Investigating Problems of Translating

Ahmed Alaidy's *Being Abbas El Abd* into English:

An Integrated Approach

研究将艾哈迈德·阿莱迪的《阿巴斯·阿卜杜勒》翻译成英文的问题。
一种综合方法

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: الملخص

تهدف الدراسة إلى تطبيق مدخل أكثر شمولا في علم دراسات الترجمة– نظرية سنيل هورنباي Snell-Hornby

على رواية "أن تكون عباس العبد" للكاتب أحمد العايدي. وتشتمل النظرية قيد الدراسة على عدد لا بأس به من

القضايا اللغوية المهمة في الترجمة. على سبيل المثل: الخصائص النصية والتواصلية بجانب القضايا التي تتعلق بالأفكار

والأشخاص المشاركين في النص. وتتناول هذه النظرية أيضا موضوعات لغوية شائكة في علم الترجمة مثل المقابل وعلم

اللغة المجتمعي وعلم التداولية (المقصدية) وعلم اللغة النفسي بجانب السبك والحبك. وخلُص الباحث إلى أن مترجم

الرواية– قيد الدراسة– لم يحقق المقابل اللغوي الملائم في القضايا اللغوية كافة في نظرية سنيل هورنباي.

Abstract

The study is a humble attempt to investigate the problems of translating Ahmed Alaidy's *Being Abbas ElAbd* into English through applying a more exhaustive translation approach, Snell-Hornby's translation studies. Such approach is selected since it includes important problematic linguistic issues in translation such as communicative, ideational, interpersonal and textual functions, equivalence, sociolinguistics, pragmalinguistics, psycholinguistics, coherence and cohesion. The

researcher concludes that the translator has not achieved appropriate equivalence in all components of the approach in question.

Keywords: Snell-Hornby's approach, Alaidy's *Being Abbas ElAbd*, equivalence, sociolinguistics, pragmalinguistics, psycholinguistics, coherence and cohesion

Introduction

Events in the novel under study are narrated randomly, but they make the reader excited. As narrated by the hero, Abbas El Abd, in 2003, this novel almost derides a variety of problematic issues. First, class struggle: A rich man, driving his car, shoves a little poor girl.The second problem is nepotism, as Abbas El Abd sneers at corruption of society particularly among police.Third, subordination: He strongly rejects subordination and does not not pay attention to other people's opinions. There is no question, however, that the novel is a critique of society, which encompasses a wide range of issues.

The rationale behind the study

As a social and comic novel, Ahmed Alaidy's *Being Abbas El Abd addresses* social and political issues in Egyptian society. The author's diction is a blend of standard and vernacular Arabic including lots of English words as well as colloquial words. The author represents an entire generation of youth. Snell-Hornby's integrated approach is adopted to show the degree of translator's efficiency pertaining to transferring Egyptian terms and expressions to English.

Aims of the Study

The researcher is concerned with the felicity of Snell-Hornby*'s Approach* in handling problems of Translating *Being Abbas ElAbd* into English such as coherence, cohesion, pragmatic, sociolinguistic and psycholinguistic considerations

Research Questions

What is the extent to which Snell-Hornby*'s Approach* is successful in tackling the problems of translating *Being Abbas El Abd* into English such as coherence, cohesion, pragmatic, sociolinguistic and psycholinguistic issues?

Review of the Literature

Khayyal (2018) illuminates the significance of stylistic shifts in *The Cairo Trilogy* which are ignored in the English translation.Using Snell-Hornby's integrated approach and systems theories, her study only addresses such stylistic changes. However, she concludes that the translator should be concerned with the syntactic, rhetorical and lexical levels of the author's style.

Hassan (2011) has merely focused attention on pragmatic problems in literary translation of Mahfouz' Trilogy namely *Palace Walk*, *Palace of Desire* and *Sugar Street* such as speech acts, implicatures, presuppositions, politeness and deictic expressions. He concludes that Mahfouz' trilogy has lost its meaning in Hutchin et al.' translation into English.

Aldeeb (2020) attempts to investigate transferal of the ST ideology to the TT in rendering *Miramar* (1978). She has employed Fowler's (1991) and Fairclough's (1995) CDA rather than Snell-Hornby's integrated approach. Aldeeb concludes that the translator does maintain the Egyptian ideology in the ST. In this regard, she has not pondered other translation issues included in Snell-Hornby's integrated approach like equivalence, stylistic shifting.

Theoretical Framework

An Integrated Approach under Study

1- Coherence and Cohesion

Coherence is associated with linguistic orientation including lexical items, stylistic devices and syntactic structures. Coherence further constitutes some kind of interplay of syntax, semantics and pragmatics. On the other hand, in order for lexical cohesion to be achieved, three tenets should be followed. First, linguistic expression is conditioned by another. Second, both assimilation of the text and subjective experience are the responsibility of the reader. The third factor that contributes to cohesion is natural and idiomatic translation.

2- Pragma linguistics and psycholinguistics

Pragma linguistics is adopted to tackle major pragmatic terms:presupposition and speech acts (illocutionary and perlocutionary). Psycholinguistics, on the other hand, revolves around three elements: language, experience and thought.

3- Sociolinguistics and Prototypology- (text type)

Sociolinguistics is employed to investigate a variety of sociolinguistic subjects like dialectology, sociocultural background and sociocultural norms that change with time from language to another and express perception and evaluation as well. Among the most remarkable aspects of sociolinguistics is that language behaviour is influenced by a range of social contexts.

4- Functional Sentence Perspective (FSP)

Functional sentence perspective is closely tied to Halliday's functional approach in which communicative function, social background, parody, attitude, time, place, culture, situational context,viewpoint of speaker, narrator, reader, as well as theme and rheme are discerned.

Farghal (2012, p.49) intrinsically clarifies that the translator, in terms of communicative translation (which is oriented), 'deems his audience more relevant to his translation that the text itself, whereas semantic translation is text-oriented. He (ibid) further argues that a competent translator makes translation more meaningful and communicative in the TL.

5- Conventional Areas of Translation

Literary translation is represented as a conventional area of translation pertaining to a literary text and its own situational relationship to reality in a single, specific situation.

7- Non-linguistic (extralinguistic)

Practical Framework

Sample (1)

(هند) لا تحب إضاعة الوقت لأنها لم تكن كالأخريات

Hind doesn't like wasting time because she's never been like other girls. (p. 1)

Coherence

The translator emphasizes interrelations between individual scenes including Hind's paying attention to the value of time, and comparing her with most girls that are characterized with carelessness of time.As the cognitive scene is appropriately conveyed in the TT in which Hind is a unique girl as she appreciates the significance of time. The translator has further maintained the ST standard Arabic in rendition in the TT, هند لاتحب إضاعة الوقت, *Hind doesn't like wasting time*, لأنها لم تكن كالأخريات,*because she's never been like other girls*. Accordingly, the translator has opted for the same linguistic orientation in the ST other than the degree of negation. The translator can have used *not* instead of *never* as the author has neither said مطلقا nor على الإطلاق, *at all*. The translation partially conforms to the grammatical and syntactic requirements of the TL.

ST: Simple present- simple past

(هند) لا تحب إضاعة الوقت- لأنها لم تكن كالأخريات

TT: simple present- present perfect

Hind doesn't like wasting time - because she's never been like other girls.

Mughazy (2016) points out that the logical function of negation is a universal phenomenon throughout languages. Mughazy (ibid) further emphasizes that the negation marker لم is used to encode negation in the past. Hence, the English present perfect has no a formal correspondent in the Arabic verbal system.In addition, there is no semantic ambiguity at the morphological level in both the ST, الأخريات and the TT, *other girls*. The translator has deemed that the Arabic definite article أل in the situational context does not refer to specific girls, but to the generic type of girls.Therefore, Davies has translated the Arabic plural generic nouns الأخريات as bare plural nouns, *other girls*.

Cohesion

The text should be seen in terms of its communicative function, as a unit embedded in a given situation, and as part of a broader sociocultural background including beliefs and customs, girls' carelessness of the importance of time. Accordingly, the translator's text analysis begins by identifying the text in terms of culture and

situation. Farghal (2012) seconds such standpoint emphasizing that culture in language constitutes beliefs, customs, politics, art, morals, law, ecology, habit.

 The next step is the structure of the text, proceeding down from the macro-structure to the level of lexical cohesion including the relationship between the title and the main body of the text, and finally strategies that should be developed for translating the text, based on conclusions reached from the analysis.The analysis is not concerned with isolating phenomena of wasting time and female stereotypes' interests to study them in depth, but with tracing a web of relationships, the importance of individual items being determined by their relevance and function in the text.Cohesion refers to the way sentences combine into text-by-text internal ties through grammatical ties as cohesive ties :conjunction *because,* لأنّها. In addition, linguistic expression '*she's never been like other girls*' لم تكن كالأخريات is conditioned by *Hind doesn't like wasting time* لا تحب إضاعة الوقت (هند). In other words, Hind's different personality from others is conditioned by her interest of time. Thus, explicit subordination conjunction لأنها, *because* is employed in the ST and the TT to naturalize the discourse. The upshot is that the translator has provided a cohesive text including logical, temporal, and referential relations that connect its sentences and clauses. Such relations are signaled by subordination conjunctions (*because*) as cohesive devices, or linking words.

Pragmatic and psycholinguistic considerations

The translator, in terms of pragmatics, is supposed to decode contextually based implicit information including pragmatic terms: presupposition, speech acts, politeness, etc. In effect, the author and translator presuppose that most girls do not realize the value of time, but Hind does. Therefore, lexical items '*she's never been like other girls'* are appropriate equivalent to lexical items لم تكن كالأخريات . Pragma-stylistic investigation of linguistic choices in both source and target text reflects politeness. As conventional syntactic structure in Arabic encompasses verb followed by subject, but the author violates such syntactic rule to shed light on the subject, Hind, that is the core of syntactic structure. The same happens in rendition in which the translator uses *never* rather than *not* for the purpose of referring to Hind's seriousness. The ST and TT will clearly deny this presupposition that Hind looks like other girls with respect to neglect of the significance of time. The translator, in this sense, provides common

ground that is mutually recognized common knowledge in which most women do not care about the precious time.

Both of the ST and TT conventionally implicate that Hind differs from most girls who do not pay attention to time, but she is a hard-working girl. Generalized conversational implicatures normally do not violate the maxims. In both of the ST and TT, the semantic content of *because* is simply logical; the implicated sequential meaning is motivated by the maxim of manner (Be orderly).The translator does not violate this maxim as he follows the actual order of events. Thus, the causal relationship is not entailed, but only conventionally implicated.

Both the author and translator, in terms of an illocutionary force, intend that Hind is not a conventional girl, but she is dedicated and hard working. As the reader of the ST and TT, from a perlocutionary scope, deduces that all girls are not the same stereotype, but there are unique girls.

Both the author and the translator psycholinguistically use Arabic and English to affect the content and direction of certain thoughts concerning women's common characteristics. As the translator demonstrates that the author adopts language to change some of common beliefs with respect to the world of girls. Furthermore, the translator manages to reveal the author's ability to think and conclude that Hind is quite different from other girls. Hence, the author deliberately affects the way people think about women's characteristics.

The author's attitude is obvious in the ST in social norms against using sexist terms or expressions as he does not mention that Hind is neither reckless nor wanton for instance like other girls. Accordingly, the translator refers to a shared conceptualization of female nature across cultures in a variety of languages. Language has likely allowed the translator to communicate the author's thought including ideological stance, to other people. To be more precise, the translator points out that the author discovers something new about one of girls, then the language is immediately needed to reflect the new idea.

Sociolinguistics and Prototypology- text type

Cameron (2006, p.724) says: *gender* refers to the cultural 'traits and behaviors deemed appropriate for men or women by a particular society'. However, the translator rightly

conveys a certain behaviour deemed suitable for women by Egyptian society. Thus, literary text including a single, specific situation (Hind's respect of time) has its own situational relationship to reality where girls do not give time consideration. Culture-bound words, لم تكن كالأخريات *she's never been like other girls* mirror sociocultural norms expressing perception and evaluation of women's nature of life. In addition, sociocultural norms regarding most girls' carelessness of the importance of time are reflected in the ST and TT clauses, لم تكن كالأخريات , *she's never been like other girls*.

Functional Sentence Perspective (FSP)

The translator, as a reader, correctly transfers viewpoint of speaker, narrator pertaining to women's stereotype in society. Hence, communicative and social background concerning the common characteristics of women are manifest in the TT.

Thematic Progression

لا تحب إضاعة الوقت (هند)

Hind	doesn't like wasting time
Theme	Rheme

لأنها لم تكن كالأخريات

| Because she | has never been like other girls |

Mental Clause

The mental process is concerned with feelings, emotions, cognition or perception such as *does not like* لاتحب.

إضاعة الوقت لا تحب (هند)

Hind	doesn't like	wasting time
Senser	process- mental (emotive)	phenomenon

Hind represents the sensor who experiences such feeling. Such experience is associated with a certain mind-related activity. Both source and target texts include the same mental clause.

According to the ideational function, the translator retains the author's content function of language and his experience of inner and outer world pertaining to the common stereotype of women who do not care about the significance of time.Hence, TT matches the ST ideationally in translation. Language, in terms of the textual function, functions as a system in which women's stereotype as an intended message is organized in an appropriate manner. Therefore, the translator has recognized the text the author has produced.

Davies has intrinsically illustrated the writer's perspective that Hind is not a stereotype of most girls concerning the neglect of time. Equivalence is achieved at the lexico-grammatical level as well as the semantic level since the TT retains the same lexis, هند, *Hind,* لاتحب, *doesn't like,* إضاعة الوقت, *wasting time* and grammar (simple present) of the ST. In the same way, the intended message and meaning of the ST is conveyed in the TT. Furthermore, equivalence is not achieved at a word level, but at clause level.

Contrastive Grammar and The sequence of events:

Verb-forms (tenses)

The translator attempts to convey the author's experience and thought pertaining to women's familiar characteristics including neglect of the usefulness of time highlighting Hind's distinct character that appreciates time. Furthermore, the translator uses a stronger degree of negation, *never*, than the neutral degree of negation (لم تكن) in the ST. He could have employed *she was not like* instead. In terms of the sequence of events, the translator has partially maintained the chronological order and sequence of events including verb-forms (tenses): simple present *doesn't like*, لا تحب then present perfect *has never been*, لم تكن as an appropriate equivalent for simple past in Arabic.

Conventional Areas of Translation

By translating a literal text, the translator portrays a specific situation (Hind's seriousness and hardworking) in comparison with reality (carelessness of the value of time as one of girls' common features).

Non-linguistic (extralinguistic)

The translator, Davies, competently transfers the writer's sociocultural experience. As stated by the writer, Alaidy, the existence of the girl Hind is informed by his own recollections and socio-cultural experiences.

Sample (2)

أجربت أن تكسر إشارة حمراء أمام لجنة مرور مثقلة بالرتب دون أن تكون (مش عارف أنا مين؟) أو رئيس دولة ما؟

Have you ever tried running a red light in front of a bunch of traffic cops sagging تتنحنيwith gold braid without being a "Don't you know who I am?" or head of some state or other?   (p.3)

Coherence

The author has attempted to portray interrelations as well as individual scenes including cognitive scenes of corruption and influence behind the ST, namely, a powerful man's violation of traffic rules. Such coherence is, on the contrary, not achieved in the TT as the translator has not highlighted those people's transgression in rendition.

Language dimensions including lexical items, stylistic devices, and syntactic structures should have been recreated. Functional translation (*without being a powerful person*) should be adopted instead of literal rendition (*without being a "Don't you know who I am?" or head of some state or other*?) because literal translation is a mere string of words translated (Larson, 1998).Thus, translation by substitution should have been adopted instead of literal translation. The choice of appropriate substitute is based on the function of the source context including culture-specific connotations.

The ST begins with standard Arabic, أجربت أن تكسر إشارة حمراء أمام لجنة مرور مثقلة بالرتب دون أن and ends up with colloquial Arabic, تكون (مش عارف أنا مين؟) أو رئيس دولة ما؟. There is some

kind of discrepancy of linguistic orientation (lexical items and stylistic devices) between the ST and the TT. Some lexical items (standard Arabic): لجنة and رتب in the ST are rendered into colloquial, a *bunch* and *cops* respectively. Therefore, the translator has changed linguistic orientation in the ST. The translator should have provided a functional, *'Don't you know I am an influential man*?' rather than a formal equivalent *'Don't you know who I am?"* or *head of some state or other?*

Cohesion

The text is discerned, in terms of its communicative function, as part of a broader socio-cultural background including beliefs and customs, مش عارف أنا مين؟ *Don't you know who I am?* And politics, أو رئيس دولة ما, *or head of some state or other?* However, lexical cohesion is evident in the ST in which linguistic expression *the breach of traffic rules* is conditioned by both might and corruption together. Unlike the ST, lexical cohesion is blurred as the phenomenon of corruption is missing in rendition. Consequently, text assimilation, based upon rendition in question, is confusing for the reader in west world.

Pragmatic and psycholinguistic considerations

 The ST presupposes that a person, who runs a red light, must be influential and lawless. Such exact presupposition is not explored as the reader in western world will realize that a man, who runs a red light, is merely powerful. Therefore, there is some discrepancy of the ST and the Tithe translator could have provided common ground derived from the ST that people, who violate law, must be simultaneously influential and vicious.

 The translator, from an illocutionary perspective, has not intrinsically clarified the author's standpoint that ordinary people can not violate traffic rules. The translator is merely concerned with the explicit meaning that powerful people only can be lawless. The translator has further not stressed corruption of such people. As the reader of the ST and TT, from a perlocutionary scope, deduces that influential, corrupted people can merely break state laws.

 Both of the author and the translator, in terms of psycholinguistics, use Arabic and English to impact on the content and direction of certain thoughts concerning

influential people's violation of traffic rules. The translator, in this sense, contends that the writer ponders something new about the world of corruption and power, then the language is required to fit the new idea. The translator attempts to illuminate the author's thought pertaining to ordinary people's familiar characteristics that cannot run a red light as they are not powerful.

Mughazy (2016) argues that modal verb have *to* refers to speaker's beliefs that connotes necessity. Necessity, from a pragmatic perspective, expresses a higher degree of deontic necessity, obligation, certainty, imposition, and ability: عليك الذهاب الآن *You have to go now*.When translating modal expression, the translator should pay attention not only to its meaning that connotes necessity but also to its contextual interpretation.

Mughazy (ibid) demonstrates that the verb يتحتم, on the scale of necessity, encodes the highest degree of obligation. Moreover, verbs يتحتم and يتعين are adopted to refer to external sources of obligation on the one hand whereas يجب is neutral in this respect.

Thus, such pragmatic features are vital as they help the translator provide appropriate functional equivalents to target modals. Mughazy (ibid) concludes that the modals of necessity and obligation يضطر and يتعين يتحتم are best translated as *have to*. Following Mughazy's approach, the only Arabic modal expression that encodes epistemic modality is لابد as in لابد أن تكون ذا نفوذ وفاسد *you must be influential and corrupted*. Epistemic modality reveals logical inferences concerning the truthfulness of propositions. As the translator is communicating a certain inference that the proposition *you are able to run a red light in front of a bunch of traffic cops sagging with gold braid* is true based on the information in the first sentence *You must be influential and corrupted*.

Sociolinguistics and Prototypology- text type

The core of sociolinguistics studies consists of language varieties involving socio-cultural meanings which are familiar in daily social interactions relative to Arab culture (تكسر إشارة حمراء), dialect and styles (أو رئيس دولة ما؟) (مش عارف أنا مين؟).Such Egyptian dialect (dialectology) is represented as a social context, whereas the

translator employs standard English as equivalence, *Don't you know who I am?" Or head of some state or other?* The translator appropriately conveys Arab culture, *running a red light*, but inappropriately conveys Arabic dialect and styles, *Don't you know who I am?"* or head of some state or other? Because his rendition is not functional but literal.

The ST, in terms of social context, constituting a sociolinguistic situation أُجريت أن تكسر إشارة حمراء ... مش عارف أنا مين؟ *Have you ever tried running a red light ... a "Don't you know who I am?"* has its own situational relationship to reality. Such sociolinguistic analysis is enhanced by culture-bound words, مش عارف أنا مين؟" *Don't you know who I am?"* That refer to socio-cultural norms asserting leverage and infraction in society. As for prototypology:Sociocultural norms and words expressing perception and evaluation of leverage and deviance are evident in both of the ST and TT: *مش عارف أنا مين؟*, "*Don't you know who I am?*" .The author claims that influential people, generally, cannot be chastised.

Functional Sentence Perspective (FSP)

Halliday's (2001) equivalence is achieved in the TT at the lexico-grammatical level rather than the semantic level because the TT retains the same lexis and grammar of the ST.Thus, the message and meaning of the ST is not conveyed in the TT. As equivalence at clause level is the most important leading to functional equivalence, but the author has provided equivalence at word level rather than equivalence at the clause level.

Ideational Function

The author shows his experience of inner (East World) and outer (West) worlds. He uses language to refer to the fact that some influential people are lawless, (مش عارف أنا مين؟) أو رئيس دولة ما؟.This ideational function likely communicates new information to the West audience in which corrupted people push with all their might to infringe upon traffic rules. The ideational function encompasses of 'transitivity' and 'voice' (Wang, 2010).The transitivity system includes a variety of material, mental, relational, behavioural, verbal and existential clauses.

أجريت أن تكسر إشارة حمراء

Have you ever tried running a red light

The verb يكسر, *run* is represented as a behavioural process, deemed to be a combination of mental and material processes since such behavioural process is psychological (mentally making a decision to contravene the traffic laws) and physiological (having a car driven by the main participant to run a red light) alike.

Interpersonal and Textual Function

In terms of interpersonal function, some influential people show their powerful identity to influence and oblige traffic officers for the sake of running a red light. Language, based upon textual perspective in the ST, functions as a system in which a specific message is organized in an appropriate manner. To put it simply, the ST encompasses a lucid message: some influential people in society claim that they can run a red light because they are over law. Thus, the author as a writer produces a text and the translator as a reader is supposed to recognize it. The ST culture and situation, through text analysis, are not achieved in the TT. However, the ideational metafunction is the highest value in translation.TT does not match the ST ideationally in rendition.

In this case, the translator has failed to convey the communicative function of the ST, as the ST is given to convey a crucial message indicating that certain people in society are responsible for infractions.Therefore, the translator could have rendered (أو رئيس دولة ما؟)   مش عارف أنا مين؟) as *you must realize that I am lawless.* The conceptual identity of those lawless people accordingly is reflected on the one hand and scope of interpretation is narrowed in the TT on other.

Accordingly, the translator should have employed Popovic's (1976) stylistic (translational) equivalence, Baker's (1992) approach and House's (1997) covert translation that make translation equal to a ST in the Target culture. It is important to convey the ST message in a functional manner. One of Baker's (1992) strategies followed by translators to overcome nonequivalence is paraphrasing using a related word such as يتوضأ, *do ablution*. Thus, the ST meaning is conveyed to the TT, maintaining the expressive meaning. All of those scholars are in agreement with

Vinay and Darbelnet's (2004) adaptation in which cultural differences between an SL and a TL are changed and/or explained like Hello, السلام عليكم.

It is noteworthy that the author, as a speaker, had the opportunity to illustrate his own viewpoint regarding some influential people who cause some kind of contravention, or perhaps a *state head*, ((أو رئيس دولة ما؟) مش عارف أنا مين؟) ? The translator, on the other hand, adopting literal translation, is uninterested in transgression of such powerful people, a "Don't you know who I am?" or head of some state or other? Hence, the translator has not provided external, social and cultural factors of the ST with respect to deviation of some influential people.

There is some kind of false equivalent, in this regard, between the ST and the TT. False equivalent means that the meaning of a word may include social and cultural attitudes ranging from "taboo or inappropriate to politically correct or positive" (Mughazy, 2016).Thus, the ST reader has implicitly discerned such Egyptian attitudes whether social or cultural in which a powerful and corrupted person can utter such clause مش عارف أنا مين؟.On the contrary, the TT reader has not realized social meaning and connotation since no one is over law in West culture. To put it simply, the translator should have cast light on corruption and influence in rendition.

Conventional Areas of Translation

The translator portrays a specific situation (*a powerful person running a red light in front of a multitude of traffic officers*) closely related to reality (domination of influential people) in a literal text. Mughazy (2016) demonstrates that lexical modal verbs in Arabic—such as يتعين يجب، ينبغي، يتحتم، يضطر، , and يلزم express necessity. In terms of grammatical structure, Arabic uses prepositional phrases that function as modal adverbials (e.g., من الواجب ،المفروض عليه من اللازم، من الضروري) that express necessity.

Non-linguistic (extralinguistic)

The writer himself reveals that existence of influential people is based upon his own situation and sociocultural experience. The translator endeavours to convey the

author's situation and sociocultural experience, but he does not refer to the negative image of such influential people including corruption and arrogance.

Samples (3) and (4)

فتيات الليل يُخلقن هنا .. في وضح النهار.

This is where the ladies of the night are born… in plain day-light. P.12

"أصله لما عرف بحكاية المرض البطال اتجوز عليها

When he found out she had the 'dreadful disease', he took a second wife. P.46

Coherence

 The translator has revealed interrelations with respect to cognitive scenes between oppression and abject poverty on the one hand, and depravity and perversion, on the other. Moreover, interrelations of cognitive scenes, in the ST, between first wife's suffering from cancer and husband's marrying a second wife are not meticulously achieved in the Tithe translator has not shed light on polygamy in Egyptian culture.

 Farghal (2012, p.322) claims that euphemizers are pleasant expressions 'intended to soften the impact of mentioning a taboo or a socially non-preferred expression involving reference to topics such as death, betrayal, failure, and objectionable animals/items'. As linguistic orientation, in this sense, the translator has provided appropriate lexical items illuminating euphemism in the ST, فتيات الليل, *the ladies of the night* while he has adopted a dysphemistic expression *dreadful disease* for the euphemizer المرض البطال.The translator could have employed a variety of euphemistic substitutes like *tumour* or *growth, unmentionable* (Oxford Advanced American Dictionary, 2023). Hence, the translator has violated the author's linguistic orientation in the second excerpt.He should have one of such culturally-motivated substitution patterns (translation by substitution).

 As regards the second excerpt, the translator has eliminated semantic ambiguity at the morphological level as he has realized that the semantic function of the Arabic definite article أل, *the* in the discourse is employed to encode definiteness on the one hand and the writer expects that the ST reader to know the specific referent of that

noun, المرض البطال based upon shared background knowledge on the other. Thus, the translator has fared badly in rendering المرض البطال as the dreadful disease.

Cohesion

 Thus, the TT reader is supposed to have text assimilation and subjective experience in which girl's aberration is conditioned by poverty and despotism. As regards the second excerpt, the translator has not discerned the ST including the author's subjective experience in which a mean husband's second marriage is closely related to first wife's chronic disease.In terms of cohesion, the translator has retained a cohesive text through logical relations that connect its clauses indicating that a certain situation is the result of another through subordination conjunction *when*, لما and deictic expressions including pronouns: *he, he*. Hence, cohesion is seconded by maintaining the internal structure of the ST.

Pragmatic and psycholinguistic considerations

 There is disagreement of presupposition between the ST and the TT; the author presupposes that girls are in principle ordinary whereas the translator wrongly presupposes that such girls are basically *notorious*.The author presupposes that a husband, who marries a second wife because of wife's deadly disease, is mean.On the contrary, the translator's use of the verb *take* contradicts the author's presupposition as the translator might have denoted that such husband would look for a girlfriend not a wife.

The translator, from an illocutionary scope, has not given common ground of the ST in which girls are born normal and upright then tragic and cruel life has urged them to be aberrant girls. Unlike the author's common ground, the translator has not seconded such argument, *This is where the ladies of the night are born.* Hence, there will be a discrepancy of perlocutionary force between the reader of the ST that girls are victims of society and that of the TT that girls are disreputable and guilty. Accordingly, the translator is against the author's common ground (illocutionary force) that husband has not intentionally married a second wife; the rationale behind the second marriage has been the first wife's chronic disease. Consequently, the target reader, in terms of

perlocutionary force, will deduce that husband had a girlfriend for a temporary relationship.

Both of the author and the translator have psycholinguistically employed euphemistic expressions فتيات الليل, *the ladies of the night* to lessen the reader's shock pertaining to private relations. An important point should be taken on board is that the translator has not followed the author's experience and thought that girls are not aberrant by nature. The translator's dysphemistic expression *dreadful disease* psycholinguistically hurts human feelings (face threatening), but the author's euphemistic expression المرض البطال alleviates the shock (face saving).

Sociolinguistics and Prototypology- text type

There is some kind of contradiction between the ST and TT concerning language behaviour, socio-cultural background and social context including verbs يُخلقن, *born*. To put it simply, the author has rightly claimed that girls are initially normal and upright, then they become aberrant due to aggravating circumstances of society and hardship. Unlike the author, the translator has incorrectly indicated that girls are aberrant by nature, *the ladies of the night are born*. Therefore, the translator could have used the verb *become* instead of *bear* to conform to the ST. Similarly, there is discrepancy of the ST and the TT with respect to social context and language behaviour; the translator has not clearly clarified the husband's second marriage again. Social context *he married a second wife* as a functional equivalent to اتجوز عليها should have been included in the TT.

The writer, Alaidy, points out, through socio-cultural norms and words, that abject poverty leads to make girls *ladies of the night* in the former and husband's first wife's deadly disease urges him to marry a second one in the latter. Unlike Alaidy, Davies does not meticulously transfer such socio-cultural norms in the ST. The translator incorrectly denotes that girls are ladies of the night by nature "*the ladies of the night are born*" on the one hand and does not explicitly mention the idea of polygamy in which wife's husband will marry another woman on the other.

Functional Sentence Perspective (FSP)

As the first excerpt, communicative function and social background of the ST are achieved in the TT that abject poverty and injustice lead to aberration. Unlike the first excerpt, communicative function and social background of the ST, in the second excerpt, are missing in the TT that first wife's serious healthy circumstances themselves have impelled husband to marry again. The translator's rendition is quite blurred as the reader will realize that husband might have not married another woman, but kidnapped a second wife.
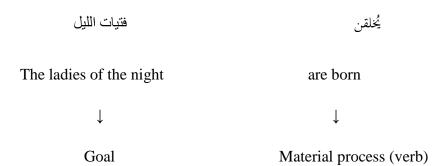
Rank

Rank deals with how lexico-grammar is organized, namely how clauses are organized. However, there is stratification of grammar between the ST and the TT as both clauses are in passive فتيات الليل يُخلقن هنا, *the ladies of the night are born*. In another respect, the translator's fidelity to the ST can be discerned in the translation of certain phrases فتيات الليل, *the ladies of the night*. The upshot is that equivalence is achieved at word level, but not clause level. As the second extract, clauses in the ST and the TT are in active, عرف بحكاية المرض البطال, *he found out she had the 'dreadful disease'*, اتجوز عليها, *he took a second wife*.
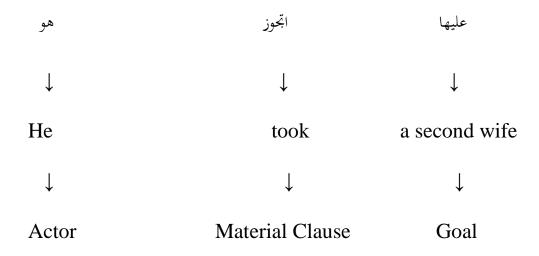
Ideational and Interpersonal Function

The author's experience of Egyptian society is manifest. Following the author,the translator communicates a new standpoint, i.e. that girls are not ladies of the night of their volition; the reason is society itself.

Material process

فتيات الليل	يُخلقن
The ladies of the night	are born
↓	↓
Goal	Material process (verb)

Cognitive meaning is expressed by the ideational metafunction, which is represented through the grammatical system of transitivity. The ideational function is here based upon 'transitivity' including material clause. In this sense, the translator should have

used material verb *become/create* rather than *bear*. Nevertheless, the same goal, فتيات

الليل, *the ladies of the night*, is achieved in the ST and the TT. In another respect,

covert translation of فتيات الليل is adopted in which the translator has conveyed the ST

message in a functional manner. As for the second excerpt, the translator has
attempted to convey the author's experience of society that wife's chronic disease,
cancer, impels a mean husband to marry another woman:

هو	اتجوز	عليها
↓	↓	↓
He	took	a second wife
↓	↓	↓
Actor	Material Clause	Goal

Cognitive meaning, (husband's marrying a second woman on the pretext of
first wife's deadly disease), is expressed by the ideational metafunction,which is
represented through the grammatical system of transitivity constituting material
clause. In this respect, the translator should have used material verb *marry* instead of
take and *a second woman* instead of *a second wife* as well as a Goal.The
translator,thus, has failed to produce an appropriate goal in a functional manner.

Material process

(هو)	اتجوز عليها
He	took a second wife
↓	↓
Goal	Material process (verb)

As the interpersonal function in the first excerpt, aberrant, rich men exploit girls' abject poverty and need of money to turn them into *ladies of the night*. Nevertheless, the ideational metafunction is the highest value in translation.TT does not match the ST ideationally in rendition. As for the interpersonal function of the second extract, mean husband's relationship with first wife will be restive as husband has decided to marry again because of first wife's *unmentionable disease*, cancer.

Textual Function

The TT has not revealed the same message of the ST in a suitable manner as the writer has obviously clarified that poor girls under cruel circumstances of society have become *ladies of easy virtue*, whereas the translator has claimed that such girls have had an innate aptitude to be ladies of the night by nature. Thus, the author, as a writer, produces a text that is not completely recognized by the translator as a reader. The ST culture and situation are not perverted in the TT.

The translator has inappropriately conveyed the ST culture and situational context as the author has stressed the euphemistic expression of cancer, المرض البطال and the idea of second marriage while the translator has emphasized the dysphemistic one, *dreadful disease*.The translator could have used a euphemistic substitute, *unmentionable disease* for instance, instead. He has not further pondered the idea of polygamy in Egyptian society.

However, Davies has not obviously transferred the communicative function of the source texts as they are provided to convey a clear message that girls have not become ladies of easy virtue of volition on the one hand and husband having a sick wife will not look for a girlfriend, but a woman to marry.

The translator has employed the same stylistic functional equivalence in which the expressive meaning is conveyed to the TT for the sake of seconding the phenomenon of euphemism pertaining to the first excerpt, but he has concentrated on a different stylistic functional equivalent that has reinforced dysphemism in the second one. Thus, the there is some kind of agreement in the first excerpt pertaining to international known terms and culture-bound items between the ST and the TT, فتيات الليل, *the ladies of the night* respectively, whereas there is contradiction of the ST (euphemism) and the TT (dysphemism) in the second one.

According to socio-cultural norms, the translator has rightly contended that unpleasant words bound up with perversion should be substituted by pleasant ones to alleviate the reader's shock and save face (euphemism).To be more precise, the communicative function of translation is achieved in the TT. Unlike his own euphemistic strategy of rendition, the translator has contravened familiar socio-cultural norms of embarrassing and shocking topics like private relations, death and disease; euphemistic expression *tumour/growth/unmentionable* should have been replaced by dysphemistic one *dreadful disease*.

The translator, according to the first excerpt, has managed to present appropriate equivalent on a variety of levels: grammar (passive), يُخلقن, *are born* and word, فتيات الليل, *the ladies of the night*. Similarly, the translator has rendered active verbs عرف, اتجوز as active ones *found out*, *took*, but he has failed to convey suitable equivalents of the ST on a level of word such as المرض البطال,*a dreadful disease* and اتجوز عليها, *took a second wife*. Equivalence is partially achieved, in the first excerpt, at the lexico-grammatical level as well as the semantic level as the TT approximately retains the same lexis and grammar of the ST. Consequently, the message and meaning of the ST are not perfectly conveyed in the TT because the translator has not caught the slight nuances of meaning that both lexical items يخلق, and *bear* contain.

As the second excerpt, the translator has furnished the Target reader with suitable grammatical equivalence (active), اتجوز ,عرف, *found out, took a second wife*. On the contrary, the subtle differences of meaning between *marry a second woman* and *take a second wife* is not discerned by Davies. The Target reader is likely struck by the translator's inappropriate choice of the lexemes because it does not schematically fit in social-oriented discourse. Thus, the semantic equivalence is lost in the TT.

In terms of phrase structure, there is no structural mismatch between the ST, فتيات الليل and the TT, *the ladies of the night* because there is agreement between Arabic and English regarding some phrase-structure rules (Mughazy, 2016). In other words, both the ST and the TT allow this type of possessive constructions.

There is agreement of grammar in the ST and the TT in which the writer and the translator use passive يُخلقن, *are born* respectively. In the second excerpt, the clause عرف بحكاية المرض البطال (past) is rendered as *he found out she had the 'dreadful disease'* (simple past- past perfect). Thus, the author's viewpoint, in the first excerpt, is conveyed in the TT whereby girls have not become *ladies of easy virtue* of their own volition; the rationale behind tragedy is abject poverty represented as external and social factors. As the second excerpt, the author's standpoint, as a narrator is conveyed in the TT that husband has not deliberately married a second woman; the reason for second marriage is his first wife's deadly disease, cancer represented as external and social dimensions.

Conventional Areas of Translation

 The translator, Davies, tackles two situations (girls' aberration and polygamy) closely related to reality (abject poverty and husband's first wife's chronic disease) respectively in two literal texts. The translator succeeds in transferring the author's diction in the former, but fails in the latter. Farghal (2012) points out that diction means the translator's ability to select an appropriate word that impacts on the 'overall schematic representation of discourse'. However, Davies has neither stressed, in the first text, that girls' cruel circumstances have obliged them to be ladies of the night on the one hand nor polygamy, in the second one, on the other.

Non-linguistic (extralinguistic)

 The writer, Alaidy, reveals, based upon socio-cultural experience, thorny issues:polygamy and first wife's chronic disease in Islam on the one hand and aberration of women & abject poverty on the other.As the translator has partially managed to transfer such delicate topics as he has not illuminated cruel circumstances that have urged poor girls to be ladies of the night concerning the first issue nor polygamy regarding the second.

Samples (5) & (6)

أبوس إيدك ماتسبنيش كده

Please- I kiss your feet- don't leave me like this.

إزاى وأنت بتحرق في دمي

How am I supposed to calm down when you're making my blood boil?

Coherence and Cohesion

 Both source texts encompass interrelated cognitive scenes of entreaty and support, أبوس إيدك ماتسبنيش كده, on the one hand, and opposing cognitive scenes of placidness and instigation, إزاى وأنت بتحرق في دمي, on the other hand. The translator, however, has provided neither such coherence of cognitive scene of plea, أبوس إيدك, *I kiss your feet* nor that of irritation وأنت بتحرق في دمي, *you are making my blood boil*. As lexical cohesion, *support* ماتسبنيش كده, *don't leave me like this,* in the first excerpt, is conditioned by *entreaty*. On the contrary, placidness, *How am I supposed to calm down,* in the second extract is not conditioned by instigation.

 Colloquial Arabic collocation, أبوس إيدك is rendered mistakenly as *I kiss your feet* whereas وأنت بتحرق في دمي is rendered functionally as *making my blood boil*. As Mughazy (2016, p.60) further stresses that some Arabic collocations are "open in the sense that they have one word fixed, whereas another word is semantically and/or grammatically specified but lexically variable". Hence, Arabic collocations include أبوس رجلك and أبوس إيدك. Nevertheless, the translator could have employed more appropriate functional equivalent *I beg,implore,beseech you* in the first excerpt and *making me boil with rage/making me postal* in the second one.

Pragmatic and psycholinguistic considerations

There is agreement of the ST and the TT concerning illocutionary force, that the ST and the TT reader will presuppose that the addressee, in the first extract, is reliable and the speaker is in a dire need for urgent help. As the second extract, the ST and the TT reader will presuppose that the addressee is imbecile and rouser. The ST and the TT reader, in terms of perlocutionary force, realizes that people should neither instigate people nor hesitate to help others if needed. In contrast, both the ST and the TT, are employed psycholinguistically to illuminate particular thoughts with respect to the nature of communication among people in Egyptian society. Nevertheless, both

the author and the translator intrinsically clarify that people are born for pain relief while others for provocation.

Sociolinguistics and Prototypology- text type

Both Source texts are bound up with socio-cultural words that are common in every day social interactions in Egyptian society, أبوس إيدك,*I kiss your feet,* وأنت بتحرق في دمي,*you are making my blood boil* reflecting Cairene Arabic (dialectology). Such Egyptian dialect (dialectology) is represented as a social context, whereas the translator is concerned with inappropriate equivalents, *I kiss your feet* and *You are making my blood boil.*

Functional Sentence Perspective (FSP)

The translator has discerned the communicative function of ST pertaining to the second excerpt, but he has not pondered it to the first excerpt including an immediate demand. Therefore, the translator could have rendered أبوس إيدك as *I implore you.* In other words, functional translation *I implore/ beseech you* should have been used instead of literal translation *I kiss your feet*; literal translation constitutes mere words translated. In other words, Davies should have used translation by culturally motivated substitution instead of literal translation.

Equivalence is produced at the lexico-grammatical level but not at the semantic level in the first extract because the intended meaning is lost while the lexis (أبوس إيدك, *I kiss your feet,* ماتسبنيش كده, *don't leave me like this*) other than إيدك, *feet* and grammar (simple present) are retained in the TT.

Ideational Function

The translator is supposed to shed light on the author's experience of the inner world and convey it appropriately to Western world. The TT in both excerpts should have involved the ideas of instigation, أبوس إيدك and entreaty, وأنت بتحرق في دمي respectively. Thus, the ideational function is reflected in mental clauses through material processes

(تحرق) في دمي,*you're making my blood (boil)* and إيدك (أبوس),*I (kiss) your feet.*

Accordingly, both clauses constitute the phenomena of irritation and earnest request.

Interpersonal Function

As for the first excerpt, the translator has endeavored to use language to convey character's mood and fury, وأنت بتحرق في دمي, *you're making my blood boil*? The translator,with regard to the second excerpt,has attempted to indicate the speaker's modality expressing some kind of request, أبوس إيدك,*I kiss your feet* as a semantic implication. Modality here is represented as a form of participation by the speaker in the communicative act.

Textual Function

The ST message, in the first excerpt, is based upon entreaty, أبوس إيدك, *I kiss your feet.* The TT should have involved a better functional equivalent like *I beg you.* As the ST, in the second extract, constitutes an obvious message including colloquial Arabic collocation وأنت بتحرق في دمي, *you are making my blood boil,* that the speaker is enraged. The translator could have adopted more appropriate functional equivalents like *you are making me furious/enlarged/ postal.*

Findings

First, communicative function of the target text:

1- The translator, in sample two, has not conveyed the communicative function of the ST including a crucial message that certain people in society are responsible for infractions. Therefore, Davies could have translated (مش عارف أنا مين؟) أو رئيس دولة ما؟) as *you must realize that I am lawless.*

2- The communicative message, in both samples three and four has not been discerned in the TTs.Davies, in other words, has not pointed out that such poor girls do not become ladies of the night of volition, on the one hand, and such husband does not look for a girlfriend, but a woman to marry, on the other hand.

3- The translator has not comprehended the communicative function of ST pertaining to sample five, constituting an immediate demand. Hence, culturally motivated translation *I implore/ beseech you* should have been used instead of literal translation, *I kiss your feet*.

Second, Dimension: Linguistic orientation (lexical items,

Stylistic devices, syntactic structures):

1- Language dimensions, in sample two, including lexical items, stylistic devices and syntactic structures should have been recreated. Thus, functional translation, encompassing culture-specific connotations,(*without being a powerful person*) should be adopted instead of literal rendition (*without being a "Don't you know who I am?" or head of some state or other*?).Hence, translation by substitution should have been adopted instead of literal translation.

2- As linguistic orientation, the translator in sample (4) has adopted a dysphemistic expression *dreadful disease* for the euphemistic term المرض البطال.The translator could have employed euphemistic substitutes like *tumour* or *growth, unmentionable*.Hence,the translator has violated the author's linguistic orientation in this sample. He should adopt one of such culturally-motivated substitutes. Hence, the translator has fared badly in rendering المرض البطال as *the dreadful disease.*

3- As sample (5), the colloquial Arabic collocation, أبوس إيدك is rendered mistakenly as I *kiss your feet*. The translator could, accordingly, have employed more appropriate functional equivalent *I beg, implore, and beseech you*.

Third: Coherence and Cohesion:

1- As for sample (3),interrelations of cognitive scenes, in the ST, between first wife's suffering from cancer and husband's marrying a second wife are not appropriately achieved in the TT. The translator has not paid attention to the phenomenon of polygamy in Egyptian culture.

2- As samples (5) and (6), the translator has provided neither such coherence of cognitive scene of plea, أبوس إيدك, *I kiss your feet* nor that of irritation وأنت بتحرق

في دمي, *you are making my blood boil*. In addition, lexical cohesion, *support*

ماتسبنيش كده,*don't leave me like this,* in the fifth excerpt, is conditioned by *entreaty*. On the contrary, placidness, *How am I supposed to calm down,* in the sixth extract is not conditioned by instigation.

Fourth: Pragmalinguistics

As for samples three and four: There is discrepancy of presupposition between the ST and the TT; the author presupposes, in sample three, that girls are ordinary, but the translator wrongly presupposes that such girls are mainly *notorious*. In addition, the author, in sample four, presupposes that a husband, who marries a second wife because of wife's deadly disease, is mean. On the contrary, the translator's use of the verb *take* contradicts the author's presupposition as the translator might have stressed that such husband would not look for a wife, but a girlfriend.

Conclusion

The study has attempted to answer the main research question that is concerned with the felicity of Snell-Hornby*'s Approach* in handling problems of Translating *Being Abbas ElAbd* into English. This research has examined Snell-Hornby's translation theory in rendering Ahmed Alaidy's *Being Abbas ElAbd* into English. The researcher has implemented Snell-Hornby's communicative, ideational, interpersonal and textual functions, dimension, equivalence, sociolinguistics, Pragmalinguistics, psycholinguistics, coherence and cohesion to translate the data. The study concludes that the translator has not met all aspects of translation approach under study in rendering most of samples.

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