓	✓		✓	✓																			✓		
C7.12	✓				✓															✓						
C7.13	✓	✓	✓	✓														✓								
C7.14	✓																		✓							
C7.15	✓	✓	✓	✓	✓																			✓		
C7.16	✓	✓		✓																						
C7.17	✓	✓			✓																			✓		
C7.18	✓	✓			✓																			✓		
C7 - C0																				✓						

## APPENDIX 5

### THE IMPACT OF TEXT REALISATION DEVICES ON TEXT GOAL PRESERVATION

#### SOME RESULTS OF THE ANALYSIS:

##### 1\_ Semantics and Text Goal Preservation:

- 1.1 Adequate Semantics but Text Goal Not Rendered: 66/411
- 1.2 Adequate Semantics but Text Goal Partly Rendered: 56/411
- 1.3 Adequate Semantics and Text Goal Wholly Rendered: 185/411
- 1.4 Inadequate Semantics and Text Goal Still Rendered: 34/411
- 1.5 Inadequate Semantics and Text Goal Partly Rendered: 31/411
- 1.6 Inadequate Semantics and Text Goal not Rendered: 50/411

##### 2\_ GRAMMAR AND TEXT GOAL PRESERVATION:

- 2.1 Correct Grammar but Goal Not Rendered: 82
- 2.2 Correct Grammar but Goal Partly Rendered: 68
- 2.3 Correct Grammar and Goal Rendered: 179
- 2.4 Incorrect Grammar and Goal still Rendered: 40
- 2.5 Incorrect Grammar and Goal Partly Rendered: 15
- 2.6 Incorrect Grammar and Goal Not Rendered: 28

##### 3\_ STYLE AND TEXT GOAL PRESERVATION

- 3.1 Adequate Style but Goal Not Rendered: 59
- 3.2 Adequate Style but Goal Partly Rendered: 53
- 3.3 Adequate Style and Goal Rendered: 137
- 3.4 Inadequate Style and Goal Still Rendered: 85
- 3.5 Inadequate Style and Goal Partly Rendered: 36
- 3.6 Inadequate Style and Goal Not Rendered: 50

#### 4\_ ALL TEXT REALISATION DEVICES & TEXT GOAL PRESERVATION

- 4.1 The Text Reads Well and the Goal Not Rendered: 37
- 4.2 The Text Reads Well and the Goal is Partly Rendered: 26
- 4.3 The Text Reads Well and the Goal is Rendered: 97
- 4.4 The Text Does Not Read Well and the Goal Still Rendered: 11
- 4.5 The Text Does Not Read Well and the Goal Partly Rendered: 5
- 4.6 The Text Does Not Read Well and the Goal Not Rendered: 11

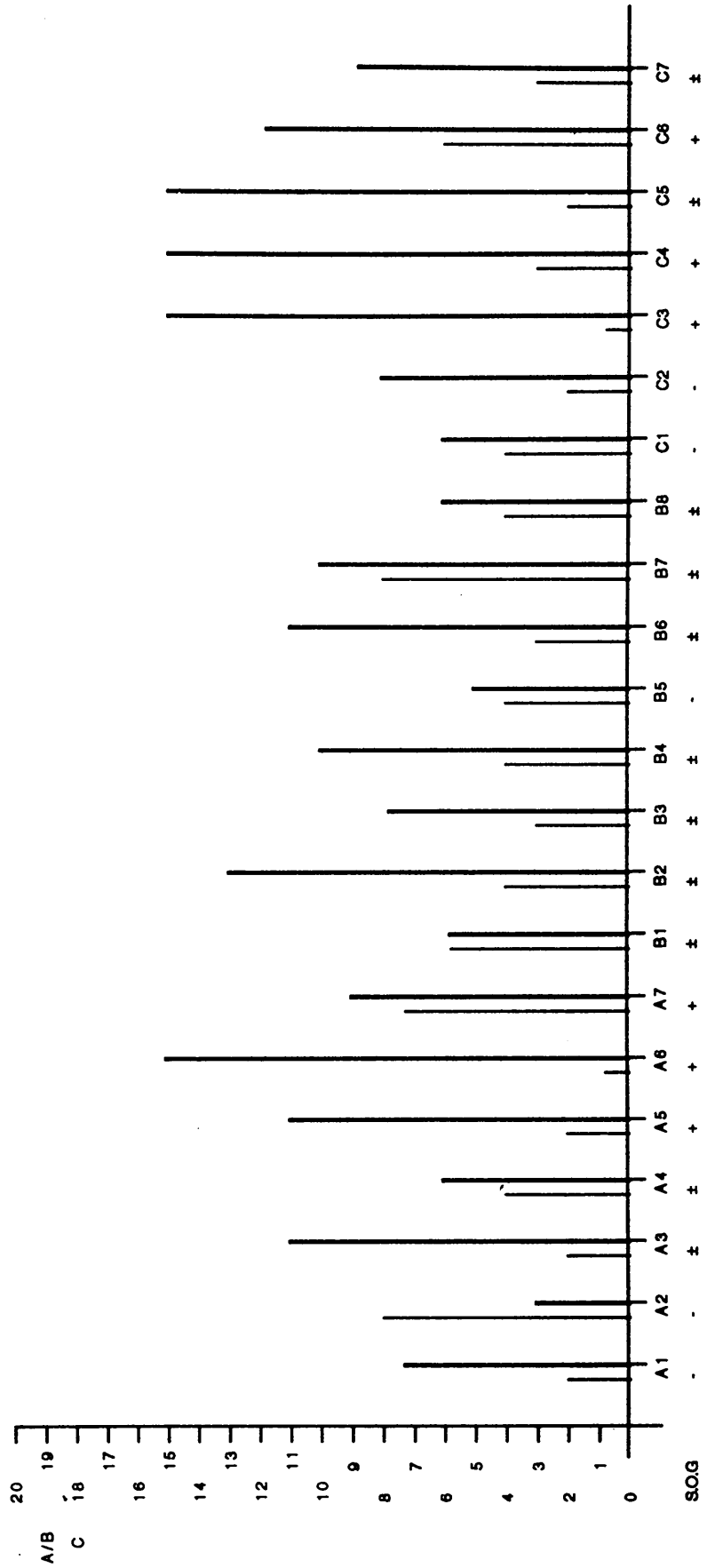
#### 5\_ PROPOSITIONAL CONTENT AND TEXT GOAL PRESERVATION

- 5.1 Propositional Content All Rendered & Goal Not Rendered: 5
- 5.2 Propositional Content All Rendered and Goal Also Rendered: 173
- 5.3 Propositional Content Partly Rendered and Goal Rendered: 37
- 5.4 Propositional content Partly rendered & Goal Not Rendered: 60
- 5.5 Propositional Content New and Goal Rendered: 6
- 5.6 Propositional Content New and Goal Not Rendered: 41

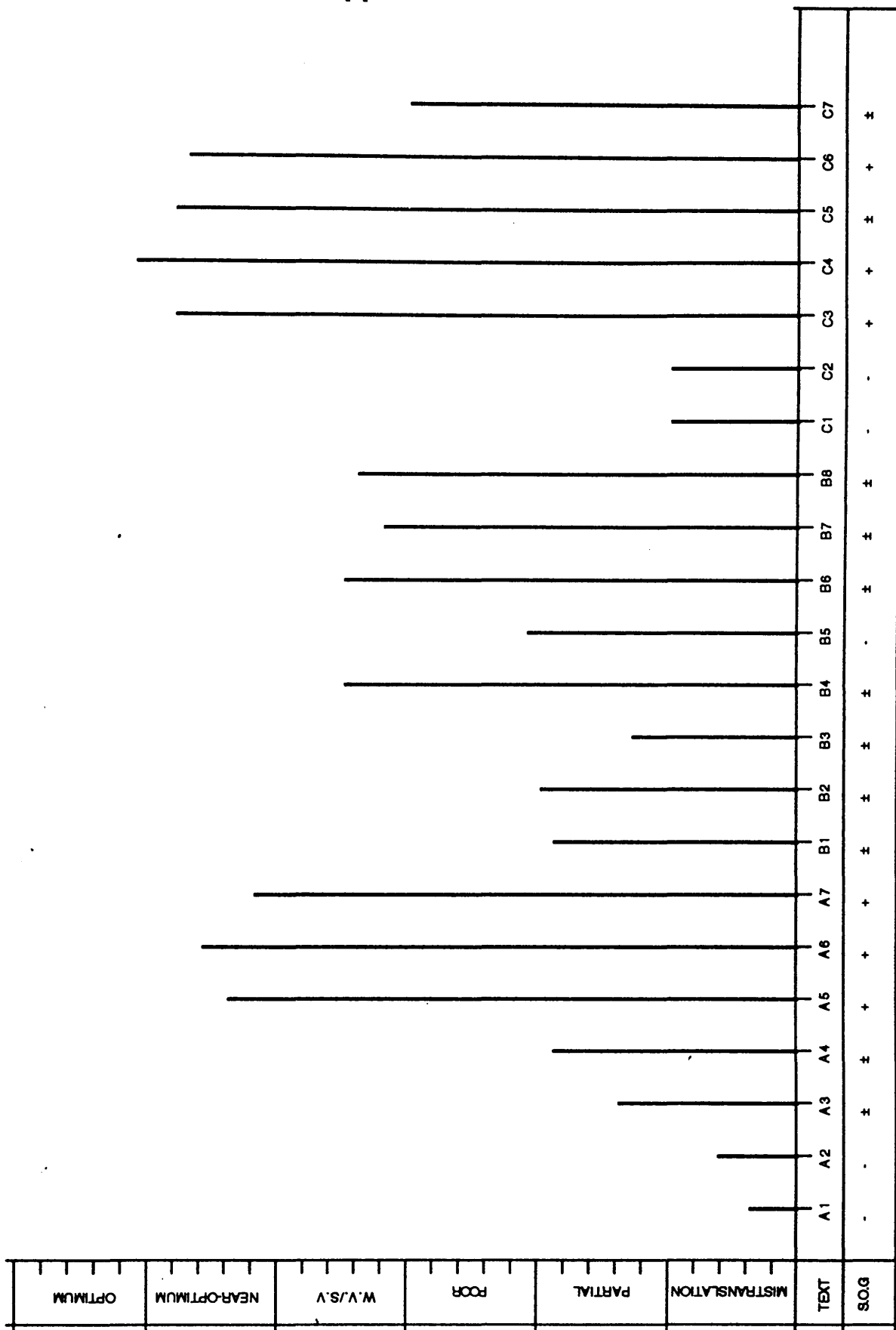
# Appendix 6

— Subgoal (#)  
 — Subgoal (+)

SUB-GOAL - S.O.G. RELATIONSHIP



# Appendix 7



S.O.G. OVERALL JUDGEMENT RELATIONSHIP



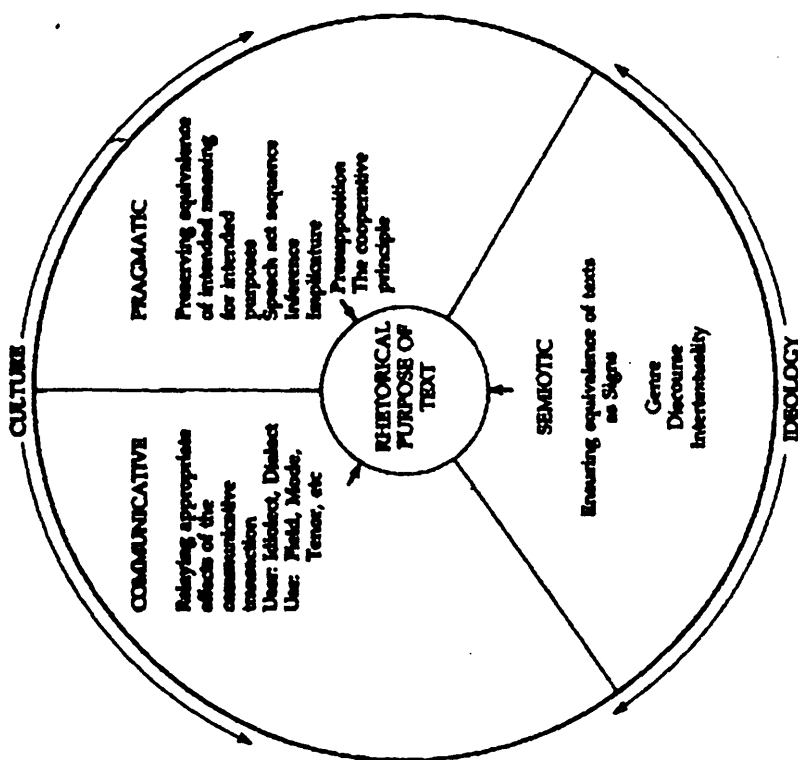
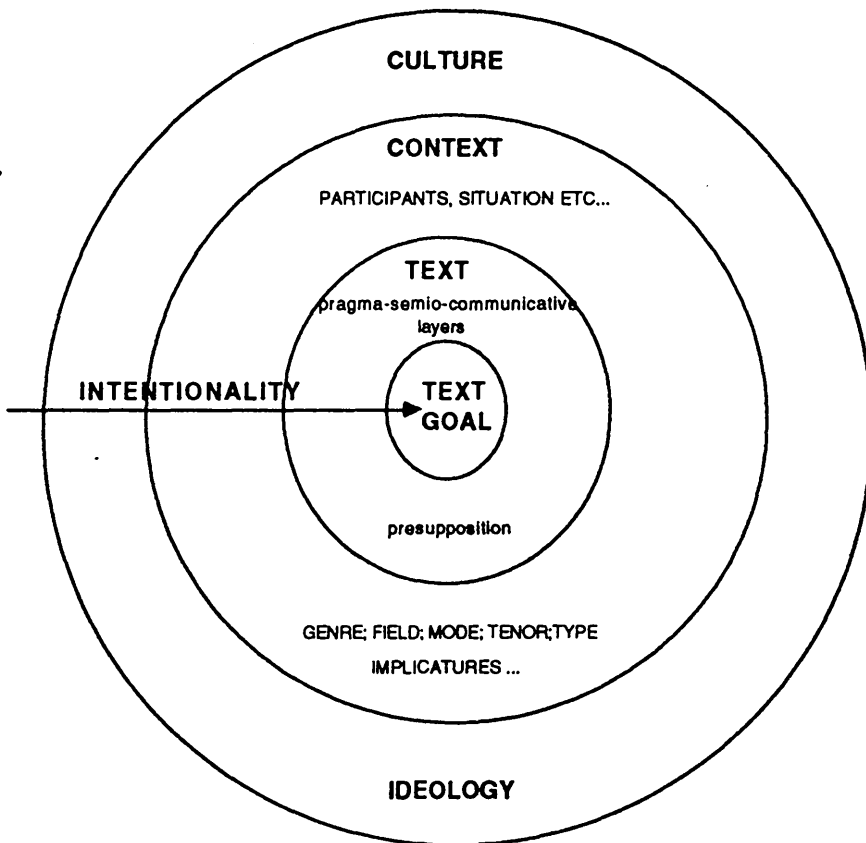


Fig 11.4

(Hatim and Mason: 1990: 237)

# Appendix 9

## TEXTUAL WORLD



## APPENDIX 10

### Examples of illocutionary potential mismatch in Arabic/English translation

Monia Bayar

The concern with semantic content equivalence in translation studies makes it sound as if a semantic approach would solve most of the translation problems. Actual practice, however, shows that although the translator is first and foremost a semanticist (c.f Neubert 1987: 57), a semantic approach fails to confront deeper problems of translation, where the semantic content of the text is nearly an insignificant dimension of the message. This is particularly true in formulaic texts (c.f Davies 1987: 79) where the meaning of the message is not the sum-total of the semantic units. Such texts which include clichés, idioms, politeness formulas (c.f Ferguson 1976) are good examples of the discourse areas which reveal most clearly the need for a pragmatic approach. For example, the translation of politeness formulas from Arabic into English, or vice versa, soon reveals that translatability ranges between three main types of equivalence:

1. Optimum Equivalence: as in صباح الخير /sabah il xi:r/('good morning') where the TL (Target Language) is a proper equivalent semantically, situationally (same lapse of time: morning till noon), and pragmatically (the expression can be used by all categories of people in both SL (Source Language) and TL).

2. Non-Equivalence: where the text is so culturally specific as to find no equivalent in the TL because of the absence of such an equivalent in the TL culture e.g Arabic: صحّة Sahha/('to your health'to someone who has taken a bath.). English: 0 equivalent.

3. Partial Equivalence: Where equivalence can be reached at one or more levels of textuality but not at all levels. Cases of partial equivalence between English and Arabic politeness formulas have been studied by E.E.

Davies (1987), who has shown that partial equivalence, as opposed to optimum equivalence, results from differences of semantic content, differences in situations of use, or differences of illocutionary potential.

**A. Differences of semantic content:**

The situation requires a formula in both SL and TL but the content is different e.g Arabic (to a newly married couple) **بالرفاه والبنين** /birrafahi w albanin:n/ ('with prosperity and children') English: congratulations.

**B. Differences in situation of use:**

The formula has the same function in both languages but is more restricted in one of them: Arabic **بِعَيْشِكَ** /y3ayshik/ ('May you live long') is used in Tunisia to interchangeably request and thank; it can be translated therefore by either 'please' or 'thank you'. In English, 'please' and 'thank you' are not interchangeable in any situation.

**C. Differences of illocutionary potential:**

Where semantically equivalent formulas fulfill different functions when used in different situations (c.f further details in Davies 1987: 83).

It is held here that cases of optimum equivalence, like those of non-equivalence are least propitious for translation studies. This is because if the former are not problematic at all, the latter can only be strategically solved by either omission in the TL or paraphrasing and glossing in order to explain the cultural background of an eventual literal translation. More fertile for study, however, are cases of partial equivalence where the levels of difference between SL and TL are more revealing for equivalence optimization. Here, I would like to concentrate basically on differences of illocutionary potential between Arabic and English politeness formulas in order to find out to what extent such differences hinder optimum equivalence, and what the theoretical implications are for translation studies. By illocutionary potential is meant the possible range of illocutionary force that a given utterance type acquires when used in different situations. Conversely, the illocutionary force of a given message can change according to a number of variables which contribute to make a situation: the kind of participant, the medium, and the purpose of utterance are most important for the meaning of a formula. The difference of such variables between SL and TL produces an illocutionary potential mismatch (IPM).

"One cannot always assume that because two formulas can be used in similar circumstances, they must constitute performances of the same speech act, or indeed that the labels used to distinguish different kinds of speech act in one language can equally well serve to distinguish those in another." (E.E. Davies 1987: 83)

Indeed, the difference in any situational variable between SL and TL may lead to illocutionary potential mismatch (IPM), which is in turn a hindrance to optimum equivalence. The following three examples will illustrate the importance of IPM for equivalence optimization, or rather the lack of it:

(1) الحمد لله /alhamdulillah/: ("Thank God"; or "Praise to God"):

There are two contexts of situation where Arabic and English share the use of this expression.

A. In solemn prayer where actual thanking or praising God takes place.

B. Meaning 'fortunately' as in 'I fell over the stairs and thank God I did not break my neck'. However, Arabic uses this expression in such contexts as:

\_ Answering a question after a person's health; where the English equivalent would be "fine, thank you".

\_ Meaning "All is well".

\_ Signalling having had enough food; where the English equivalent would be "I'm full".

\_ Signalling having finished a meal; where there would be no English equivalent.

\_ Declining the offer of more food; where the English equivalent would be "no, thanks I've had enough".

(2) مبارك / مبروك /mabru:k/or/muba:rak/: ("Congratulations! ")

Many contexts in Arabic and English share the use of this expression such as succeeding in examinations, buying a house, getting married or getting a job. Nonetheless, there are more situations in Arabic than in English where congratulating is used; e.g.:

\_ On special occasions: "ramadha:n muba:rak"; "3i:d mubarak"

\_ To someone who has bought new clothes and is showing them to the speaker.

\_ To someone related to the person concerned with a happy event. It is common to hear in Arabic such utterances as "congratulations for your daughter's passing her exams! ", "Congratulations for your son's wedding!", "for your brother's first baby" ...

\_ On any happy event such as "congratulations for the rain!"

Davies (1987: 83) explains the difference of use of 'congratulations' between Arabic and English by suggesting that congratulating in English presumes a notion of achievement whereas it is a simple expression of sharing a happy event in Arabic. I would further add that congratulating in English is a performative whereas it is not one in Arabic. /mabru:k/ or /muba:rak/ are etymologically derived from /ba:raka/ which means 'to bless'. In other words congratulating in Arabic is expressing a wish that the object or the event concerned be blessed. Since blessing is a prerogative of God according to Islam, congratulating in Arabic is not a performative. This shows in a way that translating discourse has to do with a lot more than semantics. It draws upon such dimensions as word to world matching, where the utterance has to fit an independently existing state of affairs in the world (c.f J.R. Searle 1985: 52-53). It is for these reasons that translation is more complex than transcoding (c.f Delisle 1980: CH 2 passim).

(3) ربي يعينك /rabbi: y3i:nik/: ('God help you').

One common context between Arabic and English where this expression is used is when someone is expressing their compassion to the interlocutor in a crisis or a distressful situation. In Arabic the illocutionary potential of such an expression ranges over the following contexts of situation:

\_ Opening a conversation with someone busy doing something. The English equivalent is in this context "hello" or "hi!".

\_ Catching the attention of someone who is busy in order to obtain information. The English equivalent is "excuse me".

\_ In the middle of a conversation to express the wish for whatever endeavours the interlocutor is making to work in the right direction. The possible English equivalent may be selected among: "work hard", "go for it", "you're getting there" or "good luck!". The English equivalent in such a context is not necessarily formulaic; e.g. "I hope you get what you want".

\_ Ending conversation, where the English equivalent would be "so long", "see you later", or "bye bye".

These examples and many others serve to show, in language learning (Davies 1987), as well as in translation, the levels at which SL and TL may contrast. They indicate that superficial differences may screen more substantial ones of which the translator has to be aware. Indeed pragmatic errors are more severely punished than grammatical or semantic ones: if the translator commits a grammatical or a semantic error, s/he would be blamed for incompetence at worst, whereas s/he would be accused of being rude, eccentric, ridiculous, and so on when a pragmatic error is committed because there is no obvious evidence for incompetence when the language is well formed. The problem is that the language can be well formed, and yet the translation is received by the TL reader as inappropriate. When this happens, there is a good chance that it is the pragmatics of the message that the translator has got wrong. It is worth remembering in this respect, as Hickey (1987) suggests, that although the translator does not have to get everything right, s/he has to get nothing wrong. A pragmatic approach to translation may well be one of the ways leading to optimum translation or to getting nothing wrong. In fact such studies as those of the differences of illocutionary potential between a given pair of languages have some theoretical implications which can be worth considering. They show that it is necessary but not sufficient for the translator to be a semanticist. The study of the three examples (1) to (3) quoted above allows the remark that the semantic content of a message has hardly any significance in such contexts as formulaic exchanges. In the case of politeness formulas in Arabic, even the native speakers are hardly ever conscious of the semantic contents of the formulas they use. These are more means of socialising that are taken as whole unbreakable texts. It is most important for the translator therefore to scrutinize such dimensions of text as context of situation, participants in the in-text situation, sender and receiver etc ...

The example (4) يقوي سعدك /yqawwi: sa3dik/ ("God strengthen your luck")

for instance, which can mean both "please" and "thank you" according to the situation of utterance in Tunisian Arabic, is loaded with information about the participants involved in the event of communication at the time of the utterance of this formula. At least the following features are encoded in the expression itself:

The speaker is:

- \_ a woman (or an effeminate man)
- \_ older than the hearer.
- \_ old fashioned or traditionalist.

The hearer is:

- \_ female
- \_ unmarried
- \_ younger than the speaker.

These are the conventional features which make of the utterance a valid formula that should be taken for what it usually means: being polite in a traditional way. If any of the features mentioned above is not fulfilled however, the purpose of the utterance changes and has to be inferred according to the situation available at the time of the utterance. For instance if /yqawwi: sa3dik/ is said by a man to a woman who fulfills the conventional features, the man is attempting a joke by juxtaposing his manliness to usually feminine speech. If it is said by a woman to a boy, she's teasing him insinuating that she is assimilating him to a girl. If it is uttered in a situation where reproach rather than thanking should be given, the purpose is likely to be sarcasm. If the expression is said to a married woman, the purpose is probably to tease her husband insinuating that he is not enough 'good luck' for her... This amounts to saying that context is the supreme key to meaning because the contents of a message are only plausibly understood if the receiver has an accurate idea about all components of the context of situation (sender, purpose, etc). Thus an approach to translation is by definition **holistic and eclectic**. And this is due to the fact that meaning is the result of the interaction of all dimensions involved in the situation of text production



and reception Translation cannot be considered at separate levels because no single level of textuality can represent the event of communication. In other words, translation can be approached by nothing less than text linguistics where the ultimate unit of communication is the whole text. Any approach singling out separate dimensions is leading not to translation but to transcoding (c.f Delisle 1980: CH 2 passim).

Neubert ( 1984: 56 ) suggests that:

"The process of translation is itself a dynamic system. Placed at the interface between the communicative activities of L1 users and those of L2 users, translation (both as process and product) takes on a character of its own."

For all these reasons translation has to be approached pragmatically if it is to be studied as an event of communication. Pragmatic criteria are set and used by studies like text linguistics. Such macrolinguistic devices dismiss by no means the importance of micro analyses which are rather encompassed as part of the approach. The common aim remains the consolidation of the cooperative principle across languages.

## APPENDIX 11

### The Difficulties of Text Parsing and Literal Translation During the Source Text Analysis and the Target Text Assessment within the Process of Arabic/English Translation

**Monia Bayar**

#### **Introduction: The process of Translation**

The process of translation is ideally described as taking place according to three phases: the analysis phase, the transfer phase, and the reexpression phase (c.f Aissi 1987). While the analysis phase mainly consists of the reading of the text, its comprehension, interpretation and the eventual choice of a unit of translation (UT)<sup>1</sup>, the transfer phase is a mental stage during which the translator is concerned with finding the appropriate procedures which lead to an optimum translation. Finally the reexpression phase is the attempt to weave the contents and messages of the source language text (SLT) into a target language text (TLT) that is hopefully acceptable to the TL reader.

Text parsing is an operation intrinsic to the analysis phase, during which the translator attempts to define a unit of translation. It can be reconstructed later during translation assessment. On the other hand 'literal translation' is not inherent to the usual translation process, but it is often resorted to in order to represent a source text for a reader who cannot read or understand the language of the original. What often happens is that the reader thinks of the translation available as 'literal translation'. In other words the reader ends up believing that by reading that translation s/he is having an exact idea of what is said in the SLT. This belief is reinforced by the fact that such a translation is often marked "literal".

In this paper I would like first to sum up the difficulties I have found during my research at obtaining a "literal translation" at all, and at parsing the texts at hand in order to obtain a meaningful U.T. Second, I propose an explanation of the reasons why such a difficulty presents itself, and finally I attempt a classification of such reasons. It is to be kept

in mind however, that none of these so-called "phases" is categorical, they all intertwine and may take place concomitantly.

### 1. Text Parsing:

In English, the sentence is the usual textual unit. It is usually easy to recognise a sentence by its graphic sentence boundaries; the capital letter and the full stop. However this is not so in Arabic. The pre-Islamic oral tradition has made it customary to treat a whole text as interrelated discourse. Beeston (1973: 170-171) remarks that it is:

"An Arabic practice... of treating the total work as connected discourse... The effect of this is that the speech unit within the coordinative structure operates in the total literary work, which is thus organised in one continuous logical stream".

A famous example of this is Al Maarry's master piece, /rissa:lat al gufra:n/ a volume of over one thousand pages that is generally known for being only a prolonged apposition in a single sentence. Indeed Mehamsadji (1988: 141) suggests that one of the first Arabic grammarians, Sibawayhi, refers to the unit of language as /kala:m/; 'what you say' which may be translated by 'utterance' or 'discourse'. /Kala:m/ denotes what people actually say as a complete message. More recent grammarians have refined the notion of /kala:m/ into three types of /jumla/. The /jumla/ unit has been interpreted as 'sentence or clause'. Mehamsadji (1988: 141-142) argues that /jumla/ corresponds more to a clause than to a sentence in English since a sentence has to have a verb, which is a plausible argument.

In this paper, the parsing of the text and the literal translation aim at showing two major characteristics of the SL: how it is laid out and what message it conveys in order to compare at a later stage with the translations that are suggested for the study. This is undertaken so as to measure how adequately the TLT renders the SLT characteristics, first at a micro-structural level and then at a macro-structural level.

During translation assessment however, the formal flexibility of the textual unit in Arabic makes it difficult to find a unit of analysis that fits both the SLT and the TLT. On the other hand parsing the text according to the TL units might be misleading. The TLT may include additions,

omissions, substitutions or inversions. This leaves us with a choice of three possible ways of text parsing:

i. According to the clause:

This would lead us to split the text into less than communicatively meaningful units. The sense of text as a whole unit would be too chopped off to be considered as a unit of communication. So it would mislead the attempt to find a suitable unit of translation, and be nearly sterile in so far as translation assessment is concerned. The comparison of SL and TL stretches of text would be very similar to the assessment of transcoding where all possibilities seem to be acceptable as long as they are linguistically correct as in the following examples:

- (1) /ra?aituka/ I saw you.
- (2) /qa:?iman wahdaka/ standing alone
- (3) /mumsikan yadaka -l- hari:qata/ holding your burned  
hand...etc

It is clear from this series of excerpts that each clause cannot reconstruct the context on its own and hence give a representative idea of it so as to allow a fair evaluation of the translation at hand. Therefore this method has not been adopted.

ii. According to the Arabic sentence:

Parsing the text according to the Arabic sentence would not ease the analysis phase in translation. The Arabic sentence as a grammatical unit can be too short (as in (1) to (3)) or too long to allow accurate observation. This difficulty is even more pronounced because punctuation in Arabic does not seem to play a grammatical role. It does not indicate the sentence boundaries. The full stop does not always signal the end of a single sentence. Punctuation may very often represent the phonetic properties of the text more than anything else. It indicates the actual pausing time for the text to be read aloud. Let us consider the way these two translated extracts from the biographies of two different authors are punctuated:

(4) Mahmood Al Messaadi:

His Life:

Mahmood Al Messaadi was born in Tazarka in the region of Al Watan Al Qibli on the 28th of January 1911. Then he moved in 1922 to Tunis the capital where he received his primary education at the elementary

section of the Sadiqi college, then he continued his secondary education in the higher section of the college and obtained the Sadiqi diploma, which is a degree that certifies proficiency in both Arabic and French, and after he obtained the first part of the Baccalaureat in 1932, he moved to the Carnot High School where he had the second part in 1933.

(My translation of Al Matwi and Al Qassimi 1973: 389)

(5) Tawfiq Al Hakim:

His Life:

Tawfiq Ibn Ismael al Hakim was born in Alexandria in 1898 to an Egyptian father who worked as a barrister, and a hard natured Turkish mother, with a lot of pride of her aristocratic origin, and when he reached seven of his age, he was entered in one of the primary schools, and his father had put him with a Qoranic tutor to initiate him at reading and writing and teach him the Qoran, and this tutor was gifted with a sweet voice and beautiful psalm reading which attracted Al Hakim, so he soon took to imitating him.

(My translation of Al Matwi and Al Qassimi 1973: 281)

Usually Arabic treats a cluster of grammatical sentences related to or conveying the same idea as a single sentence (as in (4) and (5)), which may produce a paragraph in English when the TL conventions are observed (c.f also examples immediately below). Thus, not necessarily orthographically signalled, the completion of a sentence is a mental role performed by the reader. The completion of a sentence is then determined by how representative of and how closely relevant to the context it is.

When very long, an Arabic sentence may be translated into a sequence of one or more sentences in English. This would make it hard to see the problems of one sentence in the SLT because in the TLT they may be scattered over two sentences or more, as in the following example:

(6) (Semantic Translation):

His ties were linked to mine for a long period of time during which he knew me and I knew him, then he followed a path different from his usual one so I denied him and he denied me until I stopped passing through his mind, because the cup to which he was attached did not leave any room in his heart that would take anything or any one else but itself

and its adherents, and perhaps he would push me away from his imagination every time I was about to appear in it, because if he remembered me he would remember with me those bitter words with which I met him in the beginning of his new life, and he was not \_while he was roaming in the vacuum of his happiness which he imagined\_ to trouble the purity of this fanciful state on himself by such a remembrance.

(Annazarat: extract in Haywood 1971)

(7) Published translation:

(1) We were closely linked for a considerable period, during which I knew him and he knew me. (2) Then he went his way, a way different from mine, and I denied him and he denied me. (3) So in due course the thought of me ceased to pass through his mind. (4) For that cup to which he had become attached left no room in his mind save for it and its adherents. (5) It may as well be that he pushed me out of his mind if I intruded into it, for when he remembered me, he remembered also those bitter words I used to him, at the beginning of his new life. (6) And while he roamed aimlessly in the vacuum of his happiness as he imagined it, he could not trouble his pleasant thoughts with this sort of reminiscence.

(Haywood 1971: 154; 250 ff)

Although there is a clear attempt to reproduce the original style by the translator in the TL version of this stretch of text, it is obvious that the translator has had to conform to the acceptable length of sentence in English and therefore place sentence boundaries as suitable to the purposes of his translation.

This may explain why a third manner of parsing has been selected:

iii. According to discourse topic:

The smallest text unit here is that stretch of text where a given sense has been terminated, or the pursuit of an idea is completed. This has been termed a discourse topic. It is more or less the concept of /jumla mufi:da/ in Arabic: meaningful clause. This unit often (though not always) coincides with or approximates the boundaries of the English sentence. Now the Arabic text may well be written this way if it coincides with the way the author wants it to be read as in the following example:

(8) /wa lam yusma3 laka tawajju3un, wa la: `sakwa: tabu:hu bihayatin wa riqqatin ?aw ba:qi: haya:tin wa riqqa/

(Al Sudd: 117)

(9) None could hear you moan of pain or complain so one could tell that you were still alive and still had feelings or the remains of a life and feelings.

(My translation)

However the text could present itself differently as in this larger chunk:

(10) 1/ra?aytuka qa:?iman wahdaka mumsikan yadaka -l- hari:qata, wa qad 3a:nadta w-astakbarta wa ?abayt./ 2/ wa ?ankarta -lHazi:ma wa nafaita -l?inkisa:r./ 3/wa Sarafta xafqata -lqalb. wa ?amsakta dam3ata-l3ain./ 4/ wa lam yusma3 laka tawajju3un, wa la: `sakwa: tabu:hu bihaya:tin wa riqqatin ?aw ba:qi: haya:tin wa riqqa./ 5/ wa makath<sup>h</sup>a sha:hiba-llawni, mutaqalliba-SSu:rati, Salba -ljism./ 6/ kattim<sup>h</sup>ha:li yaqa3u fa yankasiru fa la: ya?lamu wa la: yafrah./

(11) 1 And I saw you standing in the middle of it all, holding your burned hand, rebellious, pretentiously great and untamely proud. 2 You denied failure and refused to bend. 3 You ignored the throb of the heart and contained the tear in the eye. 4 None could hear you moan of pain or complain to tell you were still alive and still had feelings or the remains of. 5 And thus you remained with a pale colour, a convulsive countenance and a hard body. 6 Like a statue that falls into pieces without being able to suffer or rejoice.

(my translation of Al sudd: 117)

The excerpt from the original (10) shows that the text has been written in short grammatical sentences. The punctuation in the original serves as stage direction telling the reader about both where to stop and how to enunciate. The short sentences are meant to give a repetitive enumeration effect. The character who is speaking is conveying a sense of irritation because she has not been listened to by the interlocutor. Yet this is only read through the work as a whole. The way this text has been parsed for translation assessment however eases a more accurate comparison of the SL and the TL versions. The parsing relies on the topic

that ties the discourse together. Thus the topic of chunk 1 is a general portrait of the addressee. 2 is a depiction of his mental attitude. 3 an account of his physical reaction. 4 a statement of the cumulative effect of 1 to 3. 5 a reiteration of 1 to 4 and 6 a simile to sum up 1 to 5.

It is probably clear now that text parsing is related to literal translation by the fact that it is in itself one of the obstacles that keeps the translator from reaching a literal translation. The sentence boundaries, being posed by the reader/translator, can have no literal equivalent in themselves. Furthermore it seems obvious that posing sentence boundaries according to the TL conventions generates other necessities of changing the structure and contents of the sentence accordingly. This invites us to stop next at some of the difficulties of literal translation.

## 2. Literal Translation:

It is perhaps worth mentioning that 'literal translation' has been resorted to in my research in order to provide:

a) a description of the Arabic text properties to the English and non Arabic reader.

b) an idea about how the text is realised before translation has been considered and this for further clarification of the assessment of the translated stretches of texts.

In other words literal translation aims here at reproducing the text as it is apperceived by the SLT writer and/or reader without trying to fit it into the world apperception of the TLT reader. The ultimate aim of such an exercise is giving to the English speaking reader as much insight into the SLT form as possible and showing him or her the differences between the means which realise a communicative event in the SL world, and those which do so in the TL world. It is also expected that by the same token the degree of non feasibility of the literal translation itself is uncovered.

Literal translation is often taken for an automatic, easy task which consists in transferring linguistic items from SL to TL. It is often taken for granted in translation studies that an attempted 'literal translation' will show the SLT as it is and serve as a reference for the TLT evaluation.



It has been found out during this analysis that such a conception is erroneous. Individual discourse items rarely have a specific meaning of their own out of context and therefore scarcely have any 'literal' meaning at all. Such a fact seems to lead to the obvious conclusion that so called 'literal translations' are also interpretations, and that the furthest degree of literality requires a least degree of contextualisation. De Beaugrande and Dressler(1981: 84) suggest that expressions have multiple virtual meanings until they are considered as part of a specific context of situation. It is then that they acquire a specific and often single meaning.

In strictly 'literal' translation which is often a word for word, or morpheme to morpheme transference, it becomes almost impossible to make any sense at all (not even the one the translator set out to show in the first place many times!). This is due to the fact that the smaller the unit of translation, the less communicative if no consideration is taken of the context. Catford (1965), who has attempted a purely linguistic theory of translation, suggests that it is impossible to reach a total linguistic translation where all the levels of language are transferred. It is however possible to envisage a one to one feature translation such as phonological, graphological, grammatical or lexical translation. He argues that it is very hard to reach a total translation. The closest rendering, he illustrates, has been reached in a quasi-total translation of French into English, two languages in contact.

French: J'ai laissé mes lunettes sur la table.

English: I have left my glasses on the table.

Catford (1965: 36) then concludes that:

"Since every language is formally *suigeneris* and formal correspondence is at best a rough approximation, it is clear that the formal meaning of SL items can rarely be the same."

Catford's opinion matches Al-Safadi's in that the latter also criticises the early Arabic translations of Greek for literality because:

"1. It is erroneous to assume that one-for-one equivalents exist for all lexical items in Greek and Arabic.

2. The sentence structure of one language does not match that of another."

(Quoted and translated in Hatim and Mason 1990: 5)

Hatim and Mason (1990: 5-6) list more language-specific faults of literal translation. They argue further that it is even more crucial to note:

"...it is erroneous to assume that a sentence or text is composed of the sum of the meanings of the individual lexical items, so that any attempt to translate at this level is bound to miss important elements of meaning."

Newmark (1988: 68-69) defends literal translation as long as it keeps both the referential and pragmatic dimensions of the original meaning. Hatim and Mason (1990: 6) argue, based on evidence, that pragmatic and referential meanings are often at variance. I would further add that when translation takes such dimensions into consideration, it is no longer literal but pro-pragmatic at least, even if the attempt to cling to the SL' is apparent.

This amounts to saying that literal translation as an independent language-specific operation exists only virtually. Envisaging literal translation and trying to reproduce the meaning of language without taking the context into consideration is a pointless task. In fact there are items of discourse which have hardly any meaning at all and if they acquire one, it is from the context that they do (e.g discourse conjuncts /wa/, /fa/ etc). During this analysis at least three types of impediment to literal translation have been encountered: the grammatical, the lexicosemantic and the pragmatic impediments.

### 2.1. The Grammatical Impediment:

It is needless to say that the SL may allow formations that the TL does not and vice versa. Some of the normal structures in Arabic are anomalous in English, which means that if they were translated literally (i.e as they present themselves in the SL) not only they would not make sense but also they would be ruled out as unacceptable. For instance Arabic allows the transition from a noun to a verb in a complement clause with no relative adjective as in (13):

(12) /wa lam yusma3 laka tawajju3un wa la: `sakwa: tabu:hu bihaya:tin/

(13) None could hear your moaning or complaining \* signals a life...

(14) None could hear your moaning or complaint [which] signals a life...

Another example is the translation of /wa/ when it conveys a complement of manner:

(15) /ra?aituka qa:?iman wahdaka ... wa qad 3a:nadta.../

(16) I saw you standing alone \* and you had rebelled...

(17) I saw you standing alone, rebellious...

(16) gives us a mere succession of events in the past unlike (15) which conveys a complement by the use of a verbal sentence that modifies the manner of the first sentence. The non equivalence of (15) and (16) is due to the fact that it is not pragmatically conventional of 'and' to convey the manner in such English constructions. This is why although (17) is an interpretation, it is (paradoxically) more of a literal translation of (15) than (16).

(18) Another example: /qad/ which is a *preposition* conveying anteriority in the past has no equivalent counterpart in English, i.e no literal translation.

## 2.2. The Lexico-Semantic Impediment:

(19) From excerpt (10) /?abaita/ has no literal equivalent. The verb in itself means 'to refuse'. However in this context the verb is a back-derivation from the noun /?iba:?:/ the pride that refuses to be humbled.

Other examples abound. Kinship relations are usually conveyed in a much more precise way in Arabic than in English. The words 'uncle', 'aunt', 'cousin', 'niece', 'nephew' can only have an equivalent in Arabic if it is given in the text whether their referees belong with the maternal or the paternal side, and to which sibling they are exactly related. Conversely the words /3amm/ /xa:l/ or /?ibnat ?uxt/ have no exact equivalent in English, i.e no literal translation.

(20) When translated in Arabic, the word 'cousin' may only denote one of the following at a time:

- \_ Son of mother's brother
- \_ Son of father's brother
- \_ Daughter of mother's brother
- \_ Daughter of father's brother
- \_ Son of mother's sister
- \_ Son of father's sister

- \_ Daughter of mother's sister
  - \_ Daughter of father's sister.
- all of which are not available in English.

### 2.3. The Pragmatic Impediment:

Discourse conjuncts seem to be among the most prominent items which show literal untranslatability. They hardly have any other meaning but the one they acquire from the context. The following extract examines the role of the /fa/. However, in order to be able to grasp the meanings of /fa/ in the passage, one has to have an idea about the context of situation in which it occurs. And this requires a summary of the play from which this passage is extract.

The following passage (21) is part of the sixth act (out of eight) of a symbolic play written in 1955, one year before the independence by Mahmood Al Messaadi, a Tunisian writer. The story takes place in a purely fictional setting. The main characters Maymoona and Ghailan live in an environment governed by Sahabba, a goddess of thirst and deprivation. Sahabba's servants are expected to worship her by observing aridity and avoiding any sort of productivity or creation. Ghailan, a rebel, has the constant dream of building a dam and transforming the environment into a fertile, live and rewarding place to live. Hence his conflictual relationship with the often threatening goddess and his constant struggle. Maymoona, his partner, although not completely orthodox, is more attached to Sahabba's principles and therefore apprehensive of Ghailan's project. Hence her repetitive admonitions of Ghailan in order to dissuade him from his plan and, this extract. The latter is presented to study the obstacles /fa/ presents to literal translation; and for this I have transcribed /fa/ each time in the text just before its translation and underlined both the conjunct and the translation:

(21) Maymoona:

Here you are thrown out of the wishful fantasy and dragged about, no more base! 1/fa/ You are thus caught inside yourself, limited by it, surrounded by impotence and fury...Your men have dissented and betrayed you, while your dam was still trying hard to be achieved and you were still trying hard to be capable...2/fa/ Suddenly you fell, burned up and roasted in scorching fire. Eversince, you've been wanting to

extinguish your fury by blasphemous tyranny and damnation. You fought against Sahabba thinking you'd be the winner; 3/fa/ but she surprised you by uniting your men's word against you inspiring them with hypocrisy and dissent. She left you lonesome, painful, despicable. And left your dam halved, a picture of you to yourself. They were about to kill you when they revolted against you. They meant not to leave before they swept your dam with destruction. But Sahabba meant some clemency for you, or some ultimate wrath. ø fa/[so] She kept them away from you and paralysed their arms. So much that I could see them raise their hands to destroy and the hands would not hit or ruin. Void motions like your voice turning into silence. ø fa/ [So] It was as if the force of the arms and hands suffocated inside the muscles the same way your voice did: it sprang in your chest and died in your throat. Fortunately you were only attained by some fire that burned your hand. And you were safe and so was your dam. Then the voices of the goddess came to you 4/fa/ and said: "stop rebellion and surrender, 5/fa/ because you are destined to do nothing but start, like some inchoative verbs of the like of /ka:d/. 6/fa/ Then, do not seek ends or look up to reach any tops".

ø fa/[therefore] Let us resign and give in Ghailan.

(My translation of Al Sudd: 102-103)

The square bracketted translations indicate the meaning of /fa/ in that position and its redundancy for the coordination of the English text. This conjunct has then six meanings which have become effective in the TLT and these are: (1)'thus', (2)'suddenly', (3)'but', (4)'and'(conjunction), (5)'because', and (6)'then'(deductive). The three other meanings of /fa/ are implicit in the TLT because they are unnecessary for the text coordination. These are 'so' (Conjunctive), 'so' (explanatory) and 'therefore'.

It seems obvious that an item with so many meanings in one context cannot possibly have a literal one. It can also be maintained that it is not the only item that presents a pragmatic obstacle to literal translation.

### 3. Summary and Findings:

It has been shown so far that literal translation only exists for a certain purpose in an envisaged study and signals the imposition of a given meaning on certain textual items according to the context in which it takes place. Literal translation is in fact the least contextualised interpretation that a translator could attain, but the evidence listed above shows that the least degree of contextualisation can depend entirely on the context (e.g /fa/). This amounts to saying that literal translation does not exist. Further it has also been shown that although text parsing relies largely on the definitional properties of a sentence in both SL and TL, it may cause problems when such definitions are at variance.

Both operations are not purely linguistic. They do in fact require a least degree of contextualisation and presuppose a given purpose behind their own implementation. Contextualisation being a mental process, it ends up making of literal translation and text parsing two steps that present the risk of a greater or smaller margin of subjectivity. This is one more source of relativity for translation studies. At the same time, this proves the point that translation cannot be approached at any more literal level than pragmatic.

To sum up, this paper has attempted to illustrate two subtle problems in the process of translation with seemingly important implications for translation studies. It is probably worth stating at the end that the solutions remain, largely or probably entirely, strategic and they lie with the translator or the researcher at work.

## NOTES:

1 Unit of Translation is defined as the smallest translatable segment of discourse. It is small enough to be isolated and large enough to be meaningful (c.f Vinay and Darbelnet 1958 and others). Newmark (1981) maintains that the unit of translation is defined according to text type. In the expressive text, he claims, UT is small (the word) and large in the informative and vocative texts. This present study tentatively shows (see Ch5: Implications for the Process of translation) that it is not possible for the UT to be invariable throughout a whole text. Such a unit is bound to vary from small to large in any text no matter what the type at least for the reasons mentioned and explained under the heading of text parsing.

2 for references see bibliography.

## APPENDIX 12

### QUESTIONNAIRE

#### TEXTS A0 TO A7

1. a. Please read Text A0
- b. Do you think that what the author is aiming to communicate in the text is the same as, or different from, what he makes the speaker say. (Please tick the appropriate answer immediately below)

SAME

DIFFERENT

- c. Do you think that in text A0, the author aims at exposing, contrasting and covertly criticising some of the social standards that govern his society?

YES

NO

- d. If you have answered NO to c. what in your opinion is the purpose of text A0? What ideas in or quotes from the text support your opinion? (Please state briefly in the space provided)

- e. If you have answered YES to c. please continue to question 2.



2.
  - a. Please read texts A1 to A7, these are translations of A0.
  - b. Please write in the space provided the number (i.e A1 or A5 etc...) of those translations which seem to you to render the goal (mentioned in c. above) of the original text A0.
  
3. Generally, if we rate the translations as GOOD, ACCEPTABLE and UNACCEPTABLE, which of the A translations would show under each of these headings? (Please list the text number e.g A5 under the appropriate heading)

GOOD  
TRANSLATION

ACCEPTABLE  
TRANSLATION

UNACCEPTABLE  
TRANSLATION

TEXTS B0 TO B8

1. a. Please read Text B0.  
b. Do you think that this text is covertly argumentative? (Please tick the appropriate answer)

YES

NO

- c. Do you think that Text B0 aims at satirising the doctors of Egypt and ridiculing them due to their lack of civic consciousness? (Please tick the appropriate answer)

YES

NO

- d. If you have answered NO to c. what in your opinion is the purpose of text B0? (Please state briefly in the space provided)

- f. If you have answered YES to question c. please continue to question 2.

2. a. Please read texts B1 to B8, these are translations of text B0.  
b. Please write in the space provided the number (i.e B1, B3 or B8 etc...) of the translations which seem to you to render the original goal (stated in question 1.c.) of B0.

3. Generally, if we rate the translations as GOOD, ACCEPTABLE and UNACCEPTABLE, which of the B translations would show under each of these headings? (Please list the text number e.g B7 under the appropriate heading)

GOOD  
TRANSLATION

ACCEPTABLE  
TRANSLATION

UNACCEPTABLE  
TRANSLATION

TEXTS C0 TO C7

1. a. Please read Text C0
- b. Do you think that the text aims at giving road patrols specific instructions on how to drive as safely as possible at high speed when they are on urgent calls? (Please tick the appropriate answer)

YES

NO

- b. If you have answered NO to a. what, in your opinion, is the aim of the text A0? (Please state briefly in the space provided)

- c. Do you agree that for a translation of an instructive text to be efficient, each instruction has to be very accurately and appropriately rendered in the translation? (please tick the appropriate answer)

YES

NO

- d. If you have answered YES to 1.a. please continue to question 2.

2. a. Please read texts C1 to C7, these are translations of C0.
- b. Please write in the space provided the number (i.e C1, C6, or C7 etc...) of those translations which seem to you to render the original goal of text C0.

3. Generally, if we rate the translations as GOOD, ACCEPTABLE and UNACCEPTABLE, which of the C translations would show under each appropriate heading)

GOOD  
TRANSLATION

ACCEPTABLE  
TRANSLATION

UNACCEPTABLE  
TRANSLATION

## APPENDIX 13

### GLOSSARY

**NB 1:** This glossary is mainly based on Hatim and Mason (1990: 239-242)'s Glossary that is a collection from many sources including Halliday and Hasan (1976), Brown and Yule (1983) and others. When a gloss is marked M.B however, it indicates the way I use a given term in this work. The terms that are not used in this work are not included.

**NB 2:** The symbol ~ indicates that the following term is listed in the Glossary.

**Action** The intention to effect a change in the behaviour and/or knowledge state of a receiver of a text, e.g to rebut an argument.

**Appropriateness** The suitability of language use to its context.

**Argumentation** A text type in which concepts and/or beliefs are evaluated.

**Assumed Familiarity** What the hearer assumes the speaker assumes, and vice-versa . (Brown and Yule 1983 see also **Mutual knowledge** (Grice 1957; 1968; 1969) and **mutual manifestness** (Sperber and Wilson 1986)

**Bottom-up** Processing a text on the basis of the textual evidence to hand (cf Top-down).

**Channel** A particular aspect of ~ Mode, referring to the vehicle through which communication takes place, e.g. the telephone conversation, the business letter.

**Cognitive Environment** The set of assumptions, beliefs, knowledge, etc which language users share and refer to.

**Coherence** The requirement that texts hang together conceptually.

**Cohesion** The requirement that texts cohere grammatically and lexically.

**Communicative Dimension** An aspect of context which subsumes all variables pertaining to ~ Field, Mode and Tenor.

**Communicative Dynamism** The phenomenon whereby sentences are made up of ~ Themes followed by ~ Rhemes and that, in the unmarked case, rhemes are the more communicatively important.

**Commutability of Signs** A basic principle in the development of ~ Myths, whereby a signifier and a signified give rise to a ~ Sign which then itself becomes a signifier.

**Compensation** In translating, the making good of some communicative loss by substituting equivalent effects.

**Conceptual Exposition** A text type in which the focus is on concepts handled (relatively) M.B non-evaluatively in terms of either analysis or synthesis.

**Connotation** Additional meanings which a lexical item acquires beyond its primary, referential meaning.

**Context** The extra-textual environment which exerts a determining influence on the language used.

**Context of Situation** All aspects of the situation in which a language event takes place which are relevant to the interpretation of that event.

**Cooperative Principle** The assumption that interlocutors cooperate with each other by observing certain conversational ~ Maxims.

**Co-reference** The use of different linguistic items to refer to the same concept.

**Co-text** The textual environment of a linguistic item (cf Context).

**Counter-argument** The juxtaposition of a cited thesis and the opposition to it, in order to make a case.

**Cultural Codes** Conceptual systems which enable ~ Denotative meanings to take on extra, ~ Connotative meanings, thus contributing to the development of ~ Discourse.

**Deixis** Formal features of language (demonstratives, personal pronouns tense, etc) which relate the concepts and entities evoked to the time and place of utterance.

**Denotation** The primary meaning of a lexical item, involving its relationship to the non-linguistic entities which it represents (cf Connotation).

**Description** An ~ Expository text type, in which the focus is on the relationship of objects and entities in space.

**Discourse** Modes of speaking and writing which involve participants in adopting a particular attitude towards areas of socio-cultural activity (e.g. racist discourse, officialese, etc).

**Dynamic Equivalence** Equivalence of effect; the attempt to achieve a similar effect on the TT receiver as the ST is deemed to have on ST

receivers (cf Formal equivalence).

**Effectiveness** Optimum achievement of a communicative goal.

**Efficiency** Achievement of a communicative goal in the most economic manner possible. Language users normally counter-balance effectiveness and efficiency in order to achieve maximum effect for minimum use of resources. **Ellipsis** The omission (for reasons of economy) of linguistic items whose sense is recoverable from context.

**Entities (New/Evoked/Inferrable)** (Something to which it is referred. MB). An entity introduced in a text for the first time is said to be new; if the entity is already present in the context or co-text, it is said to be evoked; if a speaker assumes that a hearer can infer it, then it is said to be inferrable.

**Evaluation** The determining factor in distinguishing ~ Argumentation from ~ Exposition, involving text producers' assessment of alternative belief systems, etc.

**Exposition** A text type in which concepts, objects or events are presented in a (relatively MB) non-evaluative manner.

**Felicity Conditions** The conditions which have to be fulfilled in order for an utterance to be successful in achieving its intended function.

**Field** Variation in language according to the use to which it is put in various professional and social settings, e.g. scientific discourse, legal discourse. **Formal Equivalence** The attempt to achieve equivalence not only of content but also of form between ST and TT.

**Functional Sentence Perspective** The assumption that a sentence is to be viewed within a communicative perspective, in which whatever is mentioned first (~ Theme) is normally of less communicative importance than what follows (~ Rheme).

**Genre (Generic)** Conventional forms of texts associated with particular types of social occasion (e.g. the sonnet, the cooking recipe, etc).

**Hearer Meaning** The model of the meaning of a speech event which the hearer constructs on the basis of the textual and contextual evidence available.

**Hybridisation** The multifunctionality of texts, i.e. the fact that texts always serve more than one rhetorical purpose.

**Illocutionary** Having to do with the intentions of the speaker of an utterance.



**Implicature** An implied meaning derived from an utterance on the basis of certain conversational ~ Maxims (cf Cooperative Principle).

**Inference** A meaning inferred from an utterance on the basis of certain conversational ~ Maxims (cf Cooperative Principle).

**Informativity** The degree of unexpectedness which an item or utterance displays within a given context.

**Instruction** A text type in which the focus is on the formation of future behaviour, either 'with option' (as in advertising) or 'without option' (as in treaties, contracts, etc).

**Intentionality** A feature of human language which determines the appropriateness of a linguistic form to the achievement of a communicative goal.

**Interaction** The successful implementation of intended ~ Actions, implying on the one hand the perception by receivers of producers' intentions and, on the other hand, the relationship which a given utterance as a sign enters into with other utterances.

**Interpretant** The effect a ~ Sign is meant to relay (cf Object, Initiator).

**Intertextuality** A precondition for the intelligibility of texts, involving the dependence of one text upon another.

**Junction** The linking of one sentence, clause, etc to another, either explicitly (*but, and, because, etc*) or implicitly (e.g. *He came in. He sat down*).

**Lexis** The vocabulary of a language; the stock of words available to language users.

**Locutionary** Having to do with the act of uttering.

**Macro-text Processing** Another term for ~ Top-down processing.

**Managing** Steering discourse towards speakers' goals (cf Monitoring). **Marked** See Unmarked.

**Maxims** Sets of norms which language users adhere to, in order to uphold the ~ Effectiveness and ~ Efficiency of communication, e.g. the Maxim of Quantity: 'Be brief'.

**Meaning Potential** "The paradigmatic range of semantic choice that is present in the system, and to which the members of a culture have access in their language" (Halliday 1978: 109).

**Mediation** The extent to which text producers and receivers feed their own beliefs into their processing of a given text.

**Micro-text Processing** Another term for ~ Bottom-up processing.

**Mode** The medium selected for language activity; essentially the choice between speech and writing but such distinctions as monologue, dialogue are also seen as variables of mode.

**Monitoring** Expounding in a non-evaluative fashion (cf **Managing**).

**Motivation/Motivatedness** The set of factors which regulate text users' choices, whether conscious or unconscious.

**Myth** The way in which a given ~ Sign undergoes a series of transformations until it achieves cultural status in the collective mentality of a community.

**Narration** An ~ Expository text type, in which the focus is on situating events in time.

**Nominalisation** Referring to whole processes by encapsulating them in a single noun, e.g. *He was taken to court for drunken driving. The case dragged on for months.*

**Object** That part of a ~ Sign which serves as a vehicle of the sign itself (e.g. the product sample in an advertisement) - cf **Initiator**, **Interpretant**.

**Paradigmatic** The relationship of an item in a text to whatever other items might have stood in its place.

**Performative** A type of sentence in which an act is performed by its very utterance, e.g. *I declare the meeting open.*

**Perlocutionary** Having to do with the effect intended in uttering a sentence.

**Pragmatic Dimension** A dimension of context which regulates Intentionality.

**Pre-text (or base text, see host text MB)** The source of an intertextual reference, ranging from a literary allusion to a body of texts, e.g. the Bible.

**Process** The procedures involved in the production of texts.

**Product** Any output of text processing, considered as an object of analysis.

**Pro-forms** Forms which stand for other text items or constructions.

**Recurrence** The reiteration of an item or phrase in a text.

**Redundancy** Saying more than is necessary; often for a particular purpose, e.g. to achieve an implicature.

**Register** The tendency to pattern language behaviour in relation to a particular type of activity, level of formality, etc.

**Reiteration** Another term for ~ **Recurrence**.

**Relevance** One of the aspects of the cooperative principle, whereby interlocutors seek to relate their utterances to the current situation.

**Restricted Register** Any variety of language use which is characterised by a restricted range of formal properties (phonology, lexis and grammar), e.g. shipping forecasts, cooking recipes.

**Rheme** That part of a sentence which occurs last and which has most communicative importance.

**Rhetorical Purpose** The overall intention of a text producer, as instantiated by the function of a text, e.g. to narrate, to counter-argue. (This is referred to in this work as the **text superordinate goal (MB)**).

**Saliency** The assumption that some entity is currently to the forefront of interlocutors' consciousness.

**Sapir/Whorf Hypothesis** The belief that formal features of a language have a determining influence on thought patterns.

**Semiotic Dimension** A dimension of context which regulates the relationship of texts to each other as ~ Signs.

**Shared Assumptions** Another term for ~ World Knowledge, which recognises the fact that speakers can never *know* what hearers know, and vice-versa. **Sign** A unit of signifier + signified, in which the linguistic form (signifier) stands for a concrete object or concept (signified).

**Speech Acts** The action which is intended in the utterance of a sentence. Speech acts may be direct (e.g. *Get out!*) or indirect (e.g. *It's hot in here* = Open a window).

**Structure** The composition plan of a text, relating ~ Context to ~ Texture. **Style Variation** in language use, occasioned by conscious choice from the range of phonological, grammatical and lexical resources of language in order to achieve some effect.

**Syntagmatic** The relationship of an item in a text to those items which occur in its immediate ~ Co-text.

**Systemic Functional Model** A model of language description developed by Halliday and others, in which the language system is treated in terms of its potential for fulfilling social functions.

**Tenor** The relationship between addresser and addressee, as reflected in use of language (e.g. level of formality, relative distance). **Text** A set of mutually relevant communicative functions, structured in such a way as to achieve an overall ~ Rhetorical purpose (or text goal (MB)).

**Text Act** The dominant ~ Speech act in a text.

**Text Goal** The intended purpose of the text as a whole, hence **Superordinate goal** or at stretch level, hence **subgoal** (MB).

**Text linguistics** That branch of linguistics which concerns itself with the analysis of spoken and written texts above the level of individual sentences. It involves, for example, the description of the way sentences link together to form ~ coherent and ~ cohesive texts.

**Text-presented Knowledge** The increment of information available from a text (cf World knowledge).

**Text-type Focus** That aspect of ~ Context which is seen to be the primary function of a text and which determines the text type (referred to in this study as simply **text type** (MB)).

**Textual Indices** Signals of the rhetorical intent in a text (referred to in this work as **textual evidence** (MB)).

**Texture** Aspects of text organization, including ~ Cohesion, ~ Theme and Rheme, which reflect the compositional plan of a text and its context.

**Thematic Progression** The tendency for ~ Themes or ~ Rhemes to concatenate in particular patterns, relating to ~ Text Type Focus.

**Thematisation** The tendency to arrange sentences in such a manner as to draw attention to what is communicatively most important.

**Theme** That part of a sentence which occurs first and which normally has less communicative importance than the ~ Rheme.

**Through-Argument** Citing a thesis and then substantiating it.

**Top-down** Predicting the meaning of a text on the basis of the information gathered from textual and contextual evidence accruing so far (cf Bottom-up).

**Transaction** The framework of ~ Field, Mode, Tenor, etc of discourse within which communicative intentions are perceived as being mutually relevant.

**Transformational grammar** A type of grammatical description in which a set of rules is used to derive one linguistic structure from another, more basic structure. The rules should be capable of generating all and only the grammatically well formed sentences of a language.

**Unmarked** The state of certain lexical or grammatical items or structures which are considered to be more basic or common than other structures, marked for particular effects. The cleft sentence *It*

*was John who did it is* a marked form for *John did it*.

**Usage** The meaning of a linguistic item in terms of its denotation within the linguistic system.

**Use** Aspects of language variation relating to what a ~ User is doing with language (~ Field, Tenor, etc), as opposed to who he/she is.

**User** Any participant in language activity; the term embraces speakers, writers, hearers and readers.

**World knowledge** Whatever extra-linguistic or real-world factors are brought into text processing activity.

# Appendix 14

	A	B	C
<p>(1) Typical examples</p> <p>(2) 'Ideal' style</p> <p>(3) Text emphasis</p> <p>(4) Focus</p> <p>(5) Method</p> <p>(6) Unit of translation                Maximum                Minimum</p> <p>(7) Type of language</p> <p>(8) Loss of meaning</p> <p>(9) New words and meanings</p> <p>(10) Keywords (retain)</p> <p>(11) Unusual metaphors</p> <p>(12) Length in relation to original</p>	<p style="text-align: center;"><u>EXPRESSIVE</u></p> <p>Literature authoritative texts</p> <p>Individual Source language (SL) Writer (1st person) 'Literal' translation</p> <p>Small Collocation Word Figurative Considerable</p> <p>Mandatory if in SL text</p> <p>Leitmotivs Stylistic markers Reproduce Approximately the same</p>	<p style="text-align: center;"><u>INFORMATIVE</u></p> <p>Scientific and technical reports and text books</p> <p>Neutral, objective Target language (TL) Situation (3rd person) Equivalent - effect translation</p> <p>Medium Sentence Collocation Factual Small</p> <p>Not permitted unless reason given Theme words</p> <p>Give sense Slightly longer</p>	<p style="text-align: center;"><u>VOCATIVE</u></p> <p>Polemical writing, publicity, notices, law and regulations, propaganda, popular literature</p> <p>Persuasive or imperative Target language Reader (2nd person) Equivalent - effect recreation</p> <p>Large Text Paragraph Compelling Dependent on cultural differences Yes, except in formal texts Token words</p> <p>Recreate No norm</p>

Newmark      Approaches to Translation      1981 p.15

## APPENDIX 15

### NOTES

1. Here it may be argued that this falls short of establishing the text goal unequivocally. Yet, indeed I do not set out to establish text goal *unequivocally* because this work aims at establishing text goal in translation within the limits of plausibility and feasibility. This means that a translation is plausibly satisfactory if (1) it does not defeat the text goal and (2) it renders this goal as adequately as possible.

2. This saying is hardly ever used whole-heartedly nowadays, it is rather used as a compliment to someone to whom the speaker wants to convey that they have qualities to be envied for.

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LIST OF TEXTS:

- AO:           ?al ?a:nisa ?a:ma:l. Extract from Wahiy Bagda:d. by  
Zakiy Muba:rak  
pp 98-100
- BO:           Article from the Weekly Newspaper Ashsharq ?al  
?awSaT. by Mustafa: ?ami:n. May 14, 1987.
- CO:           ?assur3a l3a:liyya. Extract form an Instruction  
Manual specifically directed to the use of  
highway patrols in Kuwait.