RELEVANCE OF THE THEORY OF RELEVANCE*:*
BEYOND CLASSICAL APPROACHES TO TRANSLATION:
SELECTED VERSES OF THE HOLY QUR'AN AS A CASE STUDY

by

Atef S. Fayed

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Approval Signatures

We, the undersigned, approve the Master's Thesis of Atef S. Fayed,

Thesis Title: *Relevance of the Theory of Relevance: Beyond Classical Approaches to Translation: Selected Verses of the Holy Qur'an as a case Study*

Signature	**Date of Signature**
	(dd/mm/yyyy)

_____ _____

Dr Ahmed Ali
Assistant Professor
Thesis Advisor

_____ _____

Dr Basil Hatim
Professor
Thesis Committee Member

_____ _____

Dr Said Faiq
Assistant Professor
Thesis Committee Member

_____ _____

Dr Ronak Hosni
Department Head

_____ _____

Dr Pia Anderson
CAS Graduate Programs Director

_____ _____

Dr Mahmoud Anabtawi
Dean of the College of Arts & Sciences

_____ _____

Dr Khaled Assaleh
Director of Graduate Studies

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Dedication
This Thesis as Part of my Life Success is Dedicated to
my Sincere Wife
and
my Lovely Children, Nada, Ahmed, and Sama

Abstract

This thesis hypothesizes the theory of relevance in translation a comprehensive theory that may include all the strengths of previous theories and approaches and circumvent their flaws and inefficiencies. The thesis proposes an evolutionary relationship between theory of relevance in translation and other previous theories and approaches. The only weakness the theory suffers from is not finding a guidance as to help the translator adopts which assumption is meant by the addressor. An ideological perspective helps facilitate choosing the intended assumption of the translator and in turn their ideology. The field of putting theory into practice is implemented in some selected *Ayahs* of the Holy Qur'an as the Holy Qur'an represents a unique genre that includes a hybrid amalgam of all text types. The analysis and findings of the thesis prove the suggested hypothesis valid.

Thesis Search Terms: Relevance- Gricean Maxims- Implicature- Communication- Inference- Communicative Clues- Skopos- Theory- Ideology

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Chapter One: Introduction

1.1 Overview

It has always been a major aim of theoreticians and practitioners in the field of translation to establish or contribute in establishing a flawless theory of translation. Many efforts have been exerted to fulfill such an aim. Nevertheless, most if not all of these attempts have yielded theories that were brilliant in a certain aspect and not proficient enough in another. In this respect, Reiß & Vermeer (1984/2013), in their book "*Towards a general theory of translational action*", explain why these various theories and approaches to translation have proven incompatible with providing an all-inclusive style of a successful attitude towards translation studies and practices. Reiß & Vermeer (1984/2013) state, "From early on, translators faced a fundamental problem: translations were considered to do justice to certain aspects of a source text [but not all]" (p. 33). They differentiate between two stances of translation, as for the first one "if translators try to be faithful to the words on paper, i. e. translating literally, they will produce a text with an awkward style, often inacceptable syntax or, worse, the text may be completely incomprehensible". The other standpoint, according to Reiß & Vermeer (1984/2013), is that "If … translators try to reproduce 'the sense' of the text, they will have to change the form of the source-language text; and if they want to achieve the same effect, they may even be forced to opt for a semantically free rendering"(p. 33). This explication shows the two infamous extremes of translation tendencies throughout various decades. They add to this problematic situation that, "if a translator emphasizes *one* aspect of the source text, he will have to suppress others". Reiß & Vermeer (1984/2013) say, "It is therefore not surprising that translation is often regarded as a 'bungled job' or that it requires sacrifice" (p. 38). Accordingly, a comprehensive theory of translation is required to merge all the positive features of precedent theories and circumvent their weaknesses.

This thesis postulates the "Relevance Theory of Translation" (*RTT*) to be a full-fledged theory that encompasses other theories into a one unified approach to translation. Before tackling the supposition of the competence of *RTT* to account for this claim, a historical overview of translation and translation studies is presented below.

1.2 Historical Overview of Translation Studies: A chronology of translation studies and practices

In his book "Contexts and translating"; Nida (2002) points out that discussions over translation studies have been major issues of philology for more than 20 centuries. "Philology, the study of evaluation of written texts, including their authenticity, form, meaning, and culture influence, has for more than 2000 years been the primary basis for discussing translation theories and practice" (Nida, 2002, p. 109). This shows the long history of trying to find practical and academic framework for translation studies and practice.

1.2.1 "literal vs. free" Translation

Nida (2002) extends to a fact that the two oldest forms of translation practice and discussions were "literal vs. free" translation. He states that, "in the Classical Roman world Cicero, Horace, Catullus, and Quintilian discussed primarily the issues of literal vs. free translating"., and continues to mention their two main queries under these discussions as "[whether] was a translator justified in rendering the sense of a passage at the expense of the formal features of word order and grammatical constructions? [The second point was: Whether the] choice of a metaphor is sacrificed for the sake of making sense of a passage?" Nida's comment on these issues is that, "…, Roman writers opted for freedom in translating, but the practice of translating and concern for principles of effective interlingual communication largely died out during the early Middle Ages" (p. 109). A final thought on that stage is that though "literal" and "free" translation strategies may seem archaic among these days' approaches, they are still in use until the current day. "The literal and free translation strategies can still be seen in texts to the present day" Hatim & Munday, 2004, p. 7).

1.2.2   Dryden's "Triple Approach to Problems of Translating"

Another major shift to translation hypotheses took place in the "intellectual explosion of the Renaissance" when Dryden (1680) proposed his "triple approach to problems of translating". Nida (2002) says that, Dryden ['s]… three major types [included] metaphrase [which means] … a literal, word-for-word rendering of a text … imitation [which means] radical departures, including additions and reinterpretations. [Finally] paraphrase [which means] to represent the logical compromise between rigid word-for-word renderings and unlimited departures from original"(p. 110). Almost two centuries later a contradictory trend to Dryden's emerged and proposed by Matthew Arnold (1862) in which he supported the "literal" tendency of translation, Nida states in that respect that, "Arnold … insisted on

preserving the form of an original, even though the spirit and the meaning of the text were both likely to suffer"(p. 111). This tendency was quite evident when Arnold translated the "*Iliad* and the *Odyssey*" into English.

1.2.3 Infusion of Linguistics into Translation

With the advent of the 20th century, a new perspective to translation emerged. Another plausible shift dominated the scene. Proponents of "Linguistics" approach to translation claim a combination of language, communication, and culture should exist when considering translating a text. Among those who consolidated that then new approach to translation were "Russian structuralists", "The Prague School", "British functunalism", and "anthropological linguists" in the United States. Nida (2002) states that, "the focus … shifted from formal features of particular literary texts to the role of language as a code, a system for communication, and an integral part of culture" (p. 110). Followed a shift to the area of text linguistics, and the major figures to that contribution were "such scholars as Jacobson (1960), Halliday (1970) … [,] and Dressler (1981)" (Nida, 2002, p. 110). They meant to separate the text from its context in which it has developed. Nida (2002) concludes that, "this approach means that interpretation depends totally upon what the reader of such a text reads into it" (p. 111). Though that shift caused some sort of extreme opinions of the translation process, some semioticians, such as, "Pierre", "Jakobson", and "Sebeok" still held the notion that a text cannot be translated in a separate continuum of its "language and culture".

1.2.4 More towards "Linguistics Insights"

So far, the official name "Translation Studies" was not given to all these attempts of theorization and practice until Holmes coined this term. Hatim & Munday (2004) mention that, "This burgeoning field [translation] received the name 'Translation Studies' thanks to the Netherlands-based scholar James S. Holmes in 1972 ….." (p. 7). A very interesting note is that "translation" is usually referred to as "translating" in most of the quotes of Nida (2002). The use is very precise as all the approaches focused on translation as a process. Holmes first introduced the dichotomy as Hatim & Munday (2004) say "Holmes uses *'translating'* for the **process** and *'translation'* for the **product**" (p. 7). Holmes, according to Basil & Munday, went further into differentiating between two types of studies; namely, "pure translation studies" and "applied studies". Affected by other disciplines such as "anthropology", "sociolinguistics", and "psycholinguistics", as Nida explains, a venture of "lexical semantics" and "cultural semantics" prevailed. What was more dominant is the cultural aspect as "the cultural dimensions in translating forms a major component in publications." Nida (2002)

elaborates on this point that many scholars have tackled the issue of translating from the perception of "the linguistic differences between source and target text" (p. 111).

1.2.5 "Linguistic Meaning and Equivalence "

Then emerges the gigantic landmark in the field of translation i., e., "equivalence". Equivalence is the first major standpoint that will be analyzed in some detail, in chapter three, as it is one of the major issues of the thesis in hand. Jakobson (1959/ 2012) says, "Equivalence in difference is the cardinal problem and the pivotal concern of linguistics" (p. 127). To understand the relation of linguistic meaning and equivalence, there should be a need for "an array of linguistic signs … to introduce an unfamiliar word" (Jakobson, 1959/ 2012, p. 126). He also adds, "Thus translation involves two equivalent messages in two different codes". Jakobson (1959/ 2012) highlights the importance and necessity of equivalence though it is hard to retain, as in his famous example of getting to signify the word "cheese" and know its meaning in English. He explains that you need to understand the lexical code in your language in addition to its "linguistic acquaintance". We notice in the coming quote that Jakobson (1959/ 2012) started a shift into nonlinguistic equivalence when he says, "languages differ essentially in what they must convey and not in what they may convey"(p. 127).

1.2.6 "Formal" and "Dynamic" Equivalence

Larson (1998a) says that, "Translation is basically a change of form" (p. 3). She states that what we mean by form of a language is "the actual words, phrases, clauses, sentences, paragraphs, etc., which are spoken or written" (p. 3); however; according to Larson (1998a) each part of a sentence or the "whole sentence may also have several functions. A question form may be used for nonquestion. For example, the question *'Mary, why don't you wash the dishes?'* …. is a rhetorical question" (p. 8). She highlights the fact that, "The nature of language is that each language uses different forms and these forms have secondary and figurative meanings which add further complications" (p. 10). Here we notice the shift of "formal equivalence" into "functional equivalence" which is also considered "dynamic equivalence" by Nida. Nida (1964a, p. 159) considers "the principle of equivalent effect" is a prevalent factor of "dynamic or functional equivalence" to work successfully through having the same relationship between receptors and messages of both source and target languages.

1.2.7   Koller's Notion of Equivalence

In an attempt to answer the question: What is an indicator of guaranteeing equivalent translation that he himself stated, Koller, as Munday (2008) says, "goes on to describe five different types of equivalence:

(1) Denotative equivalence is related to … the extraliguistic content of a text. ….

(2) Connotative equivalence is related to the lexical choices. ….

(3) Text-normative equivalence is related to text types ….

(4) Pragmatic equivalence, or 'communicative equivalence', is oriented towards the receiver of the text or message. This is Nida's dynamic equivalence'.

(5) Formal equivalence, which is related to the form and aesthetics of a text "(p. 47).

A better order, if we look at the list from a non-chronological perspective, would be

(1) "Denotative equivalence"

(2) "Formal equivalence "

(3) "Connotative equivalence"

(4) "Text-normative equivalence"

(5) "Pragmatic equivalence"

The justification for the new order is presented in chapter two as it has an inherent link to the proposed premise in the thesis. Besides, the historical review ends at that stage, though the full coverage of the most prominent approaches to translation studies is not completed, for a procedural reason also related to the analysis and synthesis in chapter two.

A delineation of the historical progression of translation studies and practice is covered in this chapter. This coverage provides an important element towards achieving the targeted idea of founding and developing a theory of translation that can merge and alternate other theories of translation. To mature the idea presented in chapter 1, a technical approach to literature review is addressed in chapter 2.

1.3 Thesis Structure and Organization

The epanalepsis in "**Relevance of the Theory of Relevance"** is not used to have a rhetorical or rhythmic effect on the reader; however, it highlights the core idea of the thesis. This core idea could be a proper answer to this question:

Can the *Relevance Theory of Translation* (*RTT*) be a comprehensive approach to translation studies or just one in a long row?

This thesis includes five chapters that provide a logical answer to the previous question. Chapter 1, the current chapter, gives a historical overview of the different approaches to translation. Chapter 2 addresses the issue of the "relevance" of *RTT* compared to other approaches of translation and the possibility of finding some junctions between *RTT* and these approaches. In chapter 3, I introduce my contribution to *RTT*. The new input is about processing *RTT* as a theory of *"Skopos"* and *"ideology"* perspectives rather than *"cognitive assumptions"* perspective as proposed by Gutt, the developer of *RTT*. Chapter 4 deals with the practical aspects of *RTT*, through application, on two different translations of selected *Ayahs* from the Holy Qur'an in light of *"ideology"* as merged with *RTT*. The choice of the Holy Qur'an *Ayahs* seems to be the most appropriate in this respect as the Holy Qur'an is a rich field for any theory to implement its viewpoint and examine its suitability and practicality in the field of translation. In addition, the Holy Qur'an is an ample arena of ideology in the way scholars interpret it and accordingly the way translated. Chapter 5 summarizes the main findings of *RTT* as a proposed comprehensive theory of translation, presents the limitations of the study, and suggests recommendations for future research.

Chapter Two: Literature Review

Theoretic and practical experiences are cumulative. This means that the climax of a theory or practice becomes the starting point of another that builds on what their predecessors have reached. It is clear from the previous review chapter that there is an ideological tendency towards proving *RTT* to have the traits of other translation approaches, especially the Equivalence Theory of Translation (*ETT*). Therefore the climatic achievement of the *ETT* as any other theory is its pragmatic level. Pragmatic level means "pragmatic equivalence" from an *ETT* perspective. This is the reason why Koller's description of the five types of equivalence has been reshuffled, end of chapter 1. Moreover, that hypothesis deals with this notion in a neutral mode in order to reach a conclusion that *RTT* involves other major approaches of translation under its comprehensiveness.

2.1 Equivalence Theory of Translation Dethroned

ETT seems dethroned in current trends of translation but not obsolete; i. e., it has become a means rather than an end. One reason for this is the impossibility of retaining the equivalent "sameness" to exist among languages. Bassnett (1997) states that "translation is a very complex activity, and anyone engaged in it knows full well there is no such thing as equivalence conceived of as sameness across languages" (p. 88). "Henry Rider, the English translator of Horace…", as quoted by Bassnett (1997), "commented that translation of authors, are like old garments turn'd into new fashions; in which though the stuffe still be the same, yet the die and trimming are altered, and in the making, here something added, there something cut away" (p. 89). She also drives a stringent evidence to strengthen the postulate that equivalence is unreachable when she says, "of course we shall always find differences in translations. It is common knowledge that if twenty translators take the same poem, we end up with 20 poems, which seems like a very good reason for rejecting any notion of the absolute authority of the source text" (Bassnett, 1997, p. 96).

Baker in "In Other Words" writes on *ETT* in a comprehensive manner. She starts with "**Equivalence at word level**" in chapter two of the book then moves on to "**Equivalence above word level**" in chapter three. Baker deals with **"Grammatical equivalence"** and **"Textual equivalence"** in chapters four, five, and six. Then she reaches the pragmatic level of equivalence in translation in chapter seven of the book, titled **"Pragmatic Equivalence"**. The flow of the book shows the evolutionary manner Baker approaches *ETT* until she ascends to its pragmatic level.

2.2 Transition Period

Below a sample of a trial shift of sloughing an attitude of translation into another; namely, molting the parameters of *RTT* into the parameters of *ETT* is presented in detail. I have chosen Baker (2011) as a case study not as a critique of the writer's work to explain how this shift took place.

2.2.1 Pragmatic Equivalence and *RTT*

Baker (2011) puts here core idea of the chapter on **"Pragmatic Equivalence"** saying "here," in reference to the chapter "we will be concerned with the way utterances are used in communicative situations and the way we interpret them in context" (p. 230). We notice the combination of communicative aspects in addition to the contextual aspect in her coverage of equivalence, which seems an unusual blend in analysis or practice of *ETT*. She correlates all the previous terms under pragmatics by saying "this is a highly complex but fascinating area of language study, known as **pragmatics**". Baker (2011) then defines pragmatics as "… the study of language in use". She adds more saying that "it is the study of meaning, not as generated by linguistic system but as conveyed and manipulated by participants in a communicative situation" (p. 230). She abandons the templates of the "linguistic system" which has always been the core launching pad for most previous studies of any approach of equivalence in translation. In addition, she replaces it with the phrase "communicative situation" which is very similar to the use of Sperber & Wilson (the developers of *RTT*)'s term "communicative act". Nevertheless, Baker confined herself within *ETT*. When she wanted to approach a communicative situation in translation, she retreated in *ETT* parameters by handling "coherence" and "cohesion "of texts and "situation" instead of advancing to handle "communicative clues" as a basic feature of *RTT*.

The transitional shift towards *RTT* in Baker (2011) is a very constructive move. It is a move that includes a maneuver to handle "**implicature**" within "**coherence**" which is not a likely relationship from a *RTT* pragmatic perspective. An attempt is made to climb over the textual level up to a framework of a conceptual grid, therefore, "**coherence**" is looked upon from the angle of being "the network of conceptual relations which underline the surface text" (Baker, 2011, p. 230). In another attempt to strengthen her case, Baker Says "[coherence] concerns the way stretches of language are connected to each other". This is clearly based upon looking at *ETT* from the perspective of linguistic pragmatics. However, Baker borrows the ideas of Grice's (1989) and Sperber & Wilson's (1995) by stating "in the case of coherence, they [stretches of language] are connected by virtue of conceptual or

meaning dependencies as perceived by language users" (p. 231), as a face-lifting endeavor. Baker succeeded in molding *ETT* terms into *RTT* terms when as the term "context" is used to refer to the "cognitive principle of relevance" -to be analyzed at a later stage of the chapter- as the generator of assumptions of an utterance in any given communicative situation. Baker says, "The context in which an utterance occurs determines the range of implicatures that may sensibly be derived from it" (p. 249). She elaborates more on that point stating that "in addition to the actual 'realities' of a situation, the context also includes certain strategies that people regularly employ in order to impose some kind of structure on the world around them" (p. 250).

In another area of the communication process, Baker (2011) stresses the language user's ability to classify what is appropriate according to textual and social criteria when she says that "another point which may be subsumed under the vast heading 'context' is the language user's sense of what is socially and textually appropriate or normal" (p. 252). She digresses into the language user's ability within a given context to express a proposed meaning saying that "in order to convey an intended meaning, the speaker or writer must be able to assume that the hearer or reader has access to all the necessary background information, features of the context and son on …." (p. 259). Baker finally states that "the main [challenges] seem to be concerned with the ability to assess the target readers' range of knowledge and assumptions about various aspects of the world, and to strike a reasonable balance between … fulfilling their expectations and … maintaining their interest in the communication by offering them new or alternative insights" (p. 263). The best way to avoid these challenges as stated by Baker is not to give priorities to linguistic and contextual clues over "cognitive assumptions" in a communicative situation.

2.2.2 Grice: the *RTT* Originator

Whenever the *RTT* is mentioned, its origin is attributed to the philosopher H. P. Grice. Grice is the originator of the "theory of implicature" or "theory of conversation", as Sperber & Wilson (1995) coin the name of Grice's theory. The reason is that Grice always considers the direct verbal aspect of communication in approaching his theory and its main principle "co-operative principle" as his launching pad and target as well.

Our focus is minimized to Grice's principle not his theory, due to space limitations and purpose of the thesis. Moreover, it is a good representation of the theory itself. Grice (1989) defines his "*co-operative principle*" as follows:

Our talk exchanges … are … [of] cooperative efforts … Each participant recognizes in them … a common set or set of purposes …. We might then formulate a rough general principle … [by which you] observe … your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (pp. 22-23).

2.2.2.1 Gricean Maxims

Grice (1989) then expands the *co-operative principle* into nine maxims under four categories. He points them out to be:

Maxims of quality

1. Make your contribution as informative as is required (for the current purposes of the exchange).
2. Do not make your contribution more informative than is required.

An example, Grice (1989) drives for the *Maxims of quality*, is that," If you are assisting me to mend a car … [and] at a particular stage I need four screws, I expect you to hand me four, rather than two or six" (p. 28). He means that he expects "your contribution neither to be more nor less than expected"

Maxims of quality

Supermaxim: Try to make your contribution, one that is true.

1. Do not say what you believe to be false.
2. Do not say that for which you lack adequate evidence

What Grice states about this is that "I expect your contribution to be genuine and not [fake]. If I need sugar as an ingredient in the cake, you are assisting me to make, I do not expect you to hand me salt".

Maxim of relation

Be relevant

As for the *Maxim of relation,* he believes that, "I expect a partner's contribution to be appropriate to the immediate needs at each stage of the transaction".

Maxims of manner

Supermaxim: Be perspicuous

1. Avoid obscurity of expression.
2. Avoid ambiguity.
3. Be brief (avoid unnecessary prolixity)
4. Be orderly

Finally for *Maxims of manner* it is stated that, "I expect a partner to make it clear what contribution he is making and to execute his performance at each stage of the transaction" (Grice, 1989, p. 28).

Therefore, for Grice our utterance in any conversational act should be adequately informative, evidentially true, relevant, and concisely clear. If our speech entertains all of these maxims, it satisfies Grice's *co-operative principle*. Accordingly, any translator or interpreter should consider these maxims as well in their translation or interpreting of any utterance targeted.

2.2.2.2 Grice's Notion of Implicature

Grice looks at language use from one angle, which is through using language in conversational acts. This straightforward use of language away from any deviation or flouting of maxims could be labeled as explicatory use of language or "*explicature*". Once the maxims are flouted, we move into the opposite side to that which is "*implicature*". Grice (1989) explains his notion of "*implicature*" through the following example:

> Suppose that A and B are talking about a mutual friend, C, who is now working in a bank. A asks B how C is getting on in his job, and B replies, Oh quite well, I think; he likes his colleagues, and he hasn't been to prison yet. At this point, A might well inquire what B was implying, what he was suggesting or even what he meant by saying that C had not yet been in prison (p. 24).

According to Grice, the *implicature* used by B may lead to many assumptions to A. all the assumptions expected have to be directly acknowledged by the speaker and the hearer.

2.2.2.3 A comment on Grice's Notion of Implicature

Grice explains the *implicature* in rather not a deep manner that makes its function hollow, if not semantically at least pragmatically, when he says, "It is clear that whatever B implied, suggested, meant in this example, is distinct from what B said, which was simply that C had not been to prison yet" (p. 24). The comment provided here is not meant to be critical at that stage, yet a necessity requires that. This necessity is the digression of Grice on point to devise what he names "*conversational implicature*". It is achieved by flouting the maxims by words of the speaker and the interpretation of the hearer. That means *conversational implicature* should be practiced blatantly, and on common ground. This common ground conditions that a *conversational implicature* should generate the same exact assumption(s) on the side of the hearer and these assumptions should be vividly clear to both ends of the communicative situations.

2.2.2.4 A Practical Avail of the Gricean Approach

I would label this kind of *conversational implicature* as "*explicated implicature*" which is an odd blend. That could be the dull side of the Gricean approach; nevertheless, there may be a bright side if his *co-operative principle* of maxims if applied in the field of news reporting. Hatim& Munday (2004) differentiate between two cognitive tools, among many the **RTT** employs, namely; the "**descriptive'** and "**interpretive**" uses of language. They say "an utterance is said to be ***descriptive*** if is intended to be true of a state of affairs in some possible worlds. [Whereas] it is said to be ***interpretive*** if it is intended by the speaker not to represent his or her own thoughts but those of someone else" (p. 61). The phrase "those of

someone else" refers to the shared assumptions by the two parties of a communicative or conversational act. Hence, what is unbiased in the field of language is interpretive which accords with the maxims of Grice. In a journal article titled "Grice's Cooperative Maxims as Linguistic Criteria for News Selectivity", Kheirabadi et al. (2012) state that "… we review the wide range of news values lists proposed by media scholars and linguists since the publication of Gatlung and rouge's leading article (1965) and suggest Grice's cooperative maxims as linguistic set of news values" (para. 1). The authors add, "We focus on the idea of suggesting a linguistic set of news values and our purpose is to show that Paul Grice's Cooperative Principle maxims (Quality, Quantity, Manner and Relevance) can be introduced as the linguistic criteria or values of news production. They paraphrased this idea saying that "in other words many of the so-called items , mentioned in various news values lists so far can be regarded as rewording of these four maxims" (para. 10). They conclude that "one of the benefits is showing the competency of Cooperative Principle (CP) in written texts such as news and shortening the long confusing endless lists of news values to a solid pragmatic set of linguistic criteria"(para. 10). This shows a beneficial attitude of preserving the utterance maxims and not flouting them. Preserving the maxims in a conversational act much suits the news reporting interpretive language more than in translation.

2.3 Enthroning Relevance Theory of Translation

2.3.1 What is *RTT*?

   Fawcett (1997) describes *RTT* as "a theory of cognition and claims to offer an ambitious account of translation purely in terms of the psychology of communication, and more specifically, in terms of the concept of relevance" (p. 135). Fawcett's definition reveals that communication and cognition are the two main aspects of communication and this is very much the same as Sperber& Wilson's title of their masterpiece on relevance theory (Relevance: Communication & cognition). We get the semantic representations of a communicative situation "by means of contexts", yet as Fawcett (1997) explains, "[and from] relevance theory [perspective] 'context' does not mean the co-text or the situation, it is rather a set of assumptions that the listener has about the world. This set is potentially enormous, including absolutely everything the hearer can see, feel, remember, etc." (p. 135).

   It is essential to explain that the illocutionary and perlocutionary speech acts used in the explanation of Fawcett, such as "see, feel, and remember", refer "communicative clues". "Communicative clues" is a very special feature that *RTT* only entertains over other theories of translation when dealing with a translation act. Back to the definition, when we use the

phrase "a set of assumptions" and relate to the listener's world knowledge, the scope greatly widens, and in turn, that magnifies the scope of the amount of knowledge a communicative situation may entail. Moreover, this would be a huge burden on the part of the hearer to assume which intention the speaker proposes. To limit the scope of assumptions and make the speaker's intentions accessible to the listener, we should do two things. In reference to Gutt and Sperber& Wilson's mainstreams of *RTT*, "first, we apply the minimax principle by activating the most easily accessible parts of contexts in the given situation" (Fawcett, 1997, p. 135). An example for the minimax principle in real life is that if we are at a restaurant asking about the prices of available dishes, we need to have more access and focus on the information relevant to that specific situation than to any other. Fawcett (1997) adds that "second, we will expect to benefit from any utterance in terms of improved understanding of the particular micro world we happen to be in" (p. 135). This means that we expect any utterance to lead to the acquisition of the intended information about the prices of dishes if we may relate to the previous example. Another basic principle of the theory is the "principle of relevance" which "derives directly from these two elements of effort and benefit", therefore we choose from an array of assumptions the one that satisfies   two requirements. Our choices should "have the largest contextual effects or benefit" also it should "require the least processing effort" (Fawcett, 1997, p. 135).

2.3.2 Dan Sperber & Deirdre Wilson: the *RTT* Co-Founders

Sperber & Wilson (1995) deal with three main topics in their book (Relevance: Communication & Cognition). These topics are "Communication", "Inference", and "Relevance". We need to clarify that the coverage of Sperber & Wilson as the *RTT* founders or Gutt as the developer of *RTT* -to be presented at a following stage to Sperber & Wilson- is designed in a selective not a bibliographical manner. That means what seems proper and relevant to *RTT* is presented and analyzed.

2.3.2.1 Sperber & Wilson: Perception of Communication

2.3.2.1.1 What Communication means

In broad sense, communication is the continuum within which life features, actions and reactions take place. Translation even molds languages, cultures and communication as "[the] translating [process] is not only a linguistic act; it is also a cultural one, an act of communication across cultures" (House, 2009, p. 11). Mortensen (2008) defines the communication process or "human communication" as "[an] act that involves a *source* which transmits a *message* through a *channel* to a *receiver* the responses of which provide feedback

to the initial source of information" (p. 2). He highlights the frequency of communication in simple straightforward manner:

> Most of us spend up to 70 percent of our waking hours engaged in some form of communication. Listening and responding to the messages of others occupies much of this time; the rest is taken up by talking, reading, and writing. An additional consideration is the rich assortment of nonverbal cues. All together, the stream of verbal and nonverbal information that [encounters] our senses is composed of as many as 2000 distinguishable units of interaction in a simple day. (p. xxiii).

In this respect, He claims that, "Every moment of the day the world bombards the human with information and experiences." Mortensen (2008) also adds, "Only a very small portion of this experience is language." Therefore, "the speaker" needs to use "this small portion" to express, transfer, and feedback on all of these experiences. As a result, he confirms the supposition that "until language has made sense of experience, that experience is meaningless" (p. 434).

Sperber & Wilson (1995) see communication as "a process involving two information-processing devices", they explain more stating that "one device modifies the physical environment of the other", they then add that "as a result, the second device constructs representations similar to representations already stored in the first device" (p. 1). They give an example of oral communication to explain the previous quote. They state that "Oral communication, for instance, is a modification by the speaker of the hearer's acoustic environment, as a result of which the hearer entertains thoughts similar to the speaker's own" (p. 1). As could be noticed from the previous code, Sperber & Wilson (1995) focus more on the verbal aspect of communication to be their side in dealing with the communication process. Moreover, they think that language and communication are inseparable and integrated. Sperber & Wilson (1995) clarify this idea as follows:

> Language and communication are often seen as two sides of a single coin. On this view, the essential feature of language is that it is used in communication, and the essential feature of communication is that it involves the use of a language or code. The relation between language and communication is thought of as like the relation between the heart and the circulation of the blood: neither is probably describable without reference to the other (p. 172).

2.3.2.1.2 Models of Communication

Before highlighting, what communication models are, we need to know what could be communicated. Sperber& Wilson say that, "meanings, information, propositions, thoughts, ideas, beliefs, attitudes, emotions, are some of the answers which have been proposed" (p. 1),

to what could be communicated. Sperber& Wilson point out that there are two models of communication the *"code model"* and the *"inferential model"*.

2.3.2.1.2.1 The Code Model

They explain how the *"code model"* works through a diagram-figure 1, widely quoted, of Shannon and Weaver (1949) as follows:

> Communication is achieved by encoding a message, which cannot travel, into a signal, which can, and by decoding that signal at the receiving end. Noise along the channel … can destroy or distort the message. Otherwise, as long as the devices are in order and the codes are identical at both ends, successful communication is guaranteed (p. 4).

Figure 1
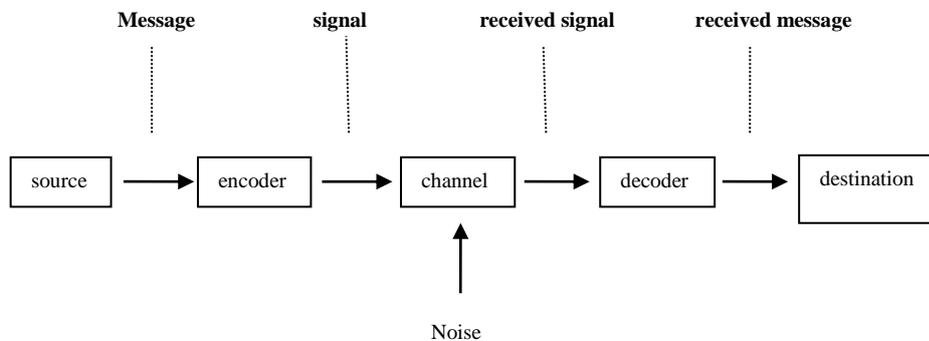
Then they propose their own figure (figure 2) of how communication works within the code model as follows:

> Here the source and destination are central thoughts processes, the encoder and decoder are linguistic abilities, the message is a thought, and the channel is air which carries an acoustic signal. There are two assumptions underlying the proposal: the first is that human languages… are codes; the second is that these codes associate thoughts and sounds" (p. 5).

Figure 2
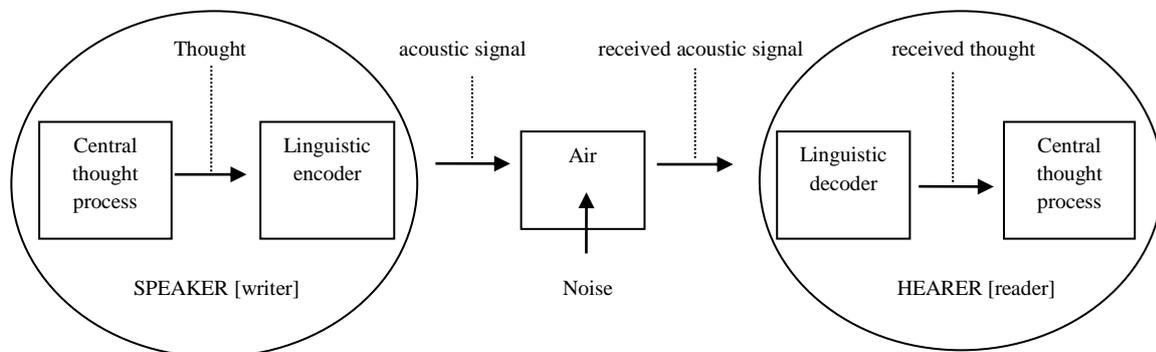
The figure provided by Sperber & Wilson (1995) is very complex and comprehensive. It contains the two ends of the communication process the "speaker" and the "hearer", besides, their "linguistic abilities" that are considered as signals (encoders & decoders). Another important dimension is they consider the intended message a "thought", in other words, an end not a means in the communication process, unlike other approaches of translation that regard the message or though as a means carried in linguistic moulds of a language.

2.3.2.1.2.2 The Inferential Model

Under that heading, Sperber & Wilson (1995) move deeper than considering the coding-decoding system to be an exclusive model, yet indispensible, of "verbal comprehension". They argue that "since an utterance can generally be perceived as a realisation of the phonetic representation of a single sentence…, it is reasonable to regard the phonetic representations of sentences as corresponding closely to the actual sounds of a speech" (p. 9). They counterargument the previous idea to nullify it stating that "by contrast, since most sentences can be used to convey an infinite number of different thoughts, the semantic representations of sentences cannot be regarded as corresponding very closely to thoughts" (p. 9). They mean to say here that an utterance includes a sentence, i. e., a sentence contains the one semantic representation, but an utterance may have more than one assumption of that single semantic representation of a sentence. "However, different utterances of the same sentence may differ in their interpretation; and indeed they usually do" (Sperber & Wilson, 1995, p. 9). They make a link to pragmatics, as *RTT* is inherently a pragmatic theory, stating that "the study of the semantic representation of sentences belongs to grammar; the study of the interpretation of an utterance belongs to what is known now as 'pragmatics'" (pp. 9-10). An example to explain the previous discussion of the inferential model of communication, and consequently applies to translation, is an *Ayah* (as one single semantic representation) of the Holy Qur'an. Three different translators translate the one single *Ayah* chosen three different ways. This shows that each utterance of one single semantic representation may have more than one assumption (translation).

"مَـٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾" (Q: 1-4)

- 1st Translation: Sovereign of the Day of religion! (Dawood's Translation)
- 2nd Translation: Master of the Day of Judgement. (Abdel Haleem's Translation)
- 3rd Translation: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). (Al Hilali & Khan's Translation)

The equation of one sentence= more than one utterance is explained above. Why one semantic representation may yield more than one assumption (translation) is to be explained and discussed at a later stage.

2.3.2.1.2.3 Amalgamation of the Two Models

In their evaluative opinion as which model would they adapt, Sperber & Wilson (1995) see the code model as being "very well trenched in the Western scholarly tradition" while the inferential model as "[satisfying] to the common sense" (p. 25). Therefore, they state, "when an appealing new approach is put forward, the temptation is to treat it not as an alternative to the old approach but as an elaboration of it" (p. 25). "If we are right, from the fact that a particular communication process involves the use of a code, it does not follow that the whole process must be accounted for in terms of the code model [only] [as] complex forms of communication can combine both modes [the coding-decoding mode and the inferential mode]" (Sperber & Wilson, 1995, p. 27).

2.3.2.2 Sperber & Wilson: Perception of Inference

The previous section covers an important part of inference under the models dichotomy. This section reveals another correlation to inference, which is "*ostension*". Sperber & Wilson (1995) define "*ostension*" as "[such behavior] which makes manifest an intention to make something manifest," they also say that "showing someone something is a case of ostension" (p. 49). They provide the following example:

> Mary and Peter are sitting on a park bench. He leans back, which alters her view. By leaning back, he modifies her cognitive environment; he reveals to her certain phenomena, which she may look at or not, and describe to herself in different ways. Why [may she do that?]" They respond saying "Our answer is that she should process those assumptions that are most relevant to her at the time" (p. 48).

They stress the fact that "ostensive behavior provides evidence of one's thoughts. It succeeds in doing so because it implies a guarantee of relevance. It implies such a guarantee because humans automatically turn their attention to what seems most relevant to them" (p. 50). Sperber& Wilson do not think of inference as a pure trend for generating assumption in a given situation, yet they look at as blended with ostension, and they term it "ostensive-inferential communication". They define this "model" as "[a case in which] the communicator produces a stimulus which makes it mutually manifest to communicator and audience that the communicator intends, by means of this stimulus, to make manifest or more manifest to the audience a set of a assumptions" (p. 63). This model would be vague without

highlighting which assumption we would give priority to over other assumptions in a communicative act.

2.3.2.3 Sperber & Wilson: Perception of Relevance

2.3.2.3.1 Relevance of an Assumption

Sperber & Wilson (1995) point out that they do not attempt "to define the ordinary English word *'relevance'.* They say that "'Relevance is a fuzzy term, used differently by different people, or by the same people at different times," they also add that "we assume that people have intuitions of relevance: that they can consistently distinguish relevant from irrelevant information, or in some cases more relevant form less relevant information" (p. 119). They think it is more relevant to define a relevant assumption rather than relevance. They state "An assumption is relevant in a context if and only if has some contextual effect in that context" (p. 122).

Sperber & Wilson (1995) list some examples to illustrate whether an assumption is relevant. They provide their examples in the context that you are reading their (1995) book on relevance, as follows:

> Suppose we were now to tell you,
> (1) 5 May 1881 was a sunny day in Kabul.
> The assumption explicitly expressed by (1) is not likely to have any contextual effect
> … or to be relevant [in any sense.] ….
> (2) You are now reading a book.
> The assumption explicitly expressed by (2) is likely to be irrelevant in the context of whatever assumptions you had in mind immediately before reading it ….
> (3) You are fast a sleep
> The assumption explicitly expressed by (3) is inconsistent with a number of unshakeable assumptions which you currently have in mind. (pp. 119-120).

They conclude "on the basis of these examples we want to claim that an assumption which has no contextual effect in a given context is irrelevant in that context," they then explain "In other words, having some contextual effect in a context is a necessary condition for relevance" (p. 121). An example, of relevance to the context, is: You may find very useful knowledge to your research in this book. This is a very relevant example in the sense that it has some contextual effect based on the given context.

2.3.2.3.2 Strength of Assumptions:

In life, factual assumptions have to ways to go, whether to be true or not. An example is if a colleague at work is absent, I may assume that he is sick therefore he is absent. My assumption here is factual and a factual assumption has two interpretations; namely, right or

wrong. Sperber & Wilson (1995) say that "factual assumptions are entertained with greater or lesser confidence; we think of them as more or less likely to be true" (p. 75). They claim that we think this way of which choice to take if we "choose between two different contradictions" or when "we have to choose between two courses of action". We need to relate as well to a previous discussion of the difference between a sentence that always has one single linguistic representation and one semantic representation but has more than one utterance and accordingly more than one assumption. Assumptions receive their strength from the source they are derived. Sperber & Wilson (1995) explain these sources as follows:

> [The] strength of an assumption may depend on the way it is acquired. For instance, assumptions based on a clear perceptual experience tend to be very strong; assumption based on the acceptance of somebody's word have strength [equal to] one's confidence in the speaker; the strength of assumptions arrived at by deduction depends of the premises from which they were derived. Thereafter, it could be that the strength of an assumption is increased every time that assumption helps in processing some new information, and it is reduced every time it makes the processing of some new information more difficult" (p. 77).

2.3.2.3.3 Degrees of Relevance: Effort and Reward

Sperber & Wilson (1995) point out that for an assumption to be more relevant than others, it should entertain two qualities. First, "an assumption is relevant in a context to the extent that its contextual effects in this context are large," second, " an assumption is relevant in a context to the extent that the effort required to process it in this context is small" (Sperber & Wilson, 1995, p. 125). We need to notice that the "effects" is connected to the context and its cognitive rewards whereas the "efforts" are mental process exerted to achieve the most relevant effects or reward with the least effort. Therefore, both the speaker and the hearer aim at achieving "*optimal relevance*". Ifantidou (2001) says "a speaker aiming at optimal relevance should try to formulate her utterance in such a way as to spare the hearer gratuitous processing effort, so that the first acceptable interpretation o occur to the hearer is the one she intended to convey" (p. 64).

2.3.2.3.4 The Principle of Relevance

What makes things relevant to you is your psychological, moral, or mental tendency towards a stimulus that is made manifest by the addresser. Sperber & Wilson (1995) clarify that "with an ostensive stimulus however, the addressee can have not only hopes, but also fairly precise expectations of relevance" (p. 156). For the ostensive stimulus to be effective, the addressee should notice it and suit it to herself. In this respect "it is manifest that an act of ostensive communication cannot achieve its effect unless the audience pays attention to the

ostensive stimulus" (Sperber & Wilson, 1995, p.156). In addition, the addresser should make it manifest to the addressee that what is communicated is of relevance if not to both of parties equally, at least of a priority to the addressee, that is why "people will pay attention to a phenomenon only if it seems relevant to them" (Sperber & Wilson, 1995, p. 156). Hence, an addresser should indicate the relevance of the stimulus to the addressee. Sperber & Wilson (1995) stress that "it is manifest, then, that a communicator who produces an ostensive stimulus must intend to seem relevant to her audience: that is, must intend to make it manifest to the audience that the stimulus is relevant" (p. 156). The difficulty that still may hinder smooth communication is that the communicator may have a big number of assumptions that are relevant to her.

Yet, the communicator should propose the most relevant assumptions to her and to the addressee as well. As a result, "a communicator [decides] to communicate not just any arbitrary set of assumptions, but some particular sets of assumptions, which she may have her own reasons for wanting to convey" (Sperber & Wilson, 1995, p.157). As any communication process is always two ways to go the communicator should be selective about their choice of any proposed ideas. These ideas or assumptions should be relevant to the communicator, the addressee, and the communicative situation as well. In this respect, Sperber & Wilson (1995) support this claim saying that the communicator should "[eliminate] any stimuli which would require too much effort … or which she finds objectionable (e.g. because of cultural rules prohibiting the use of certain words)" (p. 157). On the other hand, the addressee would prefer and expect the communicator to limit the options and go for the most common-grounded assumption that is relevant to both parties. Sperber & Wilson (1995) state that "it is in the interest of the addressee that the communicator should choose the most relevant stimulus from that range: that is, the one that will call for the least processing effort."

This notion takes us back to the point of *effect and effort* discussed previously. Both the communicator and the addressee would rather go for an option that requires the "least processing effort" and yields the most rewarding effect or result. If this is achieved, it is to the best of both sides as Sperber & Wilson (1995) conclude saying that "Here the interests of communicator and addressee coincide" (p. 157).

2.3.3 Ernest-August Gutt: the *RTT* Developer

Gutt was the first researcher of translation to apply the principles of the *RTT* in translation theory and practice. In the preface to the first edition of his book (Translation and

Relevance: Cognition and Context, 2000), Gutt states that "the cognitive basis of the theory combined with its concern for both comprehensiveness and explicitness appealed to me, and … I began to apply relevance theory to a few aspects of translation." He also mentions that in his pursuit of "[exploring] a range of translation phenomena and showing how they can be accounted for in the relevance-theoretic framework", he has reached very encouraging outcomes. Gutt (2000) spells out, in the preface to the first edition of the book, that:

> The results of my research surprised me; I had expected that relevance theory would help me formulate a general theory of translation. However, within a year it became increasingly clear that relevance theory alone is adequate- there seems to be no need for a distinct general translation theory.

2.3.3.1 A Relevance-Theoretic Approach to Translation

In his attempt to prove *RTT* a comprehensive theory to translation that may avoid the weaknesses and shortcomings of previous approaches to translation, Gutt (2000) discusses many "theoretic" and "non- theoretic approaches" to translation. It sounds usual for any researcher in any field to examine the theoretically framed trials related to his field of study. However, what could be very unusual is to come across giant figures, in the translation field, who contributed effectively in the course of that science and still consider it not a science and of no theory at all.

Among the theoretic approaches he approves of in the field of translation, Gutt (2000) commends the theory of "dynamic equivalence", premised by Nida, as one of the most, if not the most successful trials in the field of translation. Gutt (2000) says, "The first approach … that developed into a comprehensive theory is that of 'dynamic equivalence' developed by Nida" (p. 69). "He goes on explaining Nida's main concern of his theory as a kind of relation between the receptor and message of the original and target texts to be the same. Nevertheless, in his criticism of the "dynamic equivalence" theory to have the same stereotypical drawback of all equivalence approaches and theories, Gutt (2000) draws the attention to the impossibility of maintaining this far-fetched sameness among languages.

As for the non-theoretic approaches to translation, Gutt (2000) points out that "Steiner [believes] that the 'precisions' to be achieved in translation 'are of an intense but unsystematic kind,' and he concludes from this that the study of translation as a whole is not really a science 'but an exact art'" (p. 9). Another supporter to Steiner's claim is Newmark's pessimistic attitude of translation being a science. "Newmark is [more] skeptical about the scientific treatment of translation as a whole [stating that] 'translation theory is neither a theory nor a science, but the body of knowledge that we have and have still to have about the

process of translation'" (Gutt, 2000, p. 9). Gutt (2000) does not disregard this extreme stance but considers this discouraging attitude as not useful enough in establishing a theoretically scientific framework of translation studies. Therefore, he says, "this is, of course, a possible position to take – but obviously not helpful to scientific penetration of the subject" (p. 9). This extreme point of view may seem paradoxical in the context of an endeavor that seeks not only to establish a theory of translation, but also to found a one unified theory of translation, which could crown the field of translation studies as a comprehensive theory. Yet, this example is driven to show the contradiction of attitudes and looseness of a straightforward vision in the field of translation studies.

2.3.3.2 Gutt's Concept of Translation

Gutts looks at translation as a communicative activity and adds that for translation to be successful it should be considered as a component of communication, therefore, "it is worth pointing out that the application of relevance theory entails that translation is being looked at as part of communication" (Gutt, 2000, p. 22). Gutt (2000) believes that *RTT* handles communication from the perspective of "competence" rather than "behavior". He assures that idea stating, "It [relevance theory] approaches communication from the point of view of competence … [that reflects] how the information-processing faculties of our mind enable us to communicate with one another" (p. 21). Gut (2000) explains that the field of translation focuses on "mental faculties" not "texts" or "processes of text production".

Gutt (2000) thinks, unlike other theories of translation, *RTT* does not describe or prescribe to translators how to translate; yet it explains to them how to translate:

> "The account of translation given here is neither descriptive nor prescriptive in its thrust, but explanatory. Its aim is not to give a systematic account of what people do in translation [or] to tell them what they ought to do. It rather tries to understand what causal interdependencies are at work in translation, and hence to bring out what its conditions of success are" (p. 200).

He also believes that "Relevance theory is not a descriptive-classificatory approach. It does not try to give an orderly description of complex phenomena by grouping them into classes, but tries instead to understand the complexities of communication in terms of cause-effect relationships" (Gutt, 2000, p. 22). He clarifies more saying that "translation – in the primary sense – is an act of communication, more precisely, an act of interpretive use across language boundaries" (p. 211).

2.3.3.3 Translating through the Interpretive Use of Language

Under the interpretive use of language in translation, Gutt (2000) presents two sub-approaches: the "direct speech quotation" or "direct translation method" and the "indirect speech quotation" or "indirect translation method". He explains the difference from the view that if we are interested in translating "what was *said* ", so our attitude is of direct translation, and if our attention goes to "what was *meant*", therefore our attitude is of direct translation. He spells out this notion as follows:

> When we are concerned with preserving not only what someone meant, but also the way it was expressed we seem to be touching on the difference between direct and indirect speech quotations …. Direct speech quotations preserve exactly what was *said*, whereas indirect speech quotations give an indication of what was *meant* (p. 132).

Fawcett (1997) briefs the difference between descriptive use and interpretive resemblance as he says, "people do not always say what they think. They may exaggerate, use metaphors, or respond indirectly". He proceeds to differentiate between possible inconsistency between a "word" and its representative "thought", stating, "[and] this discrepancy between word and thought is accounted for by distinguishing between descriptive use and interpretive resemblance" (p. 136). He provides an example of the descriptive use of language that "If we say *Elizabeth I was queen of England in the sixteenth century*, we are truthfully describing the real world".

Another example by Fawcett about the interpretive resemblance of language is that "If we say *If I don't get that done today, I'm dead* we are (hopefully) not truthfully describing the world" (p. 136). Fawcett explain Gutt's application of these two notion in translation that "a translation that … relates … to the original would be a case of interpretive resemblance, whereas a translation intended to survive on its own without the receiver even knowing there was an original would be a case of descriptive use". According to Fawcett (1997), Gut toes not consider the kind of descriptive translations to really be any kind of translation and people only tend to apply that approach in translation because "[they] have found it more economical to translate an original text and modify it rather starting a whole new text from scratch" (p. 136)

2.3.3.4 Direct Translation and the Interpretive use of Language

As discussed previously, "a stimulus is a phenomenon designed to achieve cognitive effects" (Sperber & Wilson, 1986a, p. 153). Gutt (2000) proposes that stimuli are intended to reach "cognitive effects"; hence, they should be analyzed from two perspectives. "They can

be looked at from the point of view of the cognitive effects they have – for example, what explicatures and/ or implicatures they convey [and] from the point of view of the intrinsic properties they have, [the latter] is the perspective that seems to be relevant to direct quotation" (p. 133). What we mean by "intrinsic properties" is the apparent "linguistic properties" of an utterance that gives surface meaning which may be not needed, redundant, or not intended. Wilson & Sperber (1988a) state, "Direct quotations are chosen not for their propositional form [variety of assumptions] but for their superficial linguistic properties" (p. 137). Gutt (2000) explains that direct translation method is affiliated to direct speech quotations that focus on translating what was expressed, regardless of any implicatures proposed in a given context. Whereas, indirect translation method is associated with indirect speech quotations that interpretively translate any explicated or implicated message contained.

Gutt (2000) gives an example of a communication situation to differentiate direct quotation from indirect quotation:

(a) *Bob:* I will be there at five o'clock exactly.
(b) *Margret to Jane:* When did Bob say he would come?
(c) *Jane:* He said he'd come at five.
(d) *Jane:* He said, "I will be there at five o'clock exactly".

Here (c) is obviously an indirect quotation, resembling the original (a) in its propositional content and implicatures but different almost completely in actual linguistic properties: in (d), however, Jane reproduces the original with all its linguistic detail: the same syntactic construction, the same semantic representation, the same lexical items, and so forth (p. 133).

Applying the previous example to translation, Gutt says:

> In translation, we need to talk about resemblance between texts and utterances that belong to *different languages…*. A good degree of resemblance in semantic representation [is achievable] across languages … [but] the same cannot be said of stylistic properties, which often consist in linguistic features that are far from universal (p. 134).

This analysis shows the inadequacy of all equivalence approaches, especially linguistic equivalence, to translation to achieve some sort of resemblance between ST and TT in respect of "propositional content" (mutual assumptions) and "implicatures" of an utterance or a communicative act.

A question now could be; would we reach a conclusion that direct translation method is futile? The answer is; it depends. According to Gutt (2000), once we find some *clues* that help the translator retain the "stylistic properties" meant by the communicator, and not to

depend on the "intrinsic value" of these "stylistic properties", direct translation finds its way very successfully through any given context. "We shall refer to these clues as *communicative clues*" (Gutt, 2000, p.134).

2.3.3.5 Interpretive Use of Language and Communicative Clues

Types of communicative clues, according to Gutt (2000), are:

- Communicative clues arising from semantic representations
- Communicative clues arising from syntactic properties
- Communicative clues arising from phonetic properties
- Communicative clues arising from semantic constrains on relevance
- Communicative clues arising from formulaic expressions
- Communicative clues arising from sound-based poetic properties
- Communicative clues arising from Onomatopoeia

We need to apply these above-mentioned communicative clues in translation situations to show how they help avoid the redundancy or inadequacy of the direct translation method that focuses on the "intrinsic value" or the "linguistic property" of an utterance, as proposed by Gutt. For economical use of space and effort, our focus now is on the use of "semantic representations" of an utterance, as an example. Gutt (2000) quotes (Yuasa,1987: 233f) when analyzing the word "*furuike*" as the opening word of a poem, and how a translator should handle it:

> [It] is a compound noun "consisting of the adjective *furushi* meaning 'old' and the noun *ike* meaning 'pond'. If a translator could satisfy himself with this simple explanation and end the whole matter by saying 'an old bond', his job would be easy…. Nevertheless, I thought it was the responsibility of a translator to say more than 'an old pond' to give a little more sense of the presence of the poet by the pond (p. 139).

This analysis of (Yuasa, 1987) takes us to what Gutts says about "surface structures" and "deep structures". He says, "A text has 'surface structures', which are grammatical, lexical and phonological structures, and it also has a 'deep structure' which consists of propositions [assumptions] and other elements …. The 'surface structures' constitute the 'form' of the text, and the 'deep structure' its meaning, which is what the translator is to convey" (Gutt, 2000, p. 85). Gutt proceeds to the issue for the perspective of the *RTT*:

> From the point of view of relevance theory, it is fairly clear that the problem Yuasa is grappling with here is the fact that the meaning communicated by a text is not attributable to the stimulus alone, but results from the interaction between stimulus and cognitive environment" (p. 139).

We get from these words that for a translator to render the intended meaning, he needs not depend on the text and the stimulus its utterances drive, but he has to operate on the assumptions that a stimulus targets in the cognitive sphere of the addresser and addresses as well.

2.3.3.6 Futility of Direct Translation

Gutt claims that direct translation on its own gives distorted rendering of the original without using "communicative clues" to render the intended meaning. In actual fact, there is contradiction in the notion of direct translation. Through using communicative clues, a translator tries to get the intended meaning. This intended meaning is related to what is implied in the utterance. As any intended implicature has an implied meaning, this implied meaning cannot be sensed through a direct translation method. It requires the translator to work indirectly using some clues. The contradiction of Gutt's is apparent when he presents the quote of (Yuasa, 1987) in which he tries to justify adding more meaning to the phrase "old pond" which was not stated in the poem through using communicative clues. He states, "to give a greater sense of presence by the pond, I decided to add the word silence' … it suggests by implication the presence of a listening ear" (p. 140). As quoted at a former stage, "direct speech quotations preserve exactly what was said", contradiction is at its best. Because a translator, when applying the principle of relevance in translation, should choose the most relevant assumption among a few, regardless of any addition, omission, or modification done to the original text as far as he is conveying the intended meaning. Therefore, I presume that there is no such thing as direct translation, or else we will be applying the principle so of formal equivalence at its worst.

However, I would recommend that direct translation and its attributed communicative clues to be fused within the indirect translation method as the fittest to describe translation from the perspective of *RTT*. This claim is supported by what Sperber & Wilson (1986a) think of the value of "semantic representations" which is the focal communicative clue under discussion. They state, "one problem of the translator is that semantic representations of sentences [as one type of the suggested communicative clues] are mental objects that never surface to consciousness" (p. 193). Thereof, in order for a translator to sense the deeper meaning of an utterance, he needs to investigate the explicatures and implicatures of an utterance, proposed by the communicator and assumed by the receiver. Gutt postulates that, the explicatures and implicatures of an utterance compose the desired intention in a

communicative situation as he states, "the intended interpretation of an utterance consists of its explicatures and / or implicatures". He adds "Thus to say a translation should communicate the same interpretation as that intended in the original means that it should convey to the receptors *all and only those explicatures and implicatures that the original was intended to convey*"(p. 99).

2.3.3.7 The Amalgamation of Direct & Indirect Methods

Gutt (2000) supports the idea that the indirect translation method fits more into the framework of *RTT*. He spells out that "translation defined as 'interlingual interpretive use', [should be applied] in terms of shared explicatures and implicatures" (p. 168). He weakens his theoretic dichotomy of having direct and indirect ways of translation stating:

> "While the notion of 'interlingual interpretive use' fits straight-forwardly into the framework of relevance theory, matters seem much less clear with 'direct translation': we introduced the notion via direct quotation – but we did not discuss how either direct quotation or direct translation relate, for example, to interpretive use."

Gutt adds more saying, "we did not propose any relevance-based technical definition of 'communicative clues' nor of the notion of 'direct translation itself'"(p. 168). Gutt explains that this is the case "[because] direct quotations rely on shared linguistic properties rather than shared assumption" (p. 169). Gutt moves on to show the futility of direct quotations when he explains:

> An utterance can be quoted directly that may have nothing to do with the intended interpretation of the original; for example, an utterance may be quoted directly in a linguistic article not in virtue of the interpretation it was intended to convey originally, but perhaps in virtue of some remarkable grammatical feature it displays (p. 170).

As Gutt based the success of direct translation on the use of communicative clues, he thinks that the communicative clues of the original utterance should appear in the translation. The supposition of this required similarity makes direct translation goes under the interpretive use of language. Gutt (2000) says that "this in turn means that the notion of direct translation is dependent on interpretive use: it relies, in effect, on a relationship of complete interpretive resemblance between the original and its translation" (p. 170).

Ifantidou (2001) states "interpretive resemblance, on this account, is a comparative notion with two extremes: no resemblance at all, i.e. no shared implications, at one end, and full propositional identity at the other". He points out that "if an utterance and the thought it represents have the same propositional content, they will share all their logical and contextual implications in every context" (p. 92). This could be clear in the interpreting of: "John eats like a pig" as Gutt suggests. The interpretation should be direct, though it contains an

implicature. If we explicated this implicature saying that "John eats too much, like a pig" or "John eats sloppily like a pig", the translation would be redundant. This does not mean that we can classify direct translation to be an independent variation of the interpretative us e of language, nevertheless, its main function is to preserve the intended meaning if it is implemented literally as in literal translation. Therefore, "on this account, literalness is just a limiting case of interpretive resemblance" (Ifantidou, 2001, p. 92).

Gutt (2000) concludes in a reconciliatory manner:

> With regard to the relationship with direct translation to relevance theory, the answer is that direct translation is covered in the relevance-theoretic framework as an instance of interpretive use. Since indirect translation, too, falls under interpretive use, we find that we have, in fact, arrived at a unified account of translation (p. 171).

At that stage, the different areas and features of *RTT* similar to other theories and approaches of translation are presented. In addition, analysis, on how the relevance theory of communication is applied in translation, is highlighted. A new element to add to *RTT* that may strengthen the vulnerable part of which assumption to prioritize among others is looking at it as a theory of "ideology". This element is debuted in chapter 3.

Chapter Three: *RTT* as a Theory of Ideology

Both translation and ideology are as old as humanity is. Pérez (2003) states, "It is a truism that translation is as old as human kind". She adds, "Ideology, for its part, is hardly a new phenomenon either" (p. 1). Pérez defines ideology as "[a] set of ideas, values and beliefs that govern a community by virtue of being regarded as the norm" (p. 5). Pérez explains how shaping the ideology of people through translation leads to intended results and some of these could be critical results by giving an example of the "Spanish-American War of 1898":

> Presses played crucial roles in the construction of public opinion regarding their own countries and the 'Other'. Original (ST) and translated (TT) documents contributed to forging ideological stereotypes. These were intentionally sought to raise support of a war that was to change the global order and the hegemonic discourse of time (p. 1).

Pérez (2003) establishes an inseparable link between translation and ideology by pointing out that "TS [Translation Studies] dig into ideological phenomena for a variety of reasons. All language use is, as CDA [critical discourse analysis] contenders claim, ideological" and as "translation is an operation carried out in language use. This undoubtedly means translation itself is always a site of ideological encounters…" (p. 2).

3.1 Ideology

Hawkes (2004) delineates a historical development of the concept of ideology. In his review, Hawkes reaches the "Sophists". He describes them as very distinguished philosophers and thinkers. Hawkes (2004) says, "The Sophists agreed that … truth was merely the effect of the subtle manipulation of linguistic or rhetorical techniques" (p. 22). This means that you may use your linguistic and rhetorical talent to direct some givens to be postulates that support your stance and then consolidates your ideological attitude. He adds, "They did not believe in absolute truth, but claimed that truth was radically contingent", the use of "contingent" is very precise as it means conditional. The term "contingent" also has a Machiavellian taint that you follow what is beneficial to you and what materializes your agenda. Moreover, Hawkes (2004) states, "They thought of themselves as practising the art of persuasion rather than as following the path to objective truth" (pp. 22-23). We rally from this: You could be propagandizing a weak case and you use your manipulative techniques of language and logic to legitimize your case.

Hawkes uses "Hamlet" of Shakespeare" as a case in which readers are insinuated to find out whether Hamlet was insane and Shakespeare led us to the end that "it does not matter" only because he wants us to reach that conclusion that he prefers. Hawkes claims that once someone contradicts your tendency you consider him or her as being false as he states, "When one set of ideas intends to label another as false, it generally declares that its opponent has misunderstood the relations between these elements" (p. 24). Hawkes (2004) uses another assumption of "Aristotle" that "the mind's subjective ideas are naturally superior to the objective material body" (p. 25) and this notion is the hub of ideology. The author stresses the fact that, "Reason is a universal natural principle by which we can learn the correct way to behave" (p. 47). Therefore, once you need to proceed with a concept or belief, you need to find reasonable logic in order to make the other party believes in what you believe in. For this reason, "Every man thus lives by exchanging, or becomes in some measure a merchant, and the society itself grows to be what is properly called a commercial society", said by Adam Smith [1776] (1994), as cited by (Hawkes, 2004, p. 49).

Eckert (2008) comments that the use of language underpins an ideology of the user, which is always purposeful and has variations and "thus … constitutes an indexical system that embeds ideology in language and that is in turn part and parcel of the construction of ideology" (p. 454). She also says that "it is not just the meaning of phonological variants that change in discourse– lexical change does as well" (p. 465). Eckert (2008) provides some examples on the effect of the ideology of the language user on rendering the positive meaning of words into disapproving notorious use:

> A word's denotation can absorb connotations through association with aspects of the context in which it is used and most certainly, stances. …The pejoration of many English words referring to females is a perfect example of the systematic absorption of ideology into the lexicon…. Changes such as the pejoration of hussy, originally meaning 'housewife,' happened over years of situated use, in which: (1) the term was used repeatedly in negative utterances about specific women or categories of women; and (2) the utterances of those who said such negative things were registered disproportionately" (p. 465).

3.2 *RTT* and Skopos Theory

In pursuit of establishing a "general theory of translational action", Reiß & Vermeer (1984/2013) state, "Every translational action [should involve] recognizing both the relationship between the situation and its verbalized elements and the relationship between the source-culture and target-culture values" (p. 59). Out of this statement, we notice a stress on the involvement of the text when they refer to "verbalized elements" and to the context

when they mention "the situation". Moreover, they hint to the ideology of the communicators when they refer to the connection between "values" found in both source and target cultures. They define translation as "an information offer for a target language and culture … about an information offer from a source language and culture …" (p. 69). They hint to the inclusion of communicative clues in their theory of translation when they say "… the 'information offer theory' is a more complex model which includes non-verbal cultural phenomena" (p. 71).

Reiß & Vermeer (1984/2013) start to have common ground with *RTT* when they consider the importance of the recipient of translation, their assumptions of the translated content and their expectation in a certain situation. They spell out that:

> Translation as an offer of information is primarily dependent on the recipient's situation (more specifically, the expectations regarding the recipient's situation) and, therefore, the target culture and language …. [Besides] information is usually not offered unless it is required or seems appropriate under the (expected) circumstances of the recipient's situation" (pp. 74-75).

They also highlight the importance of the relevance of the information to the recipient, and the necessity to choose a certain assumption not the other in order to suit the intentions of both the addresser and the addressee and have a mutual focus. In this respect they say, "A person may say *It's raining* if can be assumed that this is of some interest to the addressee, e.g. to indicate that it may be wise to take an umbrella, to respond to a question about the weather, [for instance]" (p. 75).

This notion of Reiß & Vermeer (1984/2013) helps strengthen the fragile point of *RTT* as to which assumption among an array a communicator or translator should prioritize to their addressee or recipient. They say, "… the producer (or, in our specific case, the translator-as-'(re-)producer') is also guided in his action by his expectations regarding a group of recipients and their situation [, such as,] colleagues, an audience of educated readers, people interested in politics, etc." (p. 76). This shows that the tendency, purpose, or ideology should target any audience in any given situation not a certain audience in a certain situation. They also clarify saying, "the important thing is not the situation itself but the expected situation" (p. 77). Accordingly, "translators … translate … with regard to form and function in the manner the target culture expects the information to be offered" (Reiß & Vermeer, 1984/2013, p. 77). We notice the shift of interest goes to the target language recipient and the way that may satisfy or suit them so that the message of the sender achieves its intended goal. Reiß & Vermeer (1984/2013) stress this idea when they point out that "… in translational action … the *translatum* should be, on all levels, functionally and formally as close to the source text as

possible in line with the translation purpose …" (p. 81). However, there could be a reservation on the similarity of the form between the ST and TT because it takes us far back to discussing equivalence and its related features, which would be very redundant at that stage, but I need to highlight the similarity of the purpose intended by both.

In *RTT*, there is a priority of an assumption over other related ones; "*skopos* theory" of Reiß & Vermeer also has a "priority of purpose". The Wikipedia analysis of "*skopos* theory" is that "Skopos theory (German: *Skopostheorie*) is a concept from the field of translation studies. It provides an insight into the nature of translation as a purposeful activity, which is directly applicable to every translation project ". Reiß & Vermeer (1984/2013) mention in that respect "*A translational action is governed by its purpose*" (p. 85). Once there is a prioritized purpose for a translator, the scope of choice among a few assumptions is very limited if not exclusively determined. Therefore, the notion of the "priority of purpose" facilitates the decisions the translator makes and works as a complement to bridge an always-criticized gap in *RTT* as what may determine which assumption a translator should go for. In addition, as the priority of *skopos* theory is the purpose of translation, it helps direct the translator which way to go and which strategy to apply to transfer what needs to be transferred and how. "Consequently, translational decisions are based on a fundamental rule which not only determines whether something is transferred and what is transferred, but also how it is transferred, i.e. according to which strategy" (Reiß & Vermeer, 1984/2013, p. 85). Reiß & Vermeer (1984/2013) postulate that there are steps to decision making. These steps are "Setting the *skopos*", "Redefining the relevance of certain aspects of the source text according to the *skopos* set", and "Accomplishing the *skopos*" (pp. 91-92).

Reiß & Vermeer (1984/2013) explain how your choice of an assumption could be purposeful as follows:

> We shall assume that every person wants to act reasonably (i.e. based on reasonable motivating factors [or ideology]) in a given situation, so that they can claim their [tendency has some logic behind it]. Acting is 'intentional' or 'purposeful' in two ways: … to be appropriate to the situation … [and] to achieve an aim in a given situation, e.g. to adjust oneself to a situation or to change a situation to mould it to one's own purpose" (p. 87).

What is concluded from the previous analysis of Reiß & Vermeer's *skopos* theory is that once I am in a communicative or translational act I need to prioritize one assumption/ decision over other assumptions/ decisions. My purpose determines which assumption to adopt. What determines my adopted assumption is my ideology of what and how I intend to transfer the

information offer I have for my recipient to cause a desired or planned for effect to exist. My recipient should accept and approve this desired or planned for effect as relevant to them. The level of the relevance of worked on content or message is shaped by the ideology of the communicator/ translator. Finally, Reiß & Vermeer claim the skopos theory to be a "general theory of translational action", that caters for the recipient in a communicative or translational act and encourages the communicator to adapt their message to suit the addressee.

3.3 *RTT* and Ideology

At that stage, there comes a need to synchronize the above discussion over ideology with *RTT*'s hypothesis, which claims that in a communicative or translational act, you may have many assumptions when trading ideas with an addressee and you favor only one assumption over the rest.

Ideology and *RTT* converge to the meeting point that both give priority to cognitive processes in decision-making. Hawkes (2004) says, "It is important to remember that the distinction between the appearance of the thing and the thing-in-itself refers not to different objects, but to the same object viewed from different perspectives" (p. 69). This quote gives rise to an earlier distinction between the descriptive and interpretive modes of reporting and translating and *RTT* as a theory of an interpretive scheme.

A convenient illustration is Hawkes's (2004) on the exploitation of using power that the West applied after September 11 attacks. The illustration used is a focus on the new face of "imperialism" that does not require any use of military power to rule but only changing the perception of the follower to grasp the new alleged status quo. "Empire [USA] is formed … not on the basis of force itself but on the basis of the capacity to present force in the service of right and peace" (Hawkes, 2004, p. 180). Hawkes (2004) provides another situation of camouflaged ideology:

> Governments devote unprecedented attention to constructing ideological narratives that 'spin' their adventures in appropriate fashion. Following the violent ejection of the Taliban from power, for instance, the Western media incongruously hailed 'the first peaceful transfer of power in Afghanistan for decades' (*Guardian*, 14 December 2001) (p. 180).

The previous quote provides an example of the manipulative ideology in dealing with language and the way you approach your recipient. Based on the specified ideology of the person in power or the one who seeks more support of a certain attitude, translation of any content is totally affected. Politicians of the West urge analysts, in the field like Hawkes, not to use the term "clashes of civilization" but to soften it as "an attack on Good by Evil".

Therefore, "… translators translate according to the ideological settings in which they learn and perform their tasks. These setting are varied and have resulted in a rich 'concoction' of ideologies" (Pérez, 2013, p. 7).

In the same sequence, Schäffner in (Pérez, 2003) points out:

> The relationship between ideology and translation is multifarious. In a sense, it can be said any translation is ideological since the choice of a source text and the use which the subsequent target text is put is determined by the interests, aims, and objectives of social agents. But ideological aspects can also be determined within a text itself, both at the lexical level … and the grammatical level … (p. 21).

The level of unavoidability of "ideological aspects" in a text depends on what topic is addressed and for which purpose. "Ideological aspects can be more or less obvious in texts, depending on the topic of a text, its genre and communicative purpose" (Schäffner, p. 21).

In the same sequence of seeing and interpreting events according to a predetermined ideology, is the case in Egypt after June 30, 2013 "astounding event". Some see it as "a military coup" the others consider it a "revolution". Now comes the turn of the recipient/ translator by seeing what is relevant to their ideology and deciding what term to use in their translation. Below are three different ideologies of seeing the current state in Egypt: the first is by the *Guardian* newspaper, the second is by *Al Ahram Weekly* newspaper, and the last is by the journal of *Turkish Weekly*:

1. *"The Washington Post* " **Neutral Attitude:**

   Egypt accuses Islamist group of having armed wing

   CAIRO — Egyptian authorities on Sunday accused the ousted president's Muslim Brotherhood of forming a "military wing" to stage attacks on security forces in a southern province, as months-long street rallies by the group's supporters wane but low-level violence steadily rises. Such a development would cast yet another shadow over an already wavering security situation in the Arab world's most populous country, plagued by a series of bombings and suicide attacks since the army overthrew Islamist President Mohammed Morsi in a popularly backed coup last July. (*The Washington Post*, 9 February 2014).

2. *"Al Ahram Weekly* **newspaper"** **Proponent Attitude:**

   Imploding support

   Support for Morsi from Muslim Brotherhood members is dwindling. The number of pro-Morsi demonstrators before the court premises have fallen. Even Morsi seems aware that claiming to be Egypt's legitimate president is no longer a winning card in his hand. He has engaged Mohamed Selim Al-Awwa, who ran against him in the 2012 presidential elections, to defend him though, in the glassed-in defendants' dock, he turned his face away from the judges' bench. Not only was the crowd outside the courtroom thin but numbers of those attending rallies called by the so-called National Alliance to Support Legitimacy have dwindled. The alliance, which consists of the

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Muslim Brotherhood and some other Islamist parties, issued numerous protest calls ahead of the anniversary of the 25 January Revolution as well as a manifesto calling for an 18-day campaign to "overthrow the coup". The campaign was supposed to begin on 24 January. (*Al-Ahram Weekly*, 6 February 2014).

3. **"the journal of *Turkish Weekly"* Opponent Attitude:**

Egypt accuses Brotherhood of forming military wing

Egypt's Interior Ministry has accused the outlawed Muslim Brotherhood of forming a "military wing" to attack police and security forces…. The spokesman linked the alleged military wing to an attack that killed five policemen last month at a checkpoint south of Cairo. Video footage showed one of the accused confessing his involvement in that attack. The Brotherhood, which backs ousted Islamist President Mohamed Morsi, says it rejected violence decades ago. Egypt's military ousted Morsi in July and has branded the Brotherhood as a terrorist organization. Thousands of Muslim Brothers have been arrested and others have been driven underground. (the journal of *Turkish Weekly*, 11 February 2014).

Discourse Analysis of the Previous Examples: (few terms are selected)

In the discourse analysis of these terms, the "CAMBRIDGE Advanced Learner's Dictionary" is the source for the semantic level proposed.

Example 1 analysis:

It is noticed that all the terms used are in the neutral mode. As for the title, the verb "to accuse" means "to blame (someone) for something wrong or illegal: to say that someone is guilty of a fault or crime". The accusation level in any reported case does never mean that the defendant is proven guilty of any charges yet. According to the dictionary "authorities" means "persons in command". This term does not endorse the legal power of the government or delegitimize it. In order to balance the use of "ousted" as an adjective that connotes the meaning of a military coup as in "the ousted president's Muslim Brotherhood", the writer uses the possessive ('s) to hold the president responsible for any claim to be charged against his affiliate. In the same consistent neutrality of ideology in approaching such a sensitive piece of information, which may be meant to satisfy or not to enemize any of the two opposing sides, the writer ends with another ideologically balanced sentence: the army overthrew Islamist President Mohammed Morsi in a popularly backed coup last July. In the previous sentence, the subject used is "the army" with a transitive verb that signifies a deliberate interference to topple the "Islamist President" via a "coup" which is "popularly backed". In this extract, the manipulated choice of words and the fine blend of phrases reflect a professional attitude in not announcing one's inclination but only sustaining a non-aligned ideology.

Example 2 analysis:

The proponent attitude is declared in a partisan ideology early in the title when the writer uses the adjective "imploding" from the verb "to implode" which means " to collapse inward as if from external pressure; *also*: to become greatly reduced as if from collapsing" and relates it to the supporting parties of the Muslim Brotherhood Organization. The use of the progressive verb "dwindling" gives a continuous feeling of impotence and depresses those supporters. In addition, the past participle "fallen" insinuates an impression of a sharply decreased state compared to a previous one that is irretrievable. What adds ridicule to the supposed serious situation of the ex-president is the deliberate use of an informal expression that reflects total disrespect towards as in "no longer a winning card in his hand". Therefore, an aggressive ideology penetrates the whole scene.

Example 3 analysis:

The proponent ideology prevails throughout the whole piece of news. The writer uses the term "Brotherhood" to spread an angelic halo to the "Muslim Brotherhood" organization. The gerund "forming" reflects the process of establishing a "military wing" as if it is a natural activity that may not be opposed or criticized by any other side. The opening sentence of highlighting the "Egypt's Interior Ministry" to label the "Muslim Brotherhood" an "outlawed" organization has an inclusive hint that this declaration is illegal as it should be issued from a legislative authority (court) not from an executive authority (Interior Ministry). The adjective "alleged" shows denial of the accusation. What gives a full responsibility of the army to perform a coup on the ex-president is the sentence that reads, "Egypt's military ousted Morsi in July and has branded the Brotherhood as a terrorist organization". Moreover, the use of "branded" from the verb "to brand" which means "to mark with disapproval" or "stigmatize" denounces the doer of the action and derives sympathy with the receiver. Besides, the phrases "have been arrested" and "have been driven underground" furnish a sense of the helplessness of what the writer describe "Muslim Brothers". Finally, another strong example of the biased ideology of the writer is the use of the passive voice, which has among its functions the feature of devaluing the subject.

To recap, *RTT* as a theory of ideological attitude caters for both the communicator and the recipient in a way that tries to unify their vision and causes a desired change to take place in their cognitive spheres. This proves *RTT* more comprehensive than the skopos theory and includes it within its parameters. As "language is the human being's most powerful weapon [a]nd with language the translator can … put forward his argument against the system", he

should realize that "the word "'hides' more than it explicitly confesses, disfigures far more than it determines" (Clamaronte in Pérez, 2003, p. 72). A final phase in this thesis is chapter four that includes some practical examples from the Holy Qur'an as practical evidence to support the previously proposed premise.

Chapter Four: Selected *Ayahs* of the Holy Qur'an as a Case Study

4.1 Why the Holy Qur'an as a Case Study

Unlike any other book, the Holy Qur'an is unique in structure. Besides, it is not a literary work to be approached in translation in a regular manner. Each word used in this Holy Book has many layers of meanings that do not contradict but complement one another. Robinson (2003) says:

> [T]he Qur'an is not a literary work. Nor, strictly speaking, can it be translated. It is God's final Word to humankind, vouchsafed to the Prophet Muhammad in pure Arabic…. For these reasons, Muslims do not experience the Qur'an solely, or even primarily, as written Scripture (p. 9).

Another reason why focus on the Holy Qur'an as a case study is what Abdel Haleem (2005) states:

> The Qur'an was the starting point for all the Islamic sciences: Arabic grammar was developed to serve the Qur'an, the study of Arabic phonetics was pursued in order to determine the exact pronunciation of Qur'anic words, the science of Arabic rhetoric was developed in order to describe the features of the inimitable style of the Qur'an, the art of Arabic calligraphy was cultivated through writing down the Qur'an, the Qur'an is the basis of Islamic law and ideology; indeed as the celebrated fifteenth-century scholar and author Suyuti said, 'Everything is based on the Qur'an' (p. ix).

The reason provided by Abdel Haleem (2005) is very inclusive as it ranges from the basics of dealing with language as in studying grammar of Arabic through the Qur'an into the claim that everything is relevant to the Qur'an. In addition, interpreting this unified Scripture by Muslim scholars vary over time. Ernst (2011) mentions:

> In modern times, in part under the impact of European colonial conquest, new trends have developed in the interpretation of the Qur'an. Some of these have a defensive character, as nineteenth-century Muslim Intellectuals grappled with the seeming superiority of European civilization, with its claim to mastery of science and technology (p. 64).

Other scholars, who supported the claim that the Qur'an gives hints of all inventions of modern and current sciences, "developed a full-fledged "scientific" exegesis of the Qur'an, which argues that the Qur'an anticipated the discoveries of modern science" (Ernst, 2011, p. 64). Some of these scholars have reached unprecedented ways of handling this Divine Scripture as to consider it a literary text. Ernst (2011) explains, "Another modern emphasis

was the development of literary studies of the Qur'an in its historical context, particularly among Egyptian scholars … [who] have encountered stiff opposition and even outright persecution, as in the case of Nasr Hamid Abu Zayed". He adds, "Thus there is a considerable diversity still to be found today in the approaches that Muslim thinkers take to understanding the Qur'an" (p. 65). It is clearly noticed that even Muslim and Arab scholars differ in interpreting the Qur'an due to their ideological motifs and tendencies. The same state will take place among translators of these exegeses, which show diverse ideological attitudes in their translations as well.

4.2 Translation and the Holy Qur'an

Translatability is always a major issue of religious texts. Ernst (2011) says, "It is often asserted that, unlike the Bible, the Qur'an is untranslatable … [though] there are today hundreds if not thousands of translations of the Qur'an into many different languages" (p. 67). This paradox emerges because "the concept of untranslatability relates to the doctrine that the Qur'an is inimitable *(iʿjaz)* and that it demonstrates an eloquence that is beyond human power" (Ernst, 2011, p. 68). What is translatable is the "explanation" or "exegesis" *(tafsir)* which is never a replacement to the original text. At this stage comes the interference of the commentator and accordingly the translator. This interference is to be labeled "ideology". This ideological explanation or commentary creates ideological translation. Through their ideology, translators have their own criteria of seeing how relevant an idea or attitude is to theirs, i. e., how supportive or abortive it is.

It needs to be stressed that highlighting various inharmonious stances in handling the translation of the meanings of the Qur'an- according to this thesis- should not be referenced to any theological background because the analysis is meant to be of neutral translational mode.

4.3 *RTT* and Ideological Translations of the Qur'an

From a historical focus, Europeans used to be the "Guardians of Christianity" against any "exotic ideology" that might have threatened their religious beliefs. They used to look at the Qur'an as a book of undesirable theological ideology, therefore, translations of the Holy Book were produced in order to rebut its content and weaken its message. Ernst (2011) says, "The issue of translating the Qur'an into European languages is also complicated by the long history of hostile use of these translations in anti-Islamic arguments" (p. 70). Ernst (2011) elaborates that "from the time of the first Latin translation of the Qur'an in 1143 by Robert of Ketton until fairly modern times, nearly all translations of the Qur'an into European languages had the aim of refuting and casting doubt upon the credibility of the Islamic

revelation, from an explicitly Christian perspective" (p. 70). These biased translations led to predisposed analyses and consequently defective criticisms by those who had certain ideologies. "Ironically, European critics of the Qur'an often relied on translations that were quite faulty, so that their criticism of the alleged incoherence of the Qur'an was itself the result of a flawed process of translation" (Ernst, 2011, p. 71).

Those religious veterans had their audiences who enjoyed having the same identical ideologies as their addressers. Ernst (2011) points out that "these opponents of Islam wedded to a fundamentalist-style notion of literal interpretation, which seizes upon the most extreme interpretation and identified that as being "true" Islam", he adds, "these anti-Muslim ideologues place themselves in the position of the ultimate judges of who is qualified to interpret the Qur'an". This happens because both the addressers and their addresses wanted to achieve a unified target; hence, everyone manipulated their ideologies toward a desired end.

4.4 The Two Translators and their Ideological Backgrounds

This section of the chapter deals with two translations of the Qur'an by two translators of Arab origin. Both immigrated to the UK more than fifty years ago. However, one is a Muslim and the other is a non-Muslim. The reason why these two translators are chosen is mainly that one of the two supposes the other to have a non-tolerant attitude to Islam. The non-Muslim translator is claimed by the Muslim translator to have an aggressive attitude toward Islam. The polemical *Ayas* of comparison are the ones selected by the latter. The reason for this choice is to show the differences of ideologies in translating the same text into two poles-apart products; affected by their own ideologies and with no prejudice of this thesis to or against any of the two translators.

4.4.1 The Non-Muslim Translator (N. J. Dawood)

His name is Nessim Joseph Dawood who was born in Iraq in 1927. He descended from a Jewish Iraqi family who used to live in Baghdad. He moved to England in 1945 as an Iraq State scholar. He settled there and studied English Literature and Classical Arabic at the University of London. His translation was the first in contemporary English, for the Penguin Classics in 1956. His English translation of the Qur'an was at one time the world's best-selling English translation. It has now sold over a million copies. Dawood also established "The Arabic Advertising & Publishing Company in 1959, which is considered the one of major producer of Arabic typesetting worldwide. He is said to have biased translation against Islam and he is criticized also by the other Muslim translator who is the other party of the analysis of the two translations in this chapter.

4.4.2 The Muslim Translator (M. A. S. Abdel Haleem)

A brief biography of Abdel Haleem (2005) as he mentioned in the preface to his book (The Qur'an *A new Translation*) is as follows:

> M.A.S ABDEL HALEEM was born in Egypt, and learned the Qur'an by heart from childhood. Educated at al-Azhar, Cairo, and Cambridge Universities, he has taught Arabic at Cambridge University since 1966, including courses in advanced practical translation and the Qur'an. He is now professor of Islamic Studies at the School of Oriental and African Studies, University of London. His most recent publications *are Understanding the Qur'an: Themes and style (2001) and English Translation of the Qur'an: The making of an Image (2004)*. He is also working on *An Arabic English Dictionary of Qur'anic Usage*, with El-Said Badawi.He is the editor of the *Journal of Qur'anic Studies* and *the London Qur'anic Studies* series (Abdel Haleem, 2005, p. i).

4.5 Selected Examples with Commentary

In the analysis of the following examples, *RTT* terms are used to fit the examples into the theory molds, as follows:

The handled *Ayahs* are considered the proposed "communicative act" from *RTT* perspective. In addition, the selected explanation (*tafseer*) of the *Ayah*s is considered the main "assumption" in this "communicative act". Besides, the projected translations are reflections on this assumption. Finally, the analyzed ideologies of the translators are measured as how identical, close, or veered away from the agreed upon assumption the exegesis of the *Ayahs* provides.

As there are extreme interpretations of the Qur'an even by some renowned Muslim exegetes, *Al Azhar's Al Tafseer Al Waseet* as a moderate voice among various exegeses of the Qur'an is the source of the explanations provided below. Moreover, it is considered as a standard benchmark to judge the attempted translations against.

Example 1: (Q 2:190)

The *Ayah*	وَقَٰتِلُواْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓاْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ
Dawood's Translation	Fight for the sake of God those that fight against you, but do not attack them first. God does not love aggressors.
Abdel Haleem's Translation	Fight in God's cause against those who fight you, but do not overstep the limits:$_c$ God does not love those who overstep the limits.

Al Tafseer Al Waseet **explanation of the *Ayah*:**

This current *Ayah* is related in context to the previous *Ayah* (189), which is about the Pilgrimage *(Hijj)* timings. Therefore, *Ayah* (190) is in the same sequence of giving more instructions to Muslims on how to react to any aggressive behavior of non-Muslims during the Sacred Months and when being in the precincts of the Sacred Mosque as an inviolable holy place for worshipping and performing *Hijj*. The reason of the revelation of this *Ayah* was when the companions *(Sahabas)* of the Prophet were worried as non-Muslims *(Meccans)* might prevent and attack them the following year when they were supposed to visit Mecca according to an agreed upon treaty by both sides. Hence, Muslims were advised to fight back who might attack them. The advice to fight back is conditional as a reaction to an aggressive possible behavior of the *Meccans* and not an order to take the imitative for any fight. In addition, any reaction to an assault is to keep *Allah*'s word sublime and protect themselves in performing their rituals. The term" وَلَا تَعْتَدُوٓا۟ " means if you have to fight back do not attack children, women, or elderly people of the attackers, as it is a way of trespassing the limits and ethics of Islam that encourage Muslims to be benign to the defenseless and the weak even in a military encounter.

Analysis of Dawood's Translation:

To use "Fight" at the beginning gives a direct order of starting an attack even if not being attacked. Connecting "Fight" with the phrase "for the sake of God" sounds as if God is pleased when you start a fight. The use of the verb "attack" in the clause ", but do not attack them first" gives a supposition that Muslims love to fight and wait only for a pretext to launch such an aggression, which is a very remote intention of the *Ayah*. It is also a mistranslation of this part of the *Ayah* as what is meant is not to transgress the limits if you have to fight back your attackers. Besides, the use of "aggressors" gives a hostile hint about Muslims that they will be violent in any likely combat. As a result, the translation of this *Ayah* veers away from the intended meaning according to *Al Azhar Exgesis*. In technical words, the translator determined to adopt an assumption that is remote from the main assumption "explanation" of the given communicative act "*Ayah* ". The choice of a remote assumption takes place due to the translator's ideological stance or preference of choice to send a certain message to his targeted audience who may prefer such a supposition.

Analysis of Abdel Haleem's Translation:

A similar comment should be mentioned about the first part of the *Ayah* "Fight in God's cause against those who fight you". The question is why a similar comment of two opposing ideologies? The answer is that both translators are similar in their attitudes as being

non-tolerant toward the other. Dawood seems to have a negative incentive as to show non-Muslims that Muslims are aggressors and Abdel Haleem seems supportive of having the conviction that fighting is inevitable, but when it takes place do not trespass morals rules. The latter part of his translation "but do not overstep the limits: God does not love those who overstep the limits", which means to respect enmity rules even when fighting an aggressor is successful and close to the intended meaning. The reason behind this tendency in the last part is to show non-Muslims that Muslims have the lenient behavior towards the weak or not fit members of the attackers even when being attacked or fought against. This proves that Abdel Haleem has his own ideology and what makes it flagrant is that his ideology could be labeled selective ideology.

A suggested translation of unbiased ideology:

"And those who fight you, fight them back in the way of Allah, but transgress not the limits. Allah likes not the transgressors"

Shifting the first two clauses is necessary in order to explain to the English reader how the sequence of events develops, as it needs to be clarified who attacks first and who reacts. The need to perform this shift is recommended by Dr. Ahmed Ali "personal communication". The inclusion of "And" at the beginning is very practical as it shows that you fight only on the condition of being fought against, so the use of "And" is provisional that you are allowed to fight only if an attack happens and get it out of your mind till it occurs. "in the way of Allah" is a very expressive phrase as it means you are allowed to fight only the way Allah accepts.

Moreover, the use of the verb "transgress" and the noun "transgressors" shows that Muslims are allowed to fight when forced to but still within the limits of being considerate humans even toward their enemies. The verb "likes not" is suitable to the situation as it means Allah may not like what you if you trespass the limits. Whereas, the use of "does not love" in the other two translations is not intimidating to Muslims and some may claim it is encouraging for doing some outrageous actions because it may mean that Allah "does not dislike" or "will not hate".

On the overall, this suggested translation is closer to the selected Exegesis of *Al Azhar* than the other two translations, which may prove that they have their own ideology of presenting a moderate image of Islam.

Example 2: (Q 2:191)

The *Ayah*	وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ

	الْكَٰفِرِينَ ﴿١٩١﴾
Dawood's Translation	Slay them wherever you find them. Drive them out of the places from which they drove you. Idolatry is more grievous than bloodshed. But do not fight them within the precincts of the Holy Mosque unless they attack you there; if they attack you put them to the sword. Thus shall the unbelievers be rewarded.
Abdel Haleem's Translation	Kill them wherever you encounter them,d and drive them out from where they drove you out, for persecution is more serious than killing.e Do not fight them at the Sacred Mosque unless they fight you there. If they do fight you, kill them– this is what such disbelievers deserve.

Al Tafseer Al Waseet **explanation of the *Ayah*:**

It is still the same context of the "Example 1" *Ayah*.

Analysis of Dawood's Translation:

The *Ayah* translation is much decontextualized. The use of "Slay" is very aggressive and insinuates violence into the scene. Linguistically, "to slay," means to kill violently and without mercy as if slaughtering a wild animal. It turns a situation of self-defense into a sanguine trace of the other side. Moreover, it has an overt description of Muslims being blood thirst.

The second clause in the *Ayah* "Drive them out of the places from which they drove you", does not give the intended translation according to *Al Tafseer Al Waseet of Al Azhar*. It gives a sense of Muslims having malicious grudge toward *Meccans* as to just expel them into Diaspora in order to retaliate a similar behavior of the *Meccans*.

The third clause "Idolatry is more grievous than bloodshed" is not a precise translation of the Arabic part of the *Ayah* " وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ". The term "ٱلْفِتْنَة" means, according to the selected exegesis, the ordeal a person may face by being forced out of his home country leaving his property and family behind and also being horribly tortured to convert to polytheism. Therefore, the translator insinuates that "Idolatry", as may seem accepted by his audience as freedom of worshipping, is the only main cause of killing *Meccans* and not the vicious vandalism they may cause or even caused previously to Muslims before expelling them outside Mecca. He means to send a message to his readers that Muslims are never tolerant when the other performs their rituals which conflicts with Muslims' beliefs.

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The fourth clause "But do not fight them within the precincts of the Holy Mosque unless they attack you there" does not fit the context of events, especially the use of "But". "But" here means that Muslims have to kill non-Muslims but they need to wait until they find a ploy for their attack.

The fifth clause "if they attack you put them to the sword" completes the scene that Muslims are only after shedding blood. Finally the last part of the *Ayah* shapes the translator biased choices of a clear given assumption of this communicative act into choices that support his tendency that has been shown through the previous discussion. "Thus shall the unbelievers be rewarded" gives a cynical hint of why should Muslims put people who believe in no religion to the sword. The use of "unbelievers" not "disbelievers" has a message to the translators audience, among them many are atheists, that even if you believe in no God you are antagonists to Muslims and they are never tolerant or accepting you.

Analysis of Abdel Haleem's Translation:

Abdel Haleem still follows his selective technique of sending his message as Dawood does. We notice that in the first clause of his translation "Kill them wherever you encounter them". He believes that non-Muslims should be killed but differs in his attitude by using an elusive verb "encounter" instead of Dawood's "find" to mean that Muslims are not tracking *Meccans* to just kill them, but they may kill them only if they happen to be in their own way.

The subtle use of "and" in "and drive them out from where they drove you out" gives Muslims some freedom to do that, unlike the imperative way used by Dawood as in "Slay" and "Drive". In addition, the use of "and" does not mean spontaneity in taking such a decision.

Abdel Haleem is closer to the exegesis of the *Ayah* in "for persecution is more serious than killing" than Dawood. It was not the main concern of Muslim that *Meccans* are still polytheists or even atheists but what might hurt Muslims more is the same old arrogance and aggression that could be expected from *Meccans*. Therefore, Dawood limited blood shedding as an anticipated reaction of Muslims toward *Meccans* only for being non-Muslims. Though the Prophet Muhammed never forced any non-Muslim to adopt Islam and an example of this was his peaceful co-existence with Jews and Christians in Medina.

The strong imperative in "Do not fight them at the Sacred Mosque unless they fight you there" supports Abdel Haleem's understanding that Muslims are not aggressive to just start a fight because they wish for it to happen but get to it only because they have to.

Moreover, the use of the negative conditional makes less probable to happen or proves Muslims to have good intentions unless the opposite takes place.

"If they do fight you, kill them" steers him away from his sought for balanced ideology though it is closer to the original explanation of the *Ayah*. The use of "disbelievers" in "this is what such disbelievers deserve" shows his attitude of having no tolerance for people who do not believe in what he believes in as a Muslim though they believe in whatsoever their belief is.

A suggested translation of unbiased ideology:

"And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at Al-Masjid Al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers" (Al Hilali & Khan). The previous translation reflects a moderate attempt, which sustains a mode of balanced ideology that seeks tolerance and patience toward the other even if they have inharmonious attitudes to yours. The use of "And" at the beginning of three consequent *Ayahs* tells that Muslims should not be rash to react in a hostile way. It also means that you have no other choice but to behave this way in killing or sending them out of their territories. In the second clause "and turn them out from where they have turned you out" the translators purposely use the phrasal verb "turn out" to give a feeling of empathy to a reaction that Muslim did not plan for but were obliged to do. They footnoted the explanation of *"Al-Fitnah"* to give a complete account of what it means and provide excuses for why this killing may take place. Including "And" and "not" in "And fight not with them at Al-Masjid Al- Haram (the sanctuary at Makkah), unless they (first) fight you there", besides the negative conditional tool "unless" to show that the Prophet wanted to relinquish their anger to the minimum, especially, with the restricted use of the parenthesized first (first). The explanatory addition of the term "sanctuary" is used to inform the audience of the translators that be aware; the place is sacred the same as your places of worship whether being a temple or a church.

Example 3: (Q 3:85)

The *Ayah*	وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾
Dawood's Translation	He that chooses a religion other than Islam, it will not be accepted from him and in the world to come he will surely be among the losers.
Abdel Haleem's	If anyone seeks a religion other than [*islam*] complete devotion to

Translation	God, it will not be accepted from him: he will be one of the losers in the Hereafter.

Al Tafseer Al Waseet explanation of the *Ayah*:

According to the provided exegesis of the *Ayah*, people should adopt the beliefs and practices of Islam. Islam as a monotheist religion includes Christianity and Judaism therefore a devout Christian or Jew should take Islam as their religion because they are "People of the Book". Moreover, those who do not believe this way shall be deprived of the reward in the life-after.

Analysis of Dawood's Translation:

The main point of discussion that hides ideology is "Islam". In the first clause "He that chooses a religion other than Islam" the translator continues using his hidden threatening mode to non-Muslims through the confirmed use of the subject pronoun "He". The translator means to say that it is a fact that you are non-Muslim and because you are so, you are doomed losers and it is an inevitable end to every one of you. Moreover, the literal translation of "Islam" means it is a negotiable judgment and your fate is inescapable. The message to his audience is "be Muslims or you are doomed perished because you are considered infidels by Muslims even if you are the most pious Christian or Jew". The translator continues to use the same radical attitude that reflects his extreme ideology that he wants his audience to believe in.

Analysis of Abdel Haleem's Translation:

Abdel Haleem still pertains to his oscillating attitude in which he always tries to satisfy all through his wished for comprehensive ideology. He uses as most of the time the hesitant "If" so as not to impose any strong fact on the reader, though at times it is inevitable to confront your reader, that there is only one path to opt for as in the current case of the *Ayah*. In his apt style of providing a reconciliatory attitude, he meant to use "Islam" as a transliteration of the Arabic word " ot ton redro ni "سلام!confront his non-Muslim audience of the fact that I mean Islam as a religion not as a concept or practices, which could be similar to the concepts and practices of your own religions. He stresses this idea by adding the phrase "complete devotion" to inform his audience that being a true monotheist is enough to be accepted and rewarded by God in the "Hereafter". Simultaneously, by using the term "Islam" he tries to satisfy his Muslim audience by not avoiding using this key word in such a very straightforward context in which you cannot avoid using the term "Islam"

A suggested translation of unbiased ideology:

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers" (Al Hilali & Khan).

The selected verb "seeks" as in Abdel Haleem's is successful as it supports the mild mode the translators adopt that "if you, our audience, are tantalized and not able to come to a final decision of adopting Islam as your own religion, go for it because if you think another choice is correct you are not right." "never" also gives the parental feeling of advice that means take your time to think and contemplate but you will come back and walk our way. Finally, using the term "Islam" is the only way to reflect what the verse means by "Islam", and in order not to be cruel to their addressee, the translators provided a footnote in which they explain what "Islam" means in detail with evidence from the sayings (Hadeeth) of the Prophet.

Finally, in the previous examples, it has been proven that translators have their own ideologies that determine which layer of an assumption of any given communicative act they choose. To apply that to *RTT* terms, there are communicative acts given "The *Ayahs* of the Holy Qur'an". Each *Ayah* has its own explanation and background. Some exegetes may go to extremes in their interpretations of an *Ayah*. In this thesis, the most accepted interpretation of the *Ayah* is selected, that is of *Al Azhar*, as a representative of the moderate concepts of Islam in the world. This interpretation has been used as a standardized benchmark against which the analyzed translations are judged to determine how the ideologies used in them are close or remote from the norm. The two compared translators show that everyone has his own consistent ideology; even the suggested translations reflect the ideologies of the translators as well. A final word is that even the so-called "unbiased ideology" is not neutral as may be thought but still purposeful and ideological as the translator who manages to entertain unbiased ideology means to send a biased message as well.

Chapter Five: Conclusion

As it has always been the quest of scholars in the field of translation to produce a full-fledged theory that contains most of the advantages of the previous theories of translation and avoids their weaknesses, this thesis has contributed much in the same sequence. The main aim of the thesis is to establish a comprehensive theory of translation that enjoys most of the features of the other theories of translation and keeps away from their controversial aspects. The thesis is claimed to manage that successfully.

This chapter includes three main parts:

1. Findings of the research
2. Limitations of the research
3. Recommendations for further future studies

5.1 Findings of the Research

I would like to cite one of my quotes, mentioned previously in this thesis, with some minor but very necessary changes:

> [As] a comprehensive theory of translation is required to merge all the positive features of precedent theories and circumvent their weaknesses[;][t]his thesis [proves] the "Theory of Relevance of Translation" (*RTT*) to be a full-fledged theory that encompasses other theories into a one unified approach to translation (pp. 2-3).

Through the exposition of the selective chronological overview of translation studies, the *RTT* seems to enjoy all the distinguished features of the presented approaches. As has been technically discussed, the top and chief contribution of all approaches and theories of translation culminated in "Equivalence". The most refined output of *ETT* is adopting a "pragmatic equivalence" attitude in translation. Yet, the climatic stance of *ETT* proved not competent enough, as its "linguistic system" did not succeed in achieving such equivalence among languages and cultures. Another point that makes *ETT* a means used to accomplish a translational act via *RTT* is that *RTT* goes beyond text or "processes of text production" as it focuses on "mental faculties" not the linguistic aspect of the text only. In order to avoid the far-fetched identicalness among languages sought by *ETT*, *RTT* adopts a new perspective, which is called the "cognitive principle of relevance". It shifts translation into a more realistic dimension than that of pragmatic linguistics through implementing "communicative clues" through which an array of possible assumptions in a communicative act is generated. As a result, *RTT* is a theory of "cognition" or "cognitive communication" that requires two parties to interact within a sphere of mutual interest in order to follow one route of the same rhythm. What makes this kind of communicative process a success is the less effort exerted and the

more reward attained. The reward attained is achieved through selecting one assumption among many and agree upon by both interlocutors. This is the core idea of *RTT*.

A communicator and an addressee, in our case a translator, would favor an interpretation of one semantic representation and not the others and this creates high relevance of the selected assumption. An interpretation, as to take the discussion translation wise, is relevant as to satisfy the sender and receiver's needs and intentions especially when it presents new information, or when it is purposeful. Sperber & Wilson and even Gutt could not resolve the issue of which assumption should the translator or recipient should go for though they tackled the issue of the "Strengths of an Assumption", and what makes an assumption prioritized over the rest. Chapter three suggests a way out to that choice through the inclusion of ideology as a main criterion that helps both parties of an interactive situation to opt for an idea and disregard the other or others.

Satisfying the client or in more academic terms, the "purposefulness of the intention" is the major focus of the "*Skopos Theory*" as it is claimed a "general theory of translational action" by Reiß & Vermeer. However, it has been attested a partial theory that contributes one facet of *RTT* as a theory of ideology. Though *Skopos Theory* is ideological and caters for the recipient, *RTT* is also ideological and caters for both the sender and recipient, which makes more comprehensive than *Skopos Theory* and includes it within its realm.

To conclude, *RTT*, as aforementioned, does not either describe or prescribe to translator how to translate; nonetheless, it explains to translators how to translate. Besides, *RTT* entertains all the features of other translation theories in addition to the quality that it is a theory of cognitive approach rather than a linguistic or pragmatic one. Moreover, another feature propels *RTT* to excel more is the valuable addition to the theory as one of ideology.

5.2 Limitations of the Reserach

As discussed in chapter 2, *RTT* is proven a top pragmatic theory that includes the pragmatic traits of other theories. However, if *RTT* is limited within a pragmatic demarcation, it remains within the parameters of text linguistics and text theories; the reason is that *RTT* goes beyond the text, the context, and even communicative clues as discussed in chapter two. Moreover, it is a theory of mental representations that addresses the cognitive assumptions of both the communicator and recipient; in respect of their current knowledge, expectations, and readiness of acceptance of what may dig a channel into their ideology. As a result, a reasonable question arises:

Is *RTT* confined to the parameters of pragmatics; or does it trespass the norm into "metapragmaic ideology"?

Due to the limited scope of the thesis, a new venture should have been tackled: How *RTT* surpasses all other theories as a theory of metapragmatic ideology.

In addition to the previous point, a second not fully covered perspective is the full implementation of "implicature" and "explicature" and the newly coined term, the thesis proposes, "explicated implicature" as very rich tools in enhancing translation within *RTT* arena.

5.3 Suggestions for Future Research

Based on the two highlighted limitations of the current study, I would recommend a prospective research to handle *RTT* as a theory of metapragmatic ideology and to implement the use of "implicature" and "explicature" and "explicated implicature" in the interpretive aspect of translation as the main aspect applied through *RTT*.

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التفسير الوسيط للقرآن الكريم، تأليف لجنة من العلماء، بإشراف مجمع البحوث الإسلامية بالأزهر، الطبعة الثالثة 1413 هجري- 1992 ميلادي، مطبعة المصحف الشريف

Vita

Atef Saged M. Abdel Hadi was born in Egypt. He studied in local public school in his district. He graduated from Al Ryadh High School in 1990. He joined the faculty of education in Mansura in 1990. His main major at university was English Literature and Methods of Teaching. He finalized his bachelor's degree requirements in 1994. He had a diploma in English Linguistics and Literature', Ain University in 1995. Mr. Atef started teaching at a cycle school two for 4 years, and then was promoted to teach at a cycle three in 1998 till 2000. He was hired to work for the ministry of education in the United Arab Emirate in 2000. Mr. Atef has been appointed a teacher trainer of Abu Dhabi Education Council in 2012 up-to-date. He started his master's degree of translation and interpreting (MATI) program in September, 2009.