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TEXTUALLY–MEDIATED SYNONYMY IN

ENGLISH/ARABIC TRANSLATION

A THESIS IN TRANSLATION AND INTERPRETING

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ABSTRACT

Translation can be seen as a communicative action built on the support of understanding the pragmatic and semiotic dimensions which envelop all texts. This research aims to provide evidence for the need to have a wider focus on translation between different linguistic codes, based on the analysis of the different features and unique characteristics of each code. To achieve this aim, this research focuses on synonymy in language as one of the problematic areas in translation. Synonymy is tightly bound to culture and a social knowledge of the people using it, and translators need to be aware of this while translating to minimize the loss of accuracy in the final product of their work. To investigate this claim, this research examines the notion of synonymy (English-Arabic) at two levels. The first will discuss context-related synonymy with examples from the Holy Qur'an, while the second will focus on text type-related synonymy based on the argumentative text type. By comparing different translations done for each level, this research will highlight and define the main problems seen in exploiting synonymy in translations that go beyond the linguistic features of any given text.

CONTENTS

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DEDICATION

To my family…for their patience and support

1. INTRODUCTION

The vast changes we all witness in the relationships between different nations raise the value of linguistic studies, especially those in close relation with the sociocultural interaction between people from different backgrounds. This is due to the increasing need for cross communication among peoples, which is clearly bound to the need for an advancement in the field of translation as a direct means of this communication.

One more fact that stands in favor of the improvement of the outcomes of translation is the variety of topics and texts that are now being translated. Before, translation was mainly concerned with religious and poetry texts, which also governed the scope of the discussion on the science of translation in terms of theory and practice. Nowadays, topics and source texts range from religious texts, to political texts, advertisements, literature, science texts, short stories, movies and media, each of which is a special field that requires its own theories and strategies as far as translation is concerned.

This research is built on the understanding of the growing importance of the work done by translators, as compared to their work in the past. The change in their status in society and the importance of their work at the level of communication between peoples of the world serve different purposes, all of which impose new responsibilities on these translators and urge them to better define their rules and strategies at work to best serve their mission in the world. This mission is no longer bound to their bilingual abilities, but expands to their knowledge of the world and their awareness of cultural differences, following the political, geographic, educational and scientific changes that lie behind most of the texts to be translated nowadays.

Translation here is not linked to the written or spoken language only, but may be concerned with real life situations, body language, and social behavior, among other factors that in communication need to be correctly interpreted. This leads to the fact that the level of translation aimed for is built in to the communicative intention of the involved parties. The question is, should the evaluation of the translation process

be held at the level of the linguistic value of the final product, or should it be in terms of its success at the social communication level?

The continuous debate over the role and controls of translation, as we shall see later in this thesis, has long deviated to discuss the choices of the translator in reality. Translators often vary their work between choosing to follow an overt/covert translation style interchangeably. So the translator may decide to produce a natural target text that is as identical to the source text as possible, not taking into account the needs or expectations of the readers of the target text. Another translator may otherwise consider a socioculturally based equivalent of the source text, reproducing the original to fit into the frames and bounds of the society, culture and expectations of the target text readers.

The actual situation of translation is connected to a number of facts affecting the whole process. We all know that any translator must first struggle with the understanding of the source text, and the thoughts and inputs of the author. Yet, the translator works in an environment that includes the target audience for whom he is translating the text at hand, aside from the rules and regulations of the publisher or other cultural constraints in terms of the acceptability and social adaptation of the translation.

Since translation is seen as a mediation process between languages or cultures, it is worth noting that such a mission is not as easy as it might seem to be. Dealing with texts from different languages includes dealing with all the surrounding factors that first helped to structure this text. Those factors are not limited to the linguistic issues and constraints of any linguistic code. Rather, they stretch to cover a wider scope of intentions, aims, functions, cultural references, political views, personal interests and so on. And as identified by Hatim and Mason (1990, p. 223), a translator needs not only a bilingual ability but a bi- cultural vision as well.

The books that teach translation strategies and multitudes of books titled as guides of translation do give students of translation a definition and some practical exercises on translated texts, yet such books and such discussions of the notion and the science of translation do not really equip the translator-to-be with the strategies necessary for future translation work; for example, the different types of texts and their characteristics, their translation-wise strategies, what to look for in the text, and how to best analyze texts to help render their meaning into another language (if we accept this to be a simple definition of the scope of translation).

The basic definitions of translation in most of the books draw a frame of the process of translation to surround a transfer from an original text normally referred to as ST (source text), into its so-called equivalence in another language (mainly referred to as a TT, target text). Taking into account the original debate on what language in the first place is supposed to be, one can imagine the processes a translator's job would involve.

Language transfer between linguistic codes (i.e. languages) hides a large number of subordinate issues, such as linguistic structure, grammar, culture, meaning, intentions, politics, and history, to name few, each of which may be considered a topic for debate by itself. As House (2009) states, "it is the text as a whole that is replaced and not its constituent parts….Translation deals with the relationship between texts as actual uses of language" (p. 5).

The basis of the debate on translation is to discuss the best way to find equivalence in the translation work, which is not bound to word level as this research suggests, but expands to look for equivalence at the level of utterances, collocations, synonyms, sentences, proverbs and all other aspects of any given text, taking into account the facts of culture, situation and the wider context/text type frame. Most of these parts of the language have their meanings in isolation and can be given equivalence in isolation to render their meaning to a TL (language/culture), yet their existence within a given context or within the limitations of any special text type changes the whole job of the translator and makes it even more difficult.

The notion of equivalence has long been used as a synonym of the notion of translation itself. One point of view is that of Pym (1992) as he re-visits the use of the term equivalence in the studies of translation, mostly as it is concerned with the product of the translation process. He argues that whenever equivalence is mentioned it is used as an evaluative tool for the final product: the target text. For Pym (1992), translation is not about two texts, but rather three of them! One is the source text: the original piece of work needed to be transferred to another language. The second text is the version of the original as seen by the translator him/herself. This is based on the idea that texts are not bound to written texts. And finally there is the target text, perceived by a reader who assumes to find this product as smooth as if it is not even a translation of a source text.

This opinion would be the reason behind the choice of examining the importance of text type analysis as a first step towards the beginning of the process of

translation, a step that involves also the perception of the source text by the translator before s/he adjusts the text to fit his/her target readers.

Moreover, the debate on the correctness of the achieved equivalence between linguists and translators did not hide the truth that equivalence is not a fully natural relation between languages, as languages of the world are not identical in their systems. Thus equivalence is based on the effort to find the nearest and closest form of representation that fulfills the same style and meaning of the original text. Texts as seen by Pym (1992) do not actually fall from the sky! The translator is dealing with texts that move in time, space, cultures, and even technology nowadays! All of which must be considered as a constraint on the strategy to be followed by the translator.

This research will study the following questions and their possible answers:

What do we mean by translation from and into a language? Is it a rewriting of the original literary object? What should the translator look for in the translation he is working on?

More importantly, how do the special parts of the language, especially synonyms, affect the strategy followed by the translator?

What rights does the translator have in terms of addition and omission in special text- types such as religious and journalistic editorial (argumentative) texts?

What should books on translation have as contents to better train and equip the translators-to-be with all needed aids to better understand texts and their special characters and hidden secrets?

In an attempt to fulfill the hopes of this research, it will be divided into five main chapters. Chapter One is an introduction. It describes how this case study has developed and highlighted the need for research of this kind that enlightens the reader with new findings regarding the issue to hand – that of text-mediated synonymy.

Chapter Two will be an overview of the science of translation, with paragraphs on the ongoing debate about the art of translation, and the main theories and philosophies carried out to perform this job between the east and the west.

Chapter Three will shed light on the question of this research, which is the problem of translating synonymy, referring to the fact that the complexity of the formation and the background of those synonyms in language as they are tightly bound to a number of more complicated frames such as politics, religion, culture, customs of each different language and society. This leads to discussion about what

abilities a translator should be armed with in order to handle the translation of such parts of the language, based on the different points of view of scholars of translation, and the actual work at hand by translators themselves.

To apply the theories discussed in Chapter Three, the analysis in Chapter Four will introduce two sets of examples of synonymy, focusing on a special context that is rich with synonyms and is highly sensitive in its nature, namely a sacred text (the Holy Qur'an) and a political journalistic type of text, with all the hidden linguistic beauties that are uncovered in such texts to be uncovered by the translator.

In the first part of the analysis chapter, we will examine verses from the Holy Qur'an that contain pairs of words that seem to be synonymous. The Arabic language-based explanations given by Imam Al Sharawi give the reader a deeper look into the shades of differences between these words based on their context. These slight differences are extremely important in the understanding of the miracles of the Holy Qur'an as a sacred book with special characteristics. The translations given by Arabs and non-Arabs for the meanings of the Qur'an are examined in the light of their understanding and acknowledgment of such characteristics.

The second part of this chapter is concerned with another controller, namely text-type. This topic is discussed through focusing on the argumentative text type and the differences in structure of this type between English and Arabic. This difference shall be interpreted in the work of the translator. The translator's knowledge of the structure of any text type in both languages shall be used and preserved in a translation that violates neither the source nor the target text techniques of argumentation.

Finally, Chapter Five will give a good summary of the outcomes of this research, proving the main aim of finding ways for better understanding of the real needs for translators-to-be in this ever-developing and challenging field of study and practice.

2. TRANSLATION

2.1 An Overview of Translation Studies

To speak about translation means that we are digging deep in thousands of books and articles aimed at clarifying what translation is, and uncovering its relevant issues and problems. Each and every source on library shelves studies the concept of translation from a different angle that opposes or supports others in their ideologies and philosophies.

The translation process in discipline is a picture with four main positioning nails: the source text (ST), the translator (the mediator), the target text (TT), and the target reader (receptor). Each part is linked to the other and has linkage tools that help in shaping the full picture of translation. Those linkage tools vary between cultures, attitudes, politics, intentions, context, expectations, and decision-making, among others.

One major linkage tool is the need to understand the way languages perform in reality. Larson (1998) says that in order for the translator to better understand the functionality of the languages he is working with, a set of linguistic features of any language are to be highly identified and kept in the view of the translator at work. Those characteristics include first the meaning components that are differently framed in each language, such as aspects of the plural, or singular indicators in the texts.

A second problem is the different structures any language can use to refer to the same meaning. Consider the examples of car, vehicle, automobile, taxi, etc., all of which have the same meaning of 'car' but with different additional components. The third issue is just the opposite of the latter one. This is referring to one form that may shape several meanings, mainly found in the dictionary when it gives a word with all available meanings that it may represent, keeping in mind the strong influence of context in this case.

Additional problems may arise in the field of translation by observing the rhetorical purposes represented by phrases or sentences and by quotation marks between different languages, setting aside the feature of grammatical markers such as on, in, at, etc., and the variation of functions they perform in different linguistic situations.

The translator, or mediator, is faced with all the other players, and is forced to take them all into account in order to perform his job in filling the gap between the two poles: the sender and the receiver. Herein lies the ancient, endless debate about the nature and role of translation, which will always develop based on new problems that arise with new texts and methods of translation. It is worth noting that those theories have varied in terms of the standing discussion points, starting from linguistic studies, cultural emphasis, to text, context and situational factors of translation. This chapter on translation will view this science through the different point of views of different Arab and western translators and linguists.

For Arabs, their interest in translation began at early stages as they were ordered by the Holy Quraan to *read*. This new notion in the life of the Arabs at that time spread and enlarged when Muslims took over larger areas of lands and ruled different Arab and non-Arab nations who needed to learn Arabic in order to learn the Holy Qur'an and the Islamic teachings.

Due to the expansion of the Islamic Empire, and the good life the caliphs lived, they started focusing on other aspects of life such as music and languages, and as those sciences were mainly developing in the east (Persia and India), Muslims were encouraged to participate in the enormous movement of transferring different sciences in most fields of life into Arabic, and were even rewarded with money and gold for the work they did. On the other hand, some scholars worked to transfer Islamic teachings and the Holy Qur'an to the newly Muslim non-Arabs.

This vast volume of work from and into Arabic paved the way for the huge debate between the different scholars at the time on the validity and accuracy of such works, especially those on medicine and the sacred texts translations as they were the main books translated besides other books on literature and applied sciences.

One of the most famous Arab scholars of his time is Al-Jahith, a Muslim linguist and scholar who lived in the golden era of Muslim History which - as far as translation is concerned - was also a golden era in general during which thousands of books were translated from India, Persia, and Greece into Arabic. He had written a comprehensive book in which he included his opinion and philosophies concerning a large number of debated issues at his time, among which comes the problem and strategies of translation from and into Arabic.

In the paragraph concerning translation in his famous book (*Al- Hayawan*) Al-Jahith defends the necessity for any translator to be equally acquainted in both languages he is working on, and he also insists that the translator can't avoid having a loss in translation; yet, his words do leave the door open for translators to try to find the closest meaning of the source text despite the fact that one of the texts must be either stronger or more powerful than the other, a case that depends on the field with which the translator is working and the difficulty, structure, style, and methodology followed by the main author of the texts in use (Haroon, 1956, p.1):

.....ولا بد للترجمان من أن يكون بيانه في نفس الترجمة، في وزن علمه في نفس المعرفة، وينبغي أن يكون أعلم الناس باللغة المنقولة والمنقول إليها، حتى يكون فيهما سواء وغاية، ومتى وجدناه أيضا قد تكلم بلسانين، علمنا أنه قد أدخل الضيم عليهما؛ لأن كل واحدة من اللغتين تجذب الأخرى وتأخذ منها، وتعترض عليها، وكيف يكون تمكن اللسان منهما مجتمعين فيه، كتمكنه إذا انفرد بالواحدة، وإنما له قوة واحدة، فإن تكلم بلغة واحدة استفرغت تلك القوة عليهما، وكذلك إن تكلم بأكثر من لغتين، على حساب ذلك تكون الترجمة لجميع اللغات. وكلما كان الباب من العلم أعسر وأضيق، والعلماء به أقل، كان أشد على المترجم، وأجدر أن يخطئ فيه. ولن تجد البتة مترجما يفي بواحد من هؤلاء العلماء.

Another figure of translation from and into Arabic was Hunayn Ibn Ishaq, who sets forth the main framing controls of his translation from Syriac into Arabic in his famous letter on translation as follows (Carr, 1998, p.54):

من ترجم هذا المؤلف من بين الكتب التي ترجمت من مترجمين غيري؟ ما كانت قوة كل من المترجمين ومن أجل من ترجموا؟ ولأجل من ترجموا ولأجل من أترجم انا نفسي كلا من هذه المؤلفات؟ وفي أي فترة من حياتي؟ ذلك أن هذين أمران هامان يمكننا أن نرغب في معرفتهما لأن الترجمة تتعلق بقوة المترجم والمتلقي.

Here, Ibn Ishaq restates the importance of main questions for every translator (what, who, when, why, and how). Ibn Ishaq, was a famous physician who translated a very large number of books into Arabic and was a leader of a school of translation at his time. His works of translation in medicine were known for their accuracy and smoothness of language of style. In his letter on translation, he stated that he first took care of the original text, looking for all available different versions of the original text, then editing and comparing between them to reach the correct one before starting the translation process.

Ibn Ishaq's school adopted a free model of translation, as they avoided word-for-word translation, but instead they managed to first understand the message of the original, then produce it in a simple semantic equivalence in Arabic that is understood by readers and yet does not violate the meaning found in the original text.

On the other hand, and in a rejection of what had been the norm during their time, translators of the biblical texts between Greek and Latin such as the Roman philosopher Cicero (106 BC- 43BC) and St Jerome (c. 347 BC – 420 BC), did assure the need to develop the art of translation from being an act of providing the exact, literal word-for-word translation using the closest grammatical equivalents available in the language, to a product that has the power to "move" the reader/ listener of the target text.

The movement toward more scientific approaches in translation led to a wide range of schools of translation with different opinions on the nature and scope of the art of translation in Europe. Each theorist either by himself or in agreement with a group of scholars has raised different issues or discussed a large number of problematic concerns in the theory and practice as far as translation is concerned.

Since the exact grammatical and lexical so-called 'equivalence' proved to be far from the accepted definition of translation as being concerned with meaning, Eugene Nida (1914-2011), the American linguist, sought to find a good alternative, calling it Dynamic Equivalence. Nida's efforts, as quoted in Munday (2001, p. 42) focused on a target text and a source text equally, bearing in mind the effect, needs and expectations of the target text reader.

To Nida (as cited in Munday,(2001, p. 42), good systematic translations must meet the following criteria:

- Making sense
- Conveying the spirit and the manner of the original
- Having a natural and easy form of expression
- Producing a similar response

Nida's efforts do go in line with Jakobson's understanding of the nature of translation. Jakobson looks at translation from three main angles, namely: intralingual, interlingual, and intersemiotic (as cited in Malmkjaer, 2005, p. 28). As quoted in Munday (2001, p. 37), Jakobson argues that "languages differ essentially in what they *must* convey, and not in what they *may* convey."

Both Nida and Jakobson share the idea of looking at languages through the situation in which it is used by its people. Yet, all cultures do have a set of shared situations globally:

- My father is a pilot.
- I came from school
- I like my country

All situations may occur using any language; the only difference is in the way each culture puts those situation in words (language) structurally and in terms of meaning and conceptualization (Malmkjaer, 2005,p. 26).

Discussing the themes of Nida, and in relation to our research, one might say that it would be possible to adopt this Dynamic Equivalence form of translation in literary, educational, non-special texts, but how would such principles and methods of translation be adopted in translating sacred texts such as the Holy Qur'an, as in this thesis? What about the nature of religious restrictions regarding the interpretation of the words of God? Moreover, the Holy Qur'an is known for its linguistic miracles at the level of words, scenes, scientific facts and so on, so what synonym/equivalence of any other language would be true as an interpretation of the meanings of the Qur'an as far as Dynamic Equivalence is adopted?

One more attempt for a better science of translation is seen in the efforts of Catford (1917-2009), who shifts the debate on translation to focus on a deeper understanding of the art of translation, taking into account the basic fact that language is used to communicate in a given context, and that it functions far beyond the dead frames of grammar. The main idea defended by Catford as Munday (2001, p. 62) notes is his "assertion that translation equivalence depends on communicative features such as function, relevance, situation, and culture rather than just on formal linguistic criteria."

2.2 Text-type and Translation

As Newmark (1991, p. 1) states: "the more important the language of a text, the more closely it should be translated." This sheds light on the importance of the step needed to be taken by the translator to examine the text at hand. Text in

translation can be a word, a clause, a phrase, a sentence, a paragraph, a stretch of paragraphs, up to a whole book or article. Each level of the above gives the translator a different task to deal with. Neubert and Shreve (1992, p. 40) refer to text as a "tool" and as with any tool, "it reveals something about the tool user."

In English as in Arabic there are many text types, each with different characteristics and special language techniques to be closely examined and analyzed before the actual translation takes place, since text type plays the role of a "conceptual framework which enables us to classify texts in terms of communicative intentions serving an overall rhetorical purpose" (Hatim and Mason, 1990, p. 140).

In her theory on translation, the German theorist Katharina Reiss (1932) shifts importance to the original text typology and argues that the understanding of the nature, type, aim, and structure of the source text are the factors that dictate the method of translation to be followed by translators, and on that it is important to reflect the text characteristics in the product of the translation. As for Reiss, text is to be any type of the following (Munday, 2001, p. 73):

- Informative texts

- Expressive texts

- Operative texts

- Audiomedial texts

One major importance of Reiss's theory is the focus on the level at which communication is achieved in the process of translation, that is, in the text as a whole, not the single words or sentences. This proves the idea that the communicative purpose and nature of translation is the main level to be considered as an overall product.

One problem here is that practice in translation proves that one text can contain all typologies and functions through more than one nature and style of the above categories stated by Reiss, An informative text can also be expressive and so on; this is related to the nature of language in the first place. Moreover, text types are not in reality only the four mentioned by Reiss. Not to mention the fact that translation is not only based on the text type in use, but rather involves equally important factors such as intentions and socio-cultural elements, expectations of the receptors, knowledge of the world by source and target texts readers and producers, as well.

The translation theories based on the basic analysis of the source text as a prominent task for the translator are taken forward by Nord. She stresses that it is not specifically the source text type that determines the path of the translation, but rather the systematic study of the intra-textual factors thereof, including the following (Munday, 2001, p. 83):

- Subject matter.
- Content, including connotation and cohesion.
- Presuppositions: real world factors of the communicative situation presumed to be known to the participants in the translation process.
- Composition, including macro- and micro-structures of the text.
- Non- verbal elements, such as illustrations and italics.
- Lexical elements, including dialect, register, and specific terminology.
- Sentence structure.
- Supra-segmental features, including stress, rhythm, and stylistic punctuation.

In an agreement with Reiss and Nord, the German linguist Hans J. Vermeer (1930) follows suit by introducing another theory of translation known as Skopos Theory. This theory focuses on the intention and purposes of the act of translation, which drives the decision-making regarding the strategies needed to be followed by the translator, taking in account the needs of the target reader or receptor. Vermeer puts down a set of "hierarchical" rules for this theory as follows:

- The TT is determined by its skopos.
- A TT is an offer of information in a target culture and TL concerning an offer of information in a source culture and source language.
- A TT does not initiate an offer of information in a clearly reversible way.
- A TT must be internally coherent.
- A TT must be coherent with the source text.

Nord explains the roots of this theory as derived from the fact that the TT receptor and the ST receptor are different at the level of the culture they belong to, the linguistic structures and communities within which they receive the act of translation. Hence texts should be transferred according to the function expected to be achieved in the target culture and not based on the analysis of the source text (Schaffner, 2002, p. 43).

In his defense of the Skopos theory, Jonathan Downie (2009) in his article "The end of an era: Does Skopos Theory spell the end of 'free vs. Literal' Paradigm?" says that the theory "asserts that analysis should begin at the same point as the translator or translation user will begin: the purpose of the translation…[and] also offers a stable and reliable framework for the discussion of individual translation techniques"

Reading the rules set out by Vermeer as stated above, the idea of reducing the translation act into an offer of information is not always applicable. Taking into account all the important elements of the translation process, offering information is a method of "summarizing" a source text into the main ideas contained, no matter what scenes, structures, metaphors, synonyms, time and space constraints that actually enrich the content of the source text are.

The "summary" form of translation as seen in the Skopos theory does not apply to special contexts, such as sacred texts, operative texts, literary texts, or poetry. Such texts in terms of translation need a deep process of translation analysis in a manner that reflects all their aesthetic elements and content aside from focusing on the main ideas reflected and aimed for, as such elements are what make them special and unique in nature and in effect both on the source and target audience/receptor.

As translators, and due to the hybrid nature of texts in general, Hatim and Mason (1990, p. 138) suggest that what is needed is to examine "the ways in which context determines the focus of any given text," aiming at looking into how the "contextual focus is realized in the communicative plan of the text."

Factors such as situation, informativity, intention, and culture, among others, are used and identified by translators at real work. Such awareness of the translator would help to serve the original text as well as the needs and expectations of the target text readers on the other hand. Neubert and Shreve (1992, p. 125; Larson, 1998, p. 53) relate the need for text analysis to the need for solving any signs of "ambiguity," achieved through identifying implicit information and key words. A translator would follow this "Exegesis" in order to be able to determine the meaning that needs to be communicated in the first place.

The main questions the translator is urged to ask to analyze the text type at hand would include the following:

-   What is the text about? Define what text type this is.
-   How do you know? (Look at its features.)

- What other texts like this have you read?
- What is the text trying to achieve?
- Who might write a text like this? Who might read a text like this?
- What is effective about this text?

2.3 Context and Translation

In any given text, some words may shift far from their linguistic meaning if they are given a new context. Newmark (1991, p. 87) supports the idea that some of these words are more context-dependant than others, therefore, their translations also have degrees of "context- dependency." Hatim (1997, p. 228) further notes the three main domains of context to be taken into account in terms of translation as follows:

- Communicative domain (aspects of the message).
- Pragmatic domain: that covers problems such as intentionality.
- Semiotic domain: focusing on issues of intertextuality.

In terms of translation, the task begins when in any text, the translator needs to bring out the contextually dependant meaning of the words at hand. The difficulty of this task is more reliable when such words are bound to cultural and special uses of the speakers of the language.

Context frame does not only deal with main words in the text, i.e. the clear lexical items; rather, it covers the whole text. Take for example the functional words such as there, after, and while or when, or the pronouns he, she, their, etc. Those are also highly dependent on their contexts and can barely be translated without hints of the context.

We agreed that understanding the text type is crucial before deciding on the translation methods to be followed. This understanding depends on factors such as culture and the situation in which this text type was initially produced. This means that context relies on the perception of the following:

- What the text is about (the field);
- Who is involved in the interaction (the tenor);
- The channel of communication (the mode).

With context the meaning is that words do exist in the text and they are more or less linguistically, referentially, culturally and subjectively influenced in their meanings (Newmark, 1998). Newmark adds that it is a common mistake to ignore context in translation, yet, it is never a common mistake to make context an excuse for inaccurate translation. The main categories of context as mentioned by Newmark above are explained as follows:

Linguistic context: words can be part of collocations or metaphors, and they even be conditioned by their use beyond the sentence.

Referential context: this context is related to the topic or subject matter of the text at hand, which determines the meaning of the words used, especially the exact meaning of technical words.

Cultural context: those are words heavily related to the thinking, behavior and life style of people of the language.

Subjective context: is the context we usually create for the words we use.

2.4 Culture and Translation

House (2009, p. 12) refers to culture as "groups' shared values and conventions which acts as mental guidelines for orienting peoples' thoughts and behavior." These values and thoughts are expressed verbally through language use in a specific manner representing them. Newmark (1991, p. 73) adds that culture is the "total range of activities and ideas, and their material expression in objects and processes peculiar to a group of people as well as their particular environment."

In terms of translation of texts loaded with culture specific references, Baker (1992, p. 21) stated that SL words may express a concept that is totally unknown in the target culture. It can be abstract or concrete. Such references maybe religious beliefs, social customs or even a type of food. The non-equivalence battle for translators can be classified as noted by Baker (1992, p. 21) into the following categories:

a) Culture specific concepts
b) The SL concept which is not lexicalized in TL
c) The SL word which is semantically complex

d) The source and target languages make different distinctions in meaning

e) The TL lacks a super ordinate

f) The TL lacks a specific term (hyponym)

g) Differences in physical or interpersonal perspectives

h) Differences in expressive meaning

i) Differences in form

j) Differences in frequency and purpose of using specific forms

k) The use of loan words in the source text

This raises the main issue related to cultural references found in the source text as to what extent the translator is urged to give explanations and footnotes or using additions or omissions to make this reference as clear and natural as possible for the target reader. This is important as Larson (1998, p. 470) believes that as meaning in general is culturally conditioned, then it is also a fact that the way receptors of any text do respond or react towards that text is a behavior that is culturally bound as well.

For the role of the translator in cases of texts with cultural references, Newmark (1991, p. 168) suggests three main choices to be examined:
- To keep the source language culture.
- To convert to the target language culture.
- To select a neutral international, inter-cultural term.

Moreover, as Neubert and Shreve (1992, p. 37) believe, human beings use language to reflect and communicate what they know and feel about physical and social reality. Everything human beings say, write, listen to, or read is the result of the twin processes of cognition and communication. Cognition cannot be separated from communication.

One main problem related to cultural differences in translation is that to do with the connotative meaning. The same culturally bound lexicon is seen differently by people belonging to different cultures, such as the word "awl." In English, "awl" is a symbol of wisdom, while in Arabic for example it is a sign of bad luck and a bad person! Some connotations are also related to religion. Consider the word "pig," which is normally neutral when used in English, while for Arabic the word is loaded with negative connotation for religious perception and non-acceptance of pigs.

2.5 Pragmatics and Translation

The development of the science of translation was based on the discussions and ideas of linguists of translation referring to the obstacles and problems that often faced them at work. Those discussions have raised the importance and the relevance of new notions and aspects of translation such as pragmatics. This notion is seen as a mark between two eras in the history of debate around translation as it is a shift from concentrating on the grammatical linguistic structure of the texts in translation to a wider picture focusing on the users and the actual use of language.

According to Newmark (1991, p. 88), pragmatics is the study of how utterances have meanings in situations, or the study of language from the point of view of the user. Baker (1992, p. 217) further identifies the field of pragmatics as the "study of language in use. It is the study of meaning, not as generated by the linguistics system but as conveyed and manipulated by participants in a communicative situation." It was further defined as the field that focuses on the societal factors that make a certain language use more or less acceptable (Mey, 1993, p. 10).

Mey links the scope of meaning studies to their "communicative situation" as used by people in everyday situations, rather than keeping them framed within rules of grammar. In this sense Munday (2001, p. 97) discusses main concepts related to pragmatics, those ranging between how the producer uses words in text and how the reader is supposed to react, and they are namely:

Coherence: which is an element deeply dependent on the reader's expectations and experiences of the world. This requires, as Hatim and Mason (1997, p. 214) assume, a set of "grammatical and lexical relationship that involve underlying conceptual relations and not only continuity of forms."

Presupposition: this element is concerned with what the author expects the reader to be aware of in terms of linguistic and extra-linguistic knowledge, in order to easily perceive the intended message of the author.

Implicature: that is what is implied or intended rather than what the words used seem to say.

In the study of pragmatics, speech acts form a fundamental part of pragmatic discourse. Translation, being essentially a communicative event, can gain immensely

from the three related speech acts of locutionary acts, illocutionary acts and perlocutionary effects (Yule, 1996, p. 48).

- Locutionary act: the production of a meaningful sentence, used to fulfill a certain intended communicative function, which is the illocutionary force.
- Illocutionary act: reveals the intention of the speaker. A combination of the locutionary act and illocutionary force should produce the perlocutionary effect.
- Perlocutionary effect: the response intended by the locutor from the interlocutor when the locutionary act is produced.

3. SYNONYMY

3.1 Overview

"Translation is concerned with moral and with factual truth. This truth can be effectively rendered only if it is grasped by the reader, and that is the purpose and the end of translation. Should it be grasped readily? Or only after some effort? That is the problem of means and occasions" (Newmark, 1991, p. 1).

As translation is the art of rendering meanings between two different linguistic forms, this research is devoted to underline the issue of synonyms in translation, and see how the existence of this linguistic feature affects the role of the translator as a mediator between the two languages.

Let us first draw attention to the fact that words in isolation do carry their own conceptual meanings, and it can still be a problem for the translator to obtain and decide their meanings between source and target texts. This was the origin of the word-for-word translation theory, which aimed for accuracy and offering an exact meaning between single words in the text. Translation in practice starts with the basic word-for-word translation, as a first step towards deciding on the meaning intended at the level of the sentence and paragraph, arriving at the equivalence at the level of the whole text at hand, the level at which the mediation between different languages and cultures is normally achieved.

Synonymy is a problematic and sensitive part of language which may be examined at all levels of conceptualization. To better understand this issue we can see what "synonym" means in the main reference of any language: a dictionary.

Synonyms: a *word* with the *same meaning* or *nearly* the same meaning as another word in the same language, such as "sad" and "unhappy."

Synonymous: a *situation quality*, *idea* etc. that is synonymous with something else; is the same or nearly the same as another.

Synonym: a word or a *phrase* that has the same meaning as another word or phrase *in the same language*.

From the definitions above we can draw the following conclusions:

First: synonyms are tightly connected to the concept of meaning.

Second: synonyms may occur in full or in part.

Third: synonyms can be achieved at levels of individual words, phrases, situations, qualities and ideas.

The discussion of the notion of synonyms has long fell under the larger umbrella upon which it relies: meaning concept. This sameness of meaning is examined when a writer uses different words as alternatives for each other in the text.

Going back to the dictionary, (Oxford Wordpower Dictionary, English/English/Arabic) the word "mean" is explained as follows:

- Mean: To have or *to represent* a particular meaning
- Mean: *To intend* a particular meaning when you say something.
- Meaning: *the thing* or *idea* that a word, expression, or sign represents.
- Meaning: the things or ideas that someone wants you to understand from what they say.

As far as translation is concerned, Cruse in his book on lexical semantics, as quoted in Baker (1992, p. 13) differentiates between four main aspects of lexical meaning at the level of single words as follows:

- Propositional meaning: indicates the relationship between the word and what it refers to as conceived by speakers of the particular language to which the word belongs.
- Expressive meaning: this is related to the speaker's feelings or attitude rather than what words or utterances it refers to in reality.
- Presupposed meaning: this type deals with what selectional and/or collocational restrictions we expect to see before or after a particular lexical unit.
- Evoked meaning: the meaning that arises from a dialect or a register variation.

The second type of lexical meaning, expressive meaning, means that two or more words, utterances, sentences, etc. can have the same propositional meaning, but differ in their expressive meaning. This nature is found in the same language or even between two different languages and is referred to as synonymy or near synonymy.

This debate on the concept of synonymy started with the idea of whether there are synonyms in the language or not. If there are synonyms, are they identical? Partial? What is their effect on language use? Moreover, these given explanations are concerned with words and their synonyms in one language, but this research is to

study the concept of synonyms at the level of translation between two different languages, namely English and Arabic.

"Translation wise, what current linguistic models describe is not the matching of discrete linguistic elements below the sentence boundary. It is the genuine reconstruction of utterance meaning…. [It] goes beyond contrastive grammar and lexicology" (Neubert and Shereve, 1992, p. 21). Further discussed by Hatim and Mason, the translation process starts with understanding the source text's grammatical relations and intended meanings. This means that the job of the translator is to render and transfer the lexical, grammatical, rhetorical, implied and inferable meanings of the source text to the target text readers, aiming for a convincing readability of the target text (Hatim and Mason, 1990, p. 21).

3.2 Synonymy in English

Merriam-Webster's New Dictionary of Synonyms gives another element of synonyms that are words "which have the same or very nearly the same *essential* meaning," and that such combined words are actually distinguished "by an added implication or connotation, or they may differ in their idiomatic use or in their application" (Merriam–Webster, 1984, p. 24).

March (1863, p. 572) argues that Webster's definition "is manifestly erroneous." He bases his discussion on an example of words such as the French "cheval" and the English "horse*" that are "*reciprocally *translations,* not *synonyms,* of each other" and yet he considers the Webster's definition as even "a violation of the established use of the word to apply the term synonym to words of different grammatical classes, for synonyms are necessarily convertible, which different parts of speech cannot be."

March (1863, p. 572) believes that "a *Synonym,* in the singular number, hardly admits of an independent definition, for the notion of synonymy implies *two* correlative words, and therefore, though there are *synonyms,* there is in strictness no such thing as a *synonym,* absolutely taken." The definition of synonyms that is considered true for March is that synonyms are words of language that are of the same grammatical class that provide precise equivalents of each other (March, 1963).

In her discussion of the notion of synonymy, Malmkjaer (2005, p. 105) agrees with March, stating that synonymy exists only "between some pairs of predicates (i.e. a verb with complementation) which ascribe the same property to a phenomenon." Her denial of the existence of total synonymy is based on the fact that "languages appear to resist redundancy of this type."

Talking about equivalence in meaning, (as quoted in Munday, 2001, p. 36), even Roman Jacobson points out that there is "ordinarily no full equivalence between code-units;" he emphasizes that what translation is actually doing is a process to "recode" and "transmit" messages received from another *different* source. Jacobson's study of the relationship between meaning and equivalence is related to structure and terminology differences between L1 and L2 as a basic issue.

As Hjorland (2007) believes, "synonymy is a kind of semantic relation. That is, words or phrases are synonymous only if they have the same meaning. However, there are cases where words or phrases may have subtle meanings and may therefore give rise to different word associations" (as cited in Shiyab, 2007, p. 2). This is best understood by the work of Nida as quoted in Munday (2001, p. 38), as the work of Nida is devoted to proving that there is a functional definition of meaning in which a word "acquires" meaning through its context and can produce varying responses according to culture as well.

Aiming at a more systematic approach towards the study of synonyms, Newmark (1981) differentiates between two aspects of synonymy:

> 1. Synonymy in grammar: in this case, two sentences or more of different syntactic structures still have the same meaning.

> 2. Lexical synonymy: in this type, different lexical items share certain semantic properties and refer to the same topic. (Shehab, 2009, p. 869)

This also what Lyons (1968, p. 446) approves of, by describing synonymous lexical items as those "having the same sense;" however, he adds that for these items to be synonymous, they should be substitutable in the utterance "without affecting their conceptual meaning."

An example for this case would be the two words "discover" and "find," where the former may substitute for the latter in the sentence:

"We discovered the boys hiding in the shed."

This is without affecting the conceptual meaning of the sentence, but the sentence:

"Sir Alexander Fleming 'found' Penicillin in 1928," doesn't serve the same goal (ibid).

3.2.1 Types of synonyms in English

According to linguists there are two main types of synonyms in the English language:

- complete synonymy:

Quine (1951) identifies this type as "words having identical meaning components," which means that for this type to occur the words involved need to share all ingredients with one another. This conditions lies behind the note of Cruse (1986) saying that absolute synonyms do not exist at all, and if they exist they are extremely uncommon.

- partial synonymy:

To provide a solution for the non-existence of true, or complete synonymy, Quine (1951), Palmer (1976), Larson (1984), and Cruse (1986) all agree and identify the other type of synonymy as the case where words may share most of the constituents with one another, but not all the constituents. As for partial synonymy, it is when words share most of the necessary components or constituents.

This definition applies to hundreds of sets of words in the English language such as:

- attack: aggress, assault, strike etc.
- fashionable: stylish, chic, dashing, exclusive, modish etc.

3.3 Synonymy in Arabic

Semantics in Arabic works with words and parts of the language in a different way from English; this notes the need to study such differences while translating from and into Arabic. Arabic words are handled by Arab linguists at different levels as follows (Ardianta, 2008, p. 30):

1- Phonological effect: *Dalalah Sawtiah* (الدلالة الصوتية للكلمات)

The use of a certain phonological sound in Arabic denotes a difference in the semantics of the words when used in any context. Examples of this level would be the synonymous words (قضم /خضم), both meaning to eat/bite food. The first is used for eating soft food, while the latter is used to talk about eating solid, hard bites of food.

2- Morphological effect: *Dalalah Sarfia* (دلالة صرفية)

This part deals with the structure and the formation of words in Arabic. The Arabic language is known to be based on the art of derivation to form and structure new words. Each derivation made to the basic root of the word do also denotes a slight change in the meaning that the word is loaded with.

Examples of this:

The word "liar" in Arabic is either (كاذب) khatheb, or (كذّاب) Khathaab. The first is the normal description of the person who lies, while the latter is the description of the person known for over-lying. Adding a stress to the second derivation changes the meaning and the use of the word within any given context.

3- Grammatical effect: *Dalalah Nahawiyah* (الدلالة النحوية).

This is represented in Arabic through the division of the word order in the sentence and the marking of the words' endings to show the parts (subject, verb, object, adjectives, etc.) of the sentence clearly for the reader/ hearer.

Example:

أسعدَ خالدٌ أباه

Khalid made his father happy

أسعدَ خالدا أبوه

The father made (his son) Khalid happy.

4- Social effect: *Dalalah Ijtimaiyah* (الدلالة الاجتماعية)

This part of the semantic field is concerned with actual concept and its use by the people of the language. The connotation of any given word is based on the way people normally use it besides its actual representation in the dictionary. Words for sun, father, light, and moon have their dictionary meaning as well as the meaning given to them in everyday language by the people.

5- Context effect: *Dalalah Siyaqiyah* (دلالة سياقية).

This is clearly the meaning given by context to the words in use. The surrounding sentences and the other contextual factors do affect the meaning added to any word. Context here includes time, place and the status of the addresser and the addressee.

The Arabic language is known to be rich in the use of synonyms, antonyms, hyponyms and all the other aesthetic features of the language. They are used in speeches, in poetry, in politics, and even in everyday language.

The concept of synonyms in Arabic is taken from the Arabic verb (*radefa*) which means two parts, one following the other. (Al Razzi, 1982, p. 240):

", رَدِفَ: الردف هو الذي يركب خلف الراكب، وأردفه أركبه خلفه، وكل شي تبع شيئا فهو ردفه"

and it is also rendered into the linguistic feature (*taraaduf*) which is "two differently sounding words sharing the same meaning,"
" .... وترادفت الكلمتان: اتحد معناهما مع اختلاف اللفظ"

3.3.1 Sources of synonymy in the Arabic language

Arab scholars have discussed and analyzed the reasons behind the phenomena of synonymy in their language. Fawzi Hasan in his paper on synonymy says that the following are believed to be the most important reasons:

- Merging different dialects and local languages: linguists see that the current Arabic language is a mixture of the different dialects used by different Arab tribes at different times, which were then merged into one language, using synonyms from each dialect.
- Adjectives become synonyms: this is the case when one object in Arabic used to have more than one adjective that has been used as a referent to that object and then been used by people as a synonym, such as the different names of sword in Arabic, which are actually adjectives.
- Metaphor: some words were being used metaphorically to refer to an object such as the Arabic word *wagha* (وغى) which means the sound and

noise of swords in war. This word was used as a metaphor when talking about wars and now is used as a synonym for war (الحرب).

3.3.2 Types of synonyms in Arabic

There is no clear distinction between the types of synonyms in the Arabic language as different scholars used to follow different approaches regarding synonymy.

While some of the Arab scholars and linguists denied the idea of synonymy in the language at all, the other party acknowledged this phenomenon and tried to classify its presence in the language. Through readings of different views, the three main types of synonymy found in the discussions are the following:

Complete synonymy: (*taraaduf taam*) الترادف التام Complete synonymy: (*taraaduf taam*)

This type of synonymy is a rare one in any language, as linguists do agree that for this type of synonymy to occur in any given language two main conditions must be fulfilled:

- To substitute for each other in all contexts (*alistibdaaliah*).
- And to share exactly the same characteristics at all levels. (التطابق في المضمون الادراكي والعاطفي)

Lexical synonymy (*taraaduf lafthi*) الترادف اللفظي

This type of synonymy deals with words that share the basic elements of conceptualization but differ in their shadows of meaning, such as:

(fam/ thaghr) فم وثغر for the English (mouth)

('unq/ raqabah) عنق ورقبة for the English (neck)

These pairs of words do represent the same object in both cases, but the way they are used in the language or in different contexts is what draws the distinction of this kind of synonymy.

Nominal synonymy: (*taraaduf Ishari*) الترادف الاشاري

The Arabic language is known for its richness in this type of synonymy. An example of this would be resembled in words such as (*Hisan*) حصان for the English "horse," and (*saif*) سيف for the English "sword."

The first is said to have a set of synonyms in Arabic such as the words: (فرس) *faras,* (أغرّ) *agharr,* (ادهم) *adham* and (جواد) *jawaad,* all among other names used to refer to the English "horse."

As for "sword," *saif,* Arabic uses the following: Husaam (حسام), Muhannad (مهند) , sarim (صارم) و among others.

Yet, for synonyms' sake these referents denote different aspects or adjectives of the main object horse/sword, *hisan/saif.* And they do not always fit or fully substitute the main word in all contexts, as each one of these adjectives sheds light on one kind or character of the sword/horse.

3.3.3 Synonymy in Arabic/English translation

Synonyms are a problematic area in translation as they are connected to other parts of the process of translation, driven by the difference between the source and target texts in respect to the following elements:

- Text
- Context
- Semantics
- Grammar
- Socio-cultural issues

Some linguists have actually considered translation as somehow a type of synonymy since the basic definition of translation is to render any given text to its synonymous version in the target language. Yet , the main point when it comes to the role of smaller pieces and combinations of words within the text is that they come surrounded by their textual relations as well as sense relations (Trosborg, 1997, p. 220; and Shiyab, 2007).

Larson (1998, p. 78) adds that "a second language may not have a specific word for each of the synonyms of the source language;" he assures the necessity and importance of the ability of the translator to "be aware of the very minute differences of meaning between words and near synonyms so as to choose the word that has the right connotation."

The translation process involves complex work to be done by the translator at different levels at the same time. These levels are:

- word-for-word translation: each word in L1 has an equivalent (synonym) in L2.

e.g: school = مدرسة

- sentence-for-sentence translation:

This part of the process handles issues such a grammar and word order and the part of speech to be used between the two languages:

e.g: I like to swim = أنا احب السباحة

- translation at the level of concepts: this is best practiced in translation of literature and idiomatic text types in the two languages.

e.g: Carrying coal to Newcastle = يبيع الماء في حارة السقائين

All of the above-mentioned examples are forms of synonymy at different levels.

4. DATA AND ANALYSIS

4.1 Context-related Synonyms (Special Context: The Qura'an)

The problem of synonymy is not bound to the level of single words or phrases; it is rather concerned with deeper structures of the language. This chapter will provide two sets of analysis to prove that. The first part will deal with context- related synonyms in the Holy Qur'an, emphasizing the special language use and richness of word choice in the Holy Qur'an.

Our discussion will be based on the comparison between the explanations of the meanings of the Holy Qur'an verses as explained in the following sources:

- Explanations given by Imam Al Sharawi.
- The translation of meanings of the Holy Qur'an into English by Dr. Muhammed Taqi- ul Din Al Hilali and Dr. Muhammed Muhsin Khan, which is adopted by the King Fahad Complex for the printing of the Holy Qur'an in the Kingdom of Saudi Arabia.
- The translation of the meanings of the Holy Qur'an done by George Sale (1697), the English Orientalist known for his translation of the Holy Qur'an into English in 1734.

To begin with, the text of the Holy Qur'an as a sacred text, is a text representing the word of God, which adds more complexity to the task of the translator, bearing in mind the sensitivity of such a text, at all levels (sender /author/ message/receiver).

A second note is that the Qur'an text revelation was received around fifteen centuries ago, aiming at guiding all people of the world at different places and times to the right path as per Islamic teachings. This text was revealed in the Arabic language, a language of beauty in terms of using metaphors, synonyms, poetic language and known for being deeply rich in terms of vocabulary.

Imam Al Sharawi, the famous Egyptian scholar who worked on explaining the meaning of the Holy Qur'an, focused in his book on the differences between the synonymous words used in different verses of the Holy Qur'an and those that may seem to have the same meaning. He emphasizes the miracle of choosing one word

over the other by giving the exact difference in meaning as per the roots of the Arabic language.

In this part, we will seek to discover if such emphases are actually given by translators of the meanings of the Holy Qur'an done by Arab and non-Arab scholars, and to discuss the effect of understanding the shades of meaning that differentiate between the synonymic pairs of words in a context as sensitive as the Holy Qur'an, and at the end evaluate the quality of the translation done.

In his discussion of the role of the translator and the mission of translation, Al-Jahith notes the complexity of translation of the Holy Qur'an in the following paragraph: Haroon, (1956:1) "هذا قولنا في كتب الهندسة، والتنجيم، والحساب، واللحون؛ فكيف لو كانت هذه الكتب كتبَ دين وإخبار عن الله عز وجل، بما يجوز عليه مما لا يجوز عليه؟ حتى يريد أن يتكلم على تصحيح المعاني في الطبائع، ويكون ذلك معقوداً بالتوحيد ..... ومتى لم يعرف ذلك المترجم أخطأ في تأويل كلام الدين. والخطأ في الدين أضر من الخطأ في الرياضة والصناعة، والفلسفة والكيمياء، وفي بعض المعيشة التي يعيش بها بنو آدم"

Al-Jahith (as quoted in Haroon, 1956:1) notes that if the translation of scholarly and scientific books is a problematic issue, then this will be even harder when it comes to translating the Holy Qur'an as a sacred text due to the complexity of its language, the way it is structured, and produced. He explains that if the translator is not aware of the language use of such texts then his translation will be full of fatal mistakes, which are even more serious and vital when it comes to the holy texts compared to the importance of such mistakes in other books, in terms of the violation of the source text, the message transfer, and the effect on the target text reader.

Among the factors translators need to pay attention to when translating such texts comes the issue of context at different levels; the first angle is time. As Larson (1998, p. 468) notes, the time of the writing of the source document will affect the translation; if one is translating a text written only last week, the gap which must be spanned will not be as great as if one is translating a text written a thousand years ago. If this gap of time was short, then the effort needed by the translator to fill in the right choices and decisions is way less than what is needed if the text is the Holy Qur'an revealed 15 centuries ago, addressing the target readers with a clear (Faseeh) Arabic language of the time.

Nord (1988, p. 70) further explains other aspects of the time-related contextuality as follows:

[Every] language is subject to constant change in its use and its norms. So the time of text production is, first and foremost, an important pre- signal for the historical state of linguistic development the text represents. This applies not only to language use as such (from the sender's point of view) but also to the historical comprehension of linguistic units (from the receiver's point of view), which is itself bound to a certain period or epoch, since linguistic changes are usually determined by socio-cultural changes.

The second context problem is the occasion. Larson (1998, p. 469) says that the occasion for the writing of a document may also be crucial to understanding the intent of the author, in this case, awareness of the occasion for the writing of the source text will help the translator decide on the language to be used and the frames in which the translation will arrive to the target reader.

The third must-know angle for the translator is the issue of location of the source text. Larson (1998, p. 468) notes that the location of the original writing may also affect the translator's job. The difference between the location and the environment in which the Arabs were living at the time of the revelation of the Holy Qur'an which is referred to a lot in the Qur'an may be different from the target reader's, who might be living in a completely different environment and is not familiar with the symbols and the representation of the source text. This difference will affect the ability and ease of word choice for the translator, and will also affect the understanding of the target text readers of the context of such verses.

Those three angles are named as "situationality," as quoted in Neubert and Shreve (1992, p. 85), which is identified as the location of a text in discrete socio-cultural contexts in a real time and place. Recognizing and accounting for situationality is one of the translator's primary responsibilities. This is best summarized by Hatim and Mason (1990, p. 55) as follows:

[Identifying] the register membership of a text is an essential part of discourse processing, it involves the reader in a reconstruction of context through an analysis of what has taken place (field), who has participated (tenor), and what medium has been selected for relaying the message (mode). Together , the three variables set up a communicative transaction in the sense that they provide the basic conditions for communication to take place.

Finding synonyms for the time, location, occasion and choice of words based on the shades of differences between their usages in the source text at all levels is to be seen through the following examples:

Example (1)

الفرق بين (عباد – وعبيد) في النص القرآني.

The verses:

(وما ربك بظلام *للعبيد*) سورة فصلت الآية 46. (46 ;verse (Elaborated) 41 Chapter)

(بعثنا عليكم *عبادا* لنا أولي بأس شديد) سورة الإسراء الآية 5. (5; verse ,(Journey Night The (17 Chapter)

Imam Al Sharawi explanations (vol. 1, p. 194):

" كل خلق الله في كونه عبيد لله سبحانه وتعالى لا يستطيعون الخروج عن مشيئة الله أو إرادته... ولكن العباد هم الذين اتحدت مراداتهم مع ما يريده الله سبحانه وتعالى .... وإذا قرأت القرآن الكريم تجد أن الله سبحانه وتعالى يشير إلى العباد بأنهم الصالحون من البشر".

Imam Al Sharawi says that the difference between the words *Ibad* and *Abeed* must be observed in the Qur'anic text. The first, *Abeed*/slaves, usually refers to all creatures of Allah, as all of them are created by Him and unwilling to act against His Laws, while the second, *Ibad*/believers, is specifically used when the context is referring to the believers in Allah who obey all His orders with will and choice.

The following translations given by Al Hilali and Khan show that all variations of the words at hand are translated without indication of the context-based meanings explained by Imam Al Sharawi, as what the difference between slaves in the first verse and the second one as seen in the table below. Why did the source text not refer to the two by using the same word? Looking at the translation given by Sale, the word 'servant' may indicate some of the meaning and yet considers the different variants of the word as one, which is not the case in the original. So, none of the translations have made the distinction required.

Example (1)	
Al Hilali & Khan	"and if you (Arabs pagans, Jews, and Christians) are in doubt concerning that which we have sent down (i.e. the Qur'an) to *our slave*" عبدنا
	"and your Lord is not at all unjust to (His) *slaves*" للعبيد
	"we sent against you *slaves* of ours" عبادا لنا
George Sale	"If ye be in doubt concerning that revelation which We have sent down unto our *servant*" عبدنا
	"For thy Lord is not unjust towards his *servants.*" للعبيد
	"We sent against you our *servants*" عبادا لنا

Example (2)

<div dir="rtl">

الفرق بين كيف (للاستفهام) وكيف (للتعجب والإنكار)

</div>

The verses:

<div dir="rtl">

(كيف تكفرون بالله وكنتم أمواتا فأحياكم) سورة البقرة الآية 28. 28) verse; (The Heifr) Chapter 2)

</div>

Imam Al Sharawi explanation (vol 1, p. 223):

<div dir="rtl">

"كيف في اللغة تأتي للسؤال عن الحال والحق سبحانه وتعالى أوردها في هذه الآية الكريمة ليس بغرض الاستفهام ولكن لطلب تفسير أمر عجيب ما كان يجب أن يحدث".

</div>

Imam Al Sharawi says: *Kayfa*/How is used in Arabic for two functions: as a question word or a means of denouncing a strange thing/action, etc.; the verse above uses "how" not to ask but rather to seek an explanation for disbelieving in the ability of life after death.

The second translation given by Sale seems more relevant to the exclamation concept given as the right use of *Kayfa*/how by Imam Al Sharawi, and does preserve the effect needed to pass to the target reader for both the source and target texts.

Example (2)	
Al Hilali & Khan	"*how can you* disbelieve in Allah?"
George Sale	"*How is it that* ye believe not in God?"

Example (3)

<div dir="rtl">الفرق بين (نجيناكم وأنجيناكم)</div>

The verses:

<div dir="rtl">(وإذ نجيناكم من آل فرعون) سورة البقرة الآية 49. (49) Chapter 2 (The Heifer) verse;)</div>

<div dir="rtl">(وإذ أنجيناكم من آل فرعون) سورة الأعراف 141. (141) Chapter 7 (The Elivations) verse;)</div>

Imam Al Sharawi Explanation (vol.1, p. 325):

<div dir="rtl">" كلمة نجى وكلمة أنجى بينهما فرق كبير: كلمة نجى تكون وقت نزول العذاب، وكلمة أنجى يمنع عنهم العذاب، الأولى للتخليص من العذاب والثانية أن يمنع عنهم عذاب فرعون نهائيا، ففضل الله عليهم كان على مرحلتين، مرحلة أنه خلصهم من عذاب واقع عليهم، والمرحلة الثانية أنه أبعدهم عن آل فرعون فمنع عنهم العذاب"</div>

Imam Al Sharawi says: the two Arabic words *Najjaa/Anjaa* do basically mean: rescue. Yet the Qur'anic context differentiates between the slight differences or shade of meaning between the two. The first, *Najjaa*, is used to describe how God rescued the believers at the time they were under torture by Pharaoh. The second, *Anjaa* is used to say that God saved them from torture even before it occurred, the difference is preserved in the result of each action.

Imam Al Sharawi's Explanation (vol. 1, p. 327):

<div dir="rtl">" الذبح غير القتل، الذبح لا بد فيه من إراقة الدماء. والذبح عادة يتم بقطع الشرايين عند الرقبة، ولكن القتل قد يكون بالذبح أو بغيره كالخنق والإغراق. كل هذا قتل ليس شرطا فيه أن تسفك الدماء".</div>

.

Example (3)	
Al Hilali & Khan	"and (remember) *when we delivered you from Fir'aun's (Pharaoh) people*, who were afflicting you with a horrible torment, *killing your sons*"
	"and (remember) when *We rescued you from Fir'aun's (Pharaoh)people*, who were afflicting you with the worst torment, *killing your sons*"
George Sale	"Remember *when we delivered you from the people of Pharaoh*, who grievously oppressed you, *they slew your male children*"
	And remember the time *when We delivered you from Pharaoh's people* who afflicted you with grievous torment, *slaughtering your sons*"

Example (4)

الفرق بين (خلق وبرأ)

The verses

(فتوبوا إلى *بارئكم*) سورة البقرة الآية 54. (54 ;Chapter 2 (The Heifer) verse)

(الذي *خلق* فسوى) سورة الأعلى الآية 2. (2 ;Chapter 87 (The Most Exalted) verse)

Imam Al Sharawi's explanation (vol. 1, p. 343):

" ولكن الخالق شيء والبارئ شيء آخر.. خلق أي أوجد الشيء من العدم، والبارئ أي سواه على هيئة مستقيمة وعلى أحسن تقويم".

Imam Al Sharawi says: the synonymy between *khaaliq* and *Baari'*, referring to the creator i.e. God, The first, *khaaliq*/creator, reflects the action of bringing something into existence. The second, *baari'*, is used in Arabic to refer to that after creating, to how man looks after creation.

This example raises the issue of equality between languages in terms of vocabulary. The English word "create" is rendered into Arabic not into one word but many, which poses the difficulty for the translator as which equivalent word is the most suitable or is the one actually meant by the source text. What role do context and cultural references play in such cases? How do the people of either language use the different choices of the words?

Example (4)	
Al Hilali & Khan	"so, turn in repentance to your *Creator*" بارئكم
	"who has *created* (everything), and then proportioned it" خلق
George Sale	"therefore be turned unto your *Creator*" بارئكم
	"Who hath *created*" خلق

Example (5)

<div dir="rtl">الفرق في المعنى الدلالي</div>

The verses

<div dir="rtl">(تلك حدود الله فلا <i>تقربوها</i>) سورة البقرة الآية 187 .187 ;Chapter 2 (The Heifer) verse (</div>

<div dir="rtl">(تلك حدود الله فلا <i>تعتدوها</i>) سورة البقرة 229 .229 ;Chapter 2 (The Heifer) verse (</div>

Imam Al Sharawi's explanation (vol. 2, p. 992):

<div dir="rtl">" وحدود الله إما أن ترد بعد المناهي وإما أن ترد بعد الأوامر فإن وردت بعد الأوامر فإنه يقول " تلك حدود الله فلا تعتدوها" أ آخر غايتكم هنا ولا تتعدوا الحد ولكن إن جاءت بعد النواهي يقول " تلك حدود الله فلا تقربوها "</div>

لأن الحق يريد أن يمنع النفس من تأثير المحرمات على النفس فتلح عليها أن تفعل فإذا كنت بعيدا عنها فالأفضل أن تظل بعيدا".

The Qur'anic text is talking about the boundaries set by Allah (God). The verses end with a threat against those who do not obey those limitations. Once, the verse says, "do not transgress," with the context that starts with speaking about orders of God. And another time when speaking about another type of boundaries that are bound to prohibitions of God the verse says: "do not get close to."

To notice the difference between the verbs approaching, transgressing, get close to, draw not near to, etc. linguistically might not be too difficult for the translator, but the problem here is that there is a context frame that is religiously bound (orders/prohibitions). So, it is not the individual words that need to be explained but rather the deeper concept that lies in the surrounding elements that help the translator to choose the best contextual equivalent.

Example (5)	
Al Hilali & Khan	"these are the limits (set) by Allah , *so approach them not*
	"these are the limits ordained by Allah, *so do not transgress them*"
George Sale	"These are the prescribed bounds of God, *therefore draw not near them to transgress them.*"
	"These are the ordinances of God; *therefore transgress them not*"

Example (6)

<div dir="rtl">اقتران العفو والصفح</div>

The verses

<div dir="rtl">(*فاعفوا واصفحوا* حتى يأتي الله بأمره) سورة البقرة 109.</div> (Chapter 2 (The Heifer) verse; 109)

Imam Al Sharawi's explanation (vol. 1, p. 525):

<div dir="rtl">" ولذلك فإن العفو أن تمحو من نفسك أثر أي إساءة وكأنه لم يحدث شيء.. والصفح يعني طي صفحات هذا الموضوع لا تجعله في بالك ولا تجعله يشغلك".</div>

  Imam Al Sharawi says: though the pair *ya'fo/* to pardon and *yasfah/* to forget are usually referring to the same meaning. So there must be a difference between the use of the two words. *Ya'fo/* to pardon means that one totally erases from his mind the abuse or offense done to him by others. While *yasfah/* to forget means that one may choose not to occupy himself with pain resulting from that abuse or offense by others.

Example (6)	
Al Hilali & Khan	"but *forgive and overlook*, till Allah brings His Command"
George Sale	"but *forgive* them, and *avoid them*"

Example (7)

<div align="center">الفرق بين (أحد) و (واحد)</div>

The Verses:

(Chapter 2 (The Heifer) verse; 163). البقرة 163. (وإلهكم إله *واحد*)

(Chapter 112 (Monotheism) verse; 1). سورة الإخلاص الآية 1. (قل هو الله *أحد*)

Imam Al Sharawi's explanation (vol. 2, p. 682):

"والفارق بين (واحد) و (أحد) هو أن واحد تعني ليس له ثان، وأحد يعني ليس مركبا ولا مكونا من أجزاء"

      The oneness of God is the case of the following example: the "oneness" in the first verse is explained by Imam Al Sharawi as meaning: there is no other God. And oneness in the other verse is meant to say: God is not made up of parts or segments.

      The use of "one" and "one God" as shown in the following table does not give a clear difference or give the target reader a clear distinction between the meanings preserved in the source text. looking at the given translation shows that the needed meaning is not clearly shown.

Example (7)	
Al Hilali & Khan	"and your Ilah (God)is *one Ilah*" إله واحد
	"say (O Mohammad): He is *Allah (the) One*" قل هو الله أحد
George Sale	"Your God is *one God*" إله واحد
	"Say, *God is one God;*" قل هو الله أحد

Example (8)

<div dir="rtl">

الفرق بين البأساء وحين البأس

</div>

The verses

<div dir="rtl">

(والصابرين في *البأساء* والضراء وحين البأس) سورة البقرة 177. (177 ;Chapter 2 (The Heifer) verse
(

</div>

Imam Al Sharawi's explanation (vol. 2, p. 741):

<div dir="rtl">

" البأساء هو البؤس والفقر .... وحين البأس أي حين الحرب عندما يلتقي المقاتل بالعدو"

</div>

Imam Al Sharawi explains the use of two references to the concept of "hardship" as follows: the first derivation in Arabic, *Ba'saa'*, is used to describe the state of poverty. The derivation *Heenal- Ba's* is used to refer to the time of war and meeting the enemy.

Example (8)	
Al Hilali & Khan	"and who are patient in *extreme poverty* and ailment (disease) and at the *time of fighting (during battles)*"
George Sale	"and who behave themselves patiently in *adversity,* and hardships, and in *time of violence*"

Example (9)

<div dir="rtl">

الفرق في المعنى الدلالي بين جنفا وإثما

</div>

The verses:

<div dir="rtl">

(Chapter 2 (The Heifer) verse; 182) سورة البقرة 182. (فمن خاف من موص *جنفا أو إثما*)
(

</div>

Imam Al Sharawi's explanation (vol. 2, p. 760):

" جنفا أي حيفا وظلما من غير تعمد .... ولكن الاثم يأتي باختيار الانسان".

Injustice that is caused by others against orphans in the example at hand in both *Janaf*/ injustice - by mistake, or *Ithm*/ injustice – intentionally.

The translation of the pairof near-synonyms janafan/Ithman is not clearly explained in the first translation below, unlike Sale's translation, which explicitly identifies the contextual meaning of each of the words.

Example (9)	
Al Hilali & Khan	"but who fears from a testator some *unjust act or wrong- doing*"
George Sale	"Howbeit he who apprehendeth from the testator *any mistake or injustice*"

Example (10)

الفرق في المعنى بين (أنزلناه) و (نزل)

The verses:

(وبالحق *أنزلناه* وبالحق *نزل*) سورة الإسراء 105. (105 ;verse (The Night Journey) Chapter 17)

(*نزل* به الروح الأمين) الشعراء (193). (193 ;verse (The Poets) Chapter 26)

Imam al Sharawi's explanation (vol. 2, p. 774):

"كلمة أنزل مقصورة على الله تعالى، ...... ونزل تأتي للكتاب وللنازل بالكتاب (الملائكة)".

The revelation of the Holy Qur'an is referred to in the Qur'anic context either by adding the sending (action) immediately to God, using the verb *Anzala*/revealed, or by saying that God first sent it to Gabriel (the angel messenger who is known for being the messenger of God to the Prophets) by using the derivation *nazala*/descend.

For the sake of having such register indicators in the target text, the translator may use different strategies of adding, commenting, or deleting any given elements to render the right meaning. The use of "We" to differentiate the status of the sender in the two verses is the right choice to be used by the translator.

Example (10)	
Al Hilali & Khan	"and with truth *We have sent* it down (i.e. the Qur'an), and with truth it has descended"
	"which the trustworthy Ruh {Jibril} (Gabriel) *has brought down*"
George Sale	"*We have sent down* the Koran with truth, and it hath *descended with truth*"
	"which the faithful spirit hath *caused to descend*"

Example (11)

الفرق الدلالي بين اضافة الفاء على الفعل من عدمها .

The verses:

(يسألونك عن الخمر والميسر *قل* فيهما إثم كبير) البقرة آية 219. (219 ;Chapter 2 (The Heifer) verse)

(يسألونك عن الجبال *فقل* ينسفها ربي نسفا) سورة طه آية 105. (105 ;Chapter 20 (Ta Ha) verse)

Imam Al Sharawi's explanation (vol. 2, p. 781):

" الأولى (قل) يؤكد أن السؤال قد وقع بالفعل .. وهذه (فقل) فالسؤال هذا ستتعرض له .... إذن ففيه فرق بين جواب عن سؤال حدث وبين جواب عن سؤال سوف يحدث".

Imam Al Sharawi says that the adding of the conjunction /fa/ in Arabic to the verb "say" in one of the verses above makes a big difference in the meaning between the two verses. In the verse with /zero fa/ the meaning indicates that disbelievers have already raised the question about the alcoholic drinks and gambling. While when adding the /fa/, the meaning or the context is changing to anticipate a future question to be raised by disbelievers about the mountains and what will happen to them in the Day of Judgment.

The second translation given by Sale is not taking into account the effect of the existence of the conjunction /fa/ as stated below:

Example (11)	
Al Hilali & Khan	"*they ask you* (O Mohammad) concerning alcoholic drink and gambling. *Say: in them is a great sin*"
	"and *they ask you concerning the mountains: say***:** My Lord *will* blast them and scatter them as particles of dust"
George Sale	"They *will ask thee* also what they shall bestow in alms: *Answer***,** what ye have to spare"
	"They *will ask thee concerning the mountains: Answer***,** my Lord *will* reduce them to dust, and scatter them abroad;"

4.2 Text-type Ideational Synonyms/Counter Arguments, Translated Articles

In the first part of this chapter, we saw how a sensitive text such as the Holy Qur'an is a context that needs to be deeply analyzed before rendering its meanings and finding its synonymous version in another language with different target readers' needs and expectations. The current part of the chapter will provide another set of examples based on different criteria.

The following examples are taken from a set of articles written by two English-speaking writers, namely Kenneth Rogoff, and Christopher Hill. The texts were published on the editorial website called project - syndicate. All the published articles on this website are given their so-called translations into different languages, including Arabic.

The chosen texts were taken from articles that are considered as personal opinion-based texts. In such a text type (e.g. political commentaries, editorials), as Nord(1988, p. 55) states, "the sender's intention is of particular importance…because there is no conventional link between genre and intention." And as quoted in Benhaddou (1991, p. 204), Halliday argues that such argumentative text types comprise all the components of language function, i.e., ideation, interaction and textual components, which implies the difficulty of translation of those texts.

The main feature we shall look for in the following texts is the argumentation "motive," which is considered to be an important signal for the translator at work, giving him/her guidance to understand the conventional features of the text as a whole, and implies the expectations of the target readers and governs the translation strategy to be followed by the translator as a result (Nord, 1988, p. 75).

As discussed in previous chapters, text-type analysis is an important focus area in theory and practice of the art of translation. This research aims at highlighting the importance of providing translators-to-be with the necessary analysis strategies based on the different text types features as guidance towards better understanding and translating each text type into any other language based on the main features and problematic structures of each text.

In general terms, the argumentative text type has a "contextual focus on the evaluation of relations between concepts" (Hatim and Mason, 1990, p. 153). Thus, in argumentation, the focus is on what is known as "situation managing," i.e. the

dominant function of the text is to manage or steer the situation in a manner favorable to the text producer's goals (Hatim and Mason, 1990, p. 155).

The argumentative text normally consists of two main parts: given and new. The given part is what the producer of the original text is saying about a fact or an event, referring to it as shared information between the producer and the receiver of the text. Meanwhile, the new part lies in what the producer attempts to provide as extra, new, unknown information, through a special use of language based on techniques of telling, convincing, and sharing new opinion or facts with the reader/ hearer.

As an operative text, argumentative texts can fall under the description given by Reiss (1976), discussing the principles which all operative texts have to follow if they aim to persuade the reader (Hatim and Mason, 1990, p. 157).

- Comprehensibility: use short sentences, simple syntax.
- Topicality: closeness to life in – words, topical allusions
- Memorability: rhetorical repetition, puns, rhymes, slogans.
- Suggestivity: manipulation of opinions by exaggeration, value judgments, implication.
- Emotionality: anxieties and fears are played on, threats and flattery used, the occasions of words are exploited.
- Language manipulation: propaganda is disguised as information through means such as linguistic parallelism, which is used to imply factual comparability.
- Plausibility: appeals to authorities, witnesses, experts.

Translation-wise, translators should be aware of the facts connected to such a text type before attempting to translate them. For the structure, argumentative text analysis is based on catching the main signals, namely:

- A general assumption given to the reader as shared knowledge.
- A twist in the text focusing on attacking the first assumption and contrasting it with a new fact.

The main types of argumentative texts as far as structure is concerned are as follows:

1- Through-argumentation. This type of argumentation is signaled by a statement of a point of view, to be defended with facts and evidence through the rest of the article or editorial. The basic formation of this type can be drawn as follows:

Thesis to be argued through

Substantiation

Conclusion

2- Counter-argumentation. The other type is based on providing the opinion of an opponent party, to be later attacked by an opposition, proofed by evidence and a solid conclusion. The basic structure of this type can be drawn as follows:

Opponent point of view

Opposition

Substantiation

Conclusion

And as far as the languages we are working with (English/ Arabic) are concerned, Arabic argumentative text-type is said to be a through argumentation; that is, the Arabic language is mainly explicit and straightforward. On the other hand, the English argumentative text structure normally follows the rules of the counter-argumentation style (Hatim, 1997, p. 174).

This means that argumentative texts in both Arabic and English share the general features of argumentation as explained above, i.e., in the process of argument there is a movement from data through warrant to claim. "However, Arabic and English argumentative texts differ in the manner of structuring themselves in order to achieve their goals" (Benhaddou, 1991, p. 185).

Translation-wise, following the concept of a "double- bind relationship" given by House (2009, p. 6), the difference in text structure between English and Arabic indicates that the translator's decision-making strategy when dealing with argumentative texts needs to be based on his/her understanding of the way the original text is structured and written, as a first step towards his/her second decision-making stage at the level of the identification of the structure to be used as per the target reader's language and culture, to best preserve the meaning and style of the original.

Translating argumentative texts from English into Arabic confronts the translator's ability to see the coherence/cohesion ties in the building of the English

text as the original or source text. "If the reader/translator couldn't perceive the underlying semantic relations between the text parts connected by using cohesive markers in the argumentative text such as: therefore, yet, but, nevertheless, moreover…etc., means that he/she is unable to make sense of the text translated" (Baker, 1992, p. 218).

One more aspect of the cohesion and coherence effect on the translation of texts is the background knowledge of the participants in the translation process. Malmkjaer (2005, p. 134) notes that "readers and listeners bring to text a host of skills and knowledge without which a text would simply appear to them as a sequence of unconnected linguistic items, clauses or utterances." Yet, it is worth noting that the author of the original text normally has full information about the culture and the other situational matters related to his (original) audience, i.e. "he knows what his audience will be able to deduce without making it explicit in the text" (Larson,(1998, p. 461).

This is based on the fact that when communicating, the parties involved rely on the amount of shared knowledge between them, so part of the text communicated is kept implicit. Yet, as this part is still a part of the overall meaning of the text to be translated, the translator needs to see where such implicit meaning is hidden to be able to functionally build the relationship with the target reader.
Hence, bearing in mind the fact that the understanding of argumentative texts is linked to the clarity of the implicature intended by the producer of the source text, i.e. "what the speaker means or implies rather than what s/he literally says," (Baker, 1992, p. 223), the translator's task is clearly bound to his/her ability to build the same relationship between the target readers and the translated text to be produced.

Referring to the fact that texts can best be understood in their given context, then one of the translator's main missions in such texts is to create the context for the target reader in a way that best constructs a relationship with the author of the source text based on the need for mutual understanding of the message communicated between the two. "A reader is motivated to act and react in those situations as a result of a motivational framework generated from stored knowledge" (Neubert and Shreve, 1992, p. 127).

Differences in language structure and use between the source and target texts is the cornerstone of mistakes in the translation of argumentative texts. The first sentence in any given message shall by nature set the tone and must be substantiated

by translators (Hatim and Mason, 1990, p. 157). This can clearly be seen in the main mistake made by Arab translators of argumentative English texts represented by misunderstanding of the concessive words of English (usually used to build the argument) and confusing them with their confirmaive usage in the Arabic language, considering them as synonyms in different languages.

evaluative/argumentative "certainly…but" structure used in English, with the confirmative Arabic structure that expresses a fully different meaning: "it certainly is….' This sheds the light on the fact that some relations between words act in direct support of the underlying coherence of the text. Other word relationships may operate at a more indirect level (Neubert and Shreve, 1992, p. 110).

The difference in the power of the expressive meaning between the source and target language words or expressions poses a translation problem as well. In this case, as Baker, (1992, p. 23) suggests, the translator "can sometimes add an evaluative element by means of a modifier verb or adverb if necessary or by building it in somewhere else in the text." The translator of the argumentative text is also faced with the fact that the intent of the writer of the source text is sometimes stated clearly while it is kept implicit in other cases (Larson, 1998, p. 460).

Indicators of argumentation in the source texts can be seen at deeper levels of texts, such as the emotional tone of a passage. The author may wish to create a feeling of urgency, persuasiveness, tentativeness, exuberance or despondency. Whatever the tone of the source text, built into it by choices of tense, mood, voice and choice of the main action verbs, it is important that the same emotion be communicated in the translation (Larson, 1998, p. 463).

The following texts and their translations into Arabic are given to better show the difference between the correct/incorrect translation of argumentation, highlighting the features and signals of the style and text-type features of the argumentative texts in English to which a good translator shall pay attention.

The rendering of the structure of the argumentative text-type into Arabic as shown in the following examples will hopefully provide another solid proof in favor of our assumption on the level at which synonymy in translation can be achieved, and that it is not to be seen at single word level, but rather can be stretched to cover a whole text as signified by the main and most important elements of any text-type , i.e. at a concept level as well.

The commentary given alongside the translations of the chosen articles will first analyze the explicit and implicit parts and indicators of the argumentative text-type. Then the translation into Arabic will be examined based on the ability of the translator to have a synonymous version of the text normative equivalence into the Arabic (target) language, with the same coherent and cohesive structures of the source text.

Example (1)

Advise and Relent

Christopher Hill

The original text	The translation	Comments
Of course, such advice, like much of newspapers themselves nowadays, comes free of charge.	**لا شك** أن مثل هذه النصائح، مثلها كمثل العديد من الصحف ذاتها في أيامنا هذه، تأتي بالمجان.	- The argumentation indicator used is (**of course**). Of course is used in English as an evaluative structure. - (**لا شك**) is normally used in through argumentation initial signals in Arabic. Here it is given as a signal of a counter argument to be opposed later.
But it is also advice that is free of responsibility**, and, as Stanley Baldwin** once said, power without responsibility is the prerogative of the harlot.	**ولكنها أيضاً نصائح خالية من المسؤولية،** وعلى حد تعبير ستانلي بولدوين فإن القوة من دون شعور بالمسؤولية أمر بالغ الخطورة.	
There is a considerable gap between offers of advice one cannot	**هناك فجوة عميقة بين عروض النصائح التي لا يمكن رفضها وبين المسؤولية عن التعامل مع العواقب** إذا تبين خطأ تلك النصائح	- '**But**' is the twist in the source text that indicates a beginning of a counter argument. Translated into (**ولكنها**) successfully.

refuse and the responsibility to deal with the consequences when that advice proves wrong or extremely difficult to implement.	أو صعوبة تنفيذها.	- A third part of the counter argument structure is the proof/ substantiation given by the author starts with "**There is a considerable gap between offers of advice"** followed by more examples and evidence. Better be translated into Arabic as: (**هذا فضلا عن أن** **هناك فجوة عميقة...**) instead of using the nominal structure that weakens the connectivity of the parts of the counter argument for the target text reader.

Example (2)

Global Imbalances without Tears

Kenneth Rogoff

The original text	The translation	Comments
Certainly, there are **some** good economic reasons why lenders have such an **insatiable appetite** for debt. Imperfect information and difficulties in monitoring firms pose significant obstacles to idealized risk-sharing instruments.	وهناك بكل تأكيد بعض **الأسباب** الاقتصادية الوجيهة وراء الشهية النهمة للدين لدى المقرضين. والواقع أن المعلومات المنقوصة والصعوبات المتمثلة في مراقبة الشركات تشكل عقبات كبيرة أمام أدوات تقاسم المجازفة المثالية.	- The argumentation indicator used is (**certainly**). **Certainly** is used in English as an evaluative structure. - A feature of the argumentative text is to strengthen the argument by using words such as '**some**' and '**insatiable appetite**' to further weaken the opposing assumption to be attacked. - ' false friends': The translation into Arabic (وهناك بكل تأكيد) does not preserve the *irony* implied in the statement given in English, which is to face a rebuttal soon in the following paragraph. Alternative translation may be: (من الواضح أن هناك بعض الأسباب ...)
But policy-induced distortions also play an enormous role. Many countries' tax systems hugely favor debt over equity. The housing boom in the	بيد أن التشوهات التي تحدثها السياسات تلعب أيضاً دوراً هائلا. فالعديد من أنظمة الضرائب في البلدان المختلفة تفضل الدين على رأس المال. ولعل ازدهار الإسكان في الولايات المتحدة ما كان ليبلغ	- '**But**' is the twist in the source text that indicates a beginning of a counter argument, successfully attained by the translator through the use of '*baydha*' (بيد أن)

The original text	The translation	Comments
United States might never have reached the proportions that it did if homeowners had been unable to treat interest payments on home loans as a tax deduction.	المستويات التي بلغها لو كان أصحاب المساكن غير قادرين على التعامل مع أقساط الفائدة على قروض المساكن باعتبارها خَصماً ضريبيا.	- A third part of the argumentation structure is the **proof given by the author** starting with "**Many countries' tax systems hugely favor debt over equity"** . To substantiate his attack with facts and shared knowledge with the readers.

Example (3)

Global Imbalances without Tears

Kenneth Rogoff

The original text	The translation	Comments
I am not advocating a return to the early Middle Ages, when Church usury laws forbade interest on loans. Back then, financial-market participants had to devise fantastic schemes and contortions to disguise interest payments.	**والواقع أنني لا أدعو إلى العودة إلى أوائل العصور الوسطى،** عندما كانت القوانين الكنسية الخاصة بالربا تنهى عن فرض فوائد على القروض. ففي ذلك الوقت كان لزاماً على المشاركين في الأسواق المالية أن يبتكروا خططاً ووسائل التفاف رائعة لإخفاء أقساط الفائدة	The argumentation indicator used as a tone setting signal is achieved by introducing a hidden argument describing a wrong situation. The translation into (والواقع) shows a deviation from the original text structure that indicates explicit argumentative style mainly used and preferred in the Arabic language.
Yet today the pendulum has arguably swung too far in the opposite	**ولكن اليوم تأرجح البندول إلى مسافة أبعد مما ينبغي في الاتجاه المعاكس.** وربما كان	The reasoning or evidence/substantiation given is slightly weak. An alternative

English Source Text	Arabic Translation	Commentary
direction. Perhaps scholars who argue that Islamic financial systems' prohibition on interest generates massive inefficiencies ought to be looking at these systems for positive ideas that Western policymakers might adopt.	من الواجب على الباحثين الذين يزعمون أن تحريم الأنظمة المالية الإسلامية للفائدة يعمل على توليد أوجه قصور هائلة أن يدرسوا هذه الأنظمة بحثاً عن الأفكار الإيجابية التي قد يتبناها صانعو القرار في الغرب.	translation might be: **والواقع أنني لا أدعو إلى العودة إلى أوائل العصور الوسطى، حيث كانت القوانين الكنسية الخاصة بالربا تنهى عن فرض فوائد على القروض، وهو الأمر الذي اضطر المشاركين في الأسواق المالية وقتها إلى أن يفكروا ويبتكروا خططا ووسائل التفاف لإخفاء اقساط الفائدة التي يسعون وراءها)**
Unfortunately, overcoming the deeply ingrained debt bias in rich-world financial systems will not be easy. In the US, for example, no politician is anxious to say that home-mortgage deductions should be eliminated, or that dividend payments should be tax-free.	**من المؤسف أن التغلب على التحيز المتأصل للديون في الأنظمة المالية في العالم الغني لن يكون سهلا. ففي الولايات المتحدة على سبيل المثال** لن نجد حرصاً من جانب أي من الساسة على التصريح بضرورة إزالة الخصم على قروض الرهن العقاري للمساكن أو بأن مدفوعات الأرباح لابد وأن تكون معفاة من الضرائب.	'Yet' is the opposition signal (adversative) in the source text that indicates the beginning of a counter argument. It is not an empty discourse organizational element. Translated into (ولكن) to highlight the 'new' being introduced. And better translated into **أما اليوم فقد تأرجح....** A third part of the argumentation structure is the **proof given by the author** starting with **"Unfortunately, overcoming the deeply ingrained debt bias in rich-world financial systems will not be easy"** followed by examples and facts that support the conclusion needed to be achieved by the source text writer.

		This part was translated to a nominal sentence. A better translation to highlight the argument within argument represented in the English text is to say: (**إنه من المؤسف أن نقر بأن .....**) starting a through argument to be substantiated with following sentences.

Example (4)

Global Imbalances without Tears

Kenneth Rogoff

The original text	The translation	Comments
Of course, even if the composition of international capital flows can be changed, there are still many good reasons to try to reduce global imbalances. An asset diet rich in equities and direct investment and low in debt cannot substitute for other elements of fiscal and financial health.	<u>بطبيعة الحال</u>، حتى لو كان في الإمكان تغيير مكونات تدفقات رأس المال الدولي، فهناك على الرغم من ذلك العديد من الأسباب الوجيهة التي لابد وأن تدفعنا إلى محاولة الحد من الاختلال التوازن العالمي. ذلك أن مكونات الأصول الغنية بالأسهم والاستثمارات المباشرة والمتحررة من الديون الثقيلة من غير الممكن أن تحل في محل عناصر أخرى من عاصر الصحة المالية والضريبية.	- The argumentation indicator used is (**of course**). This is a clear straw-man gambit signal proposing a straightforward claim and counter argument. The Arabic is misleading. The first problem is the use of (**بطبيعة الحال**) which is not at all representing any of the argumentative elements of "of course." The second problem is concerned with the lack of the cataphora/anaphora strategies available in the
But our current	ولكن المكونات غير الصحية لأصولنا	

unwholesome asset diet is an important component of risk, one that has received far too little attention in the policy debate.	الحالية تشكل عنصراً بالغ الأهمية من عناصر المجازفة، وهو العنصر الذي حظي بقدر ضئيل للغاية من الاهتمام في مناقشة السياسات.	language to preserve the ease of flow of information for the reader. An alternative would be: (صحيح أن هناك العديد من الأسباب الوجيهة التي تدفعنا لمحاولة الحد من الاختلال في التوازن العالمي بالرغم من إمكانية تغيير مكونات تدفقات رأس المال الدولي فضلا عن أن مكونات ....) - The rebuttal starts with (**But**) in English, may be better and stronger translated and *marked* through the use of restriction (القصر) as follows: (ولكن التكوين غير السليم للأصول الحالية والذي يشكل عنصرا مهما من عناصر المجازفة لم يحظ إلا بقدر ضئيل من الاهتمام في خضم الجدل السياسي الدائر)

Example (5)

Beware of Wounded Lions

Kenneth Rogoff

The original text	The translation	Comments
Moreover, it is hard to see how anyone – even the IMF, as the US proposal envisions – could enforce caps on trade surpluses. The Fund has little leverage over the big countries that are at the heart of the problem.	ومن الصعب فضلاً عن ذلك أن نرى كيف يمكن لأي شخص أو جهة ـ حتى صندوق النقد الدولي، كما يتصور اقتراح الولايات المتحدة ـ أن يرفض سقفاً للفوائض التجارية. إن الصندوق لا يملك نفوذاً كبيراً على البلدان الضخمة التي هي في صميم المشكلة.	- An implicit counter argument is being built. A nominal sentence would be more synonymous in this case using (..الصعب إنه) besides that the zero connectives between the first two sentences in the Arabic translation does not give a good translation for reason sense in the English (as the meaning is that the reason behind the fact that it is hard for the fund to enforce the caps is because it has little leverage over big countries…) so an alternative would be (أن **يرفض سقفا للفوائض التجارية حيث أن الصندوق لا يملك ...**)
Still, even if other world leaders conclude that they cannot support numerical targets, they must recognize the pain that the US is suffering in the name of free trade. Somehow, they must find ways to help the US expand its exports. Fortunately, emerging markets	ولكن رغم ذلك، فحتى إذا قرر بقية زعماء العالم أنهم لا يستطيعون أن يدعموا أهدافاً رقمية، فلابد وأن ينتبهوا إلى الآلام التي تعانيها الولايات المتحدة باسم التجارة الحرة. ويتعين عليهم بشكل أو آخر أن يعملوا على إيجاد السبل اللازمة لمساعدة الولايات المتحدة على توسيع صادراتها. ومما يدعو إلى التفاؤل أن الأسواق الناشئة قادرة على العمل في هذا السياق على نطاق واسع.	- The "still" function is to introduce the counter argument. In the Arabic the translator used both (لكن) and (ورغم ذلك) then misused the conjunction /fa/ twice in (فلا بد) and (فحتى) which results in confusing the

The original text	The translation	Comments
have a great deal of scope for action.		reader . Better be rendered as (وبالرغم من ذلك، وحتى وإن قرر بقية زعماء العالم أنهم ....، فلا بد لهم من إدراك الثمن الباهظ التي تدفعه الولايات المتحدة باسم التجارة الحرة).
		- Note the literal translation of (**the pain the US is suffering**) (الآلام التي تعانيها) which pragmatically needs to be glossed as (**الثمن الباهظ**) as stated above.

Example (6)

Beware of Wounded Lions

Kenneth Rogoff

The original text	The translation	Comments
Germany might rightly argue that it has followed a relatively laissez-faire attitude towards trade, and that it should not be punished, despite its chronic surpluses. After all, it has stood by as the euro has soared recently. **Nevertheless, Germany is a huge winner from global free trade**, and **it is hardly without tools**	وقد تزعم ألمانيا عن حق أنها تبنت موقفاً مؤيداً نسبياً لعدم التدخل في التجارة، وأنها لا ينبغي لها أن تُعاقَب، على الرغم من فوائضها المزمنة. ومع ذلك فإن ألمانيا كانت من أكبر الفائزين من التجارة الحرة العالمية، ولا شك أنها قادرة على خفض فوائضها ـ على سبيل	- The implied counter argument is here built on irony, using indicators such as "might rightly," "stood by," and "soared." - A combination of (تزعم) and (عن حق) in the Arabic translation is not a correct one as they don't match semantically, and they oppose the argument that shall be initiated for the reader. - A better version would be

The original text	The translation	Comments
and means to reduce its surpluses – for example, by pressing to de-regulate its highly rigid product markets.	المثال، من خلال الضغط من أجل إزالة التنظيمات المفروضة على أسواق منتجاتها التي تتسم بالجمود الشديد.	تزعم ألمانيا وبالرغم من فوائضها) المزمنة، أنها لا يجب أن تخضع لأي عقوبات نظرا لأنها قد تبنت موقفا مؤيدا نسبيا لعدم التدخل في التجارة) - (ومع ذلك) as used in the place of (**nevertheless**) is not forcing the (**But**) rebuttal effect aimed at in the original text. A better conjunction is (غير أن) and then using /fa/ in (فلا شك أنها) قادرة .....) as to introduce the substantiation for the counter argument.

Example (7)

Obama of Arabia?

Christopher Hill

The original text	The translation	Comments
Accurate analysis of what is taking place on the ground is essential, but this can prove difficult in an echo chamber of globalized cultural icons. While many Americans would like to think that the battle lines have been drawn between Tweeters and non-Tweeters, between those on Facebook and those without profiles, it is more likely that some other identities account for	إن التحليل الدقيق لما يجري على الأرض أمر أساسي، ولكن هذه المهمة قد تكون بالغة الصعوبة في عالم تحول إلى شيء أشبه بغرفة ترجيع لصدى الرموز الثقافية. ورغم أن العديد من الأميركيين يحبون أن يتصوروا أن خطوط المعركة كانت مرسومة بين مستخدمي تويتر وبين من لا يستخدمونه، أو بين أصحاب الحسابات على الفيس بوك وبين هؤلاء الذين لم ينشئوا لأنفسهم حسابات عليه، فإن الأرجح هو أن هويات أخرى كنت مسؤولة عما يحدث الآن.	- The use of the nominal sentence in Arabic makes the reader expect a through argument unlike the English

what is happening. **Of course, nobody likes to refer to "tribalism" or "clan" conflict, but these elements of identity often play a key role in determining people's willingness to take to the streets**.	بالطبع، لا أحد يحب أن يشير إلى "القَبَلية" أو الصراع "العشائري"، ولكن عناصر الهوية هذه كثيراً ما تلعب دوراً رئيسياً في تحديد مدى استعداد الناس للنزول إلى الشوارع.	expectation of a counter idea. - The use of (صحيح أن) instead of (إن) would better suit the coming (ولكن) . - (بالطبع) an affirmative Arabic signal, better be (من الطبيعي أن لا يحب أحد الاشارة إلى) .. as well as (لكن عناصر) better be as (إلا أن..) a translation for (but).

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Example (8)

Food for Thought in North Korea

Christopher Hill

The original text	The translation	Comments
Meanwhile, in the stark North Korean countryside, the regime has invested almost nothing. Unmanaged rivers regularly overflow their banks and inundate villages during typhoon season, much as they did a thousand years ago. Irrigation systems remain crude and inadequate to confronting the vicissitudes of rainfall on the often parched and barren Korean peninsula. This neglect has left North Koreans perpetually on the edge of survival – and often with their palms extended to the international community, especially the South.	**في هذه الأثناء، لم يستثمر النظام أي شيء تقريباً في المناطق الريفية المقفرة من كوريا الشمالية،** **حيث تفيض الأنهار بانتظام وتغمر القرى أثناء موسم الأعاصير، تماماً كما كان يحدث قبل ألف عام،** وحيث لا تزال شبكات الري بسيطة وغير كافية لمواجهة تقلبات هطول الأمطار على شبه الجزيرة الكورية الجافة القاحلة في كثير من الأحيان. وبهذا الإهمال يتشبث الكوريون الشماليون بالكاد بالحياة ـ ويمدون أكفهم غالباً في انتظار مساعدات المجتمع الدولي، وخاصة الجنوب.	- This is a through argument in both English and Arabic. The main argument is followed by facts and proofs in favor of the assumption introduced. The (حيث) is not as effective as using the conjunction /fa/ with (فالأنهار تفيض بانتظام ...) and it is also misused in the second position

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		and better be rendered (هذا فضلا عن أن شبكات الري..... إضافة إلى أن شبكات الري)
		- The result of these facts is better preserved in the use of (مما أدى إلى زيادة معاناة الكوريين الشماليين واعتمادهم على مساعدات المجتمع الدولي وخصوصا جيرانهم في الجنوب)

Example (9)

Better Red than Dead?

Kenneth Rogoff

The original text	The translation	Comments
One often hears about rising healthcare costs in the context of future government budget projections, with old-age health costs expected to dominate growth in government expenditures in coming years.	كثيراً ما نسمع عن ارتفاع تكاليف الرعاية الصحية في سياق تخطيط ميزانيات الحكومات في المستقبل، حيث من المتوقع أن تستقطع الرعاية الصحية المقدمة للمسنين الجزء الأكبر من النمو في الإنفاق الحكومي خلال الأعوام القادمة.	- The first sentence is a tone-setter for an implied argument that clearly appears in the second part starting with (But).
But a careful look at the projections by, say, the US Congressional Budget Office, show that the aging of our societies is only a part of the problem, and not the larger part..	إلا أن النظرة المتأنية إلى هذه الخطط من قِبَل مكتب الكونجرس الخاص بميزانية الولايات المتحدة، على سبيل المثال، تبين لنا أن الشيخوخة السكانية التي تعاني منها مجتمعاتنا لا تشكل سوى جزء من المشكلة، وليس الجزء الأكبر منها.	- (لا تشكل سوى جزء من المشكلة،) as for (وليس الجزء الأكبر منها) the style of the Arabic language and to better serve the structure of restriction this may be put as follows: (ليست إلا جزءا صغيرا من المشكلة) - The nominal structure is used by the translator to start a new through argument and provide a justification to prove the idea defended by the author. - Then comes a turn in the text where "but" takes position to introduce another shift in the text. (a new argument).
A change on the horizon that will exacerbate current	إن التغيير الذي يلوح في الأفق، والذي سيؤدي إلى تفاقم الاحتكاكات الحالية، يتمثل في الأهمية المتنامية	

frictions is the growing importance of individualized health care. For most of modern history, relatively inexpensive public health precautions, such as providing clean drinking water and routine vaccinations, have been the main factor pushing up life expectancy. Public health measures have trumped the importance of individual care.	التي يكتسبها أسلوب تقديم الرعاية الصحية على أساس احتياج كل فرد. فخلال القسم الأعظم من التاريخ الحديث، كانت تدابير الصحة العامة غير المكلفة نسبياً، مثل توفير مياه الشرب النظيفة والتطعيم الدوري، تشكل سبباً أساسياً في رفع متوسط العمر المتوقع. أي أن تدابير الصحة العامة كانت سبباً في إضفاء الأهمية على الرعاية الفردية .
But today, the balance is shifting. Heart operations are already a major factor in extending life in many rich countries. Sophisticated X-ray diagnostic techniques such as CT scans make it possible to detect many cancers at a treatable stage.	إلا أن التوازن يتحول اليوم. فمن المعروف أن عمليات القلب تشكل بالفعل عاملاً رئيسياً في تمديد حياة الأفراد في العديد من الدول الغنية. كما أصبح من الممكن اكتشاف العديد من أنواع السرطان في مراحل قابلة للعلاج بفضل التقنيات التشخيصية المتطورة باستخدام التصوير بالأشعة، مثل التصوير المقطعي .

5. CONCLUSION

"[And] I did not translate them as an interpreter, but as an orator, keeping the same ideas ad forms, or as one might say, the figures of thought, but in language which conforms to our usage. And in so doing , I did not hold it necessary to render word for word, but I preserved the general style and force of the language."

(Cicero 46 BCE/1960 CE:364).

Translation is a wide concept dealing with the art of transferring a text between different languages. It is proved that this transfer has enlarged through time to cover larger areas of concern such as culture, knowledge, and understanding between people of different languages.

The notion of translation as a science and in practice was and still is debated between different linguists and translators to better understand the needed techniques and strategies applied in this interesting field of knowledge. This debate has always covered all aspects of translation such as texts, contexts, pragmatics, culture, etc.

The main concept in the field of translation is concerned with the final product in what is called "equivalence." Linguists have argued about the definition and scope of equivalence at different levels. Word-for-word, semantic, cultural, free and the literal basis of equivalence were all discussed in depth.

This thesis is concerned with the deeper form of equivalence through understanding the importance of studying languages in terms of their special characteristics, and the structure-building that forms the actual level at which equivalence is to be found as a target text. This study argues that equivalence is not only concerned with the product of the translation; it is rather tightly connected to the beginning with the structures and type of the source text. The features of the source text are the real factors that determine the strategies and the methods to be used by the translator in developing and forming equivalence.

Furthermore, texts in use by translators shall not be taken out from their respective contexts. Contexts of different levels, those related to culture, time, place, among other aspects, shall all be first understood and initiated by the translator, and then shall clearly appear in the product of the translator's efforts.

In order to highlight the issue of the need to examine the context and text type aspects, this thesis have chosen synonymy to research the level at which synonyms in translation are achieved as a form of equivalence - not at the level of single words but in relation to deeper aspects such as communicative context aspects and the understanding of the structures that differ between languages. Examples given to show context-related synonyms were taken from the Holy Qur'an and their relative translations by Arab and non-Arab translators. The results proved that due to the nature of synonyms' variations between languages such as English and Arabic, and especially those related to sacred texts (the Holy Qur'an) adding further importance and sensitivity to the nature of their equivalents-, mistakes in the translation at level of synonymy were highlighted.

It is argued in this thesis that in order to achieve a better translation, the translator should not only focus on the target text reader's expectations and needs, as such expectations won't be clearly served if the translator did not expend effort to examine the element of who the author of the original was, and for what purpose the text was written in the first place, aside from the relationship between the author and the audience, the culture and overall context in which the text was produced. One interesting note added by Larson (1998, p. 459), which can also be applied to the translation of the Holy Qur'an is to consider "how much common information is shared by the audience who reads the source text and the audience whom the translation is being prepared and other factors of communication situation."

The translation of texts with such a sensitive nature, with respect to time, place, culture, the nature of sender and receiver, and aspects of the message itself, forces further studies and reviews for the copies of translations that are already in use. Examination of the translations given for the Holy Qur'an proved that special characteristics of the context of the Holy Qur'an, such as word choice and synonymy, were not in many cases preserved. The question is, in special contexts such as the Qur'an, how does this violate the original sensitive message? What is the role of translators of different times in the review of the existing translations to be amended and corrected in the light of developing sciences and means of communication?

The second set of examples given in this thesis discusses the importance of text type analysis in order to best set the starting strategy followed by the translator. Text type is an important field that forces some rules and forms of language to appear in the target text, and preserves the correct style and theme of the source text,

allowing the reader of the TT to better communicate the intention of the author and react in the intended way. This unique character of texts proves that "each text displays remarkable regularity in its selection of realizations of grammatical and thematic functions and transitivity roles" (Malmkjaer, 2005, p. 180).

This thesis studied the argumentative text type through examining the translations given to some editorial articles from English into Arabic. The main issue here is the starting point of the translator and his ability to observe the straw-man gambit signals at the beginning of each article, and to be able to decide what text type this is. This good start would enable him/her to define the strategy that the source text is actually based on. Structures of the same text type may differ between two different languages due to the fact that there are no identical languages in terms of structure and use. It is the same theme but in the correct style and structure that needs to be preserved in this type of synonymy.

The discussion and analysis of this part proved that what further studies in the field of translation need to focus on is the text type formation and structure. As Nord (1988, p.1) says:

> What is needed is a model of source-text analysis which is applicable to all text types and text specimens, and which can be used in any translation task that may arise. Such a model should enable translator to understand the function of the elements or features observed in the content and structure of the source text. On the basis of this functional concept they can then choose the translation strategies suitable for the intended purpose of the particular translation they are working on.

This thesis did not cover all aspects of deep and specific language features. It is true, though, that focusing only on the aspects of context and text type in translation is not enough. Texts do encompass more than this in one piece of text. It is then also true that "a better understanding of translation cannot come from any approach that focuses on a single aspect (Neubert and Shreve, 1992, p. 10). Hence, future research is encouraged to cover other aspects of transfer between two languages or cultures, in order to provide translators with all the necessary knowledge about the contrastive analysis of linguistic and semiotic features of languages that proved to be elements and tools of better translation in practice.

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