

**Investigating Problems
of Translating Arabic Condolences
into English in Newspapers**

Asst. Prof. Ahmed Sultan Hussein,
ph.D., Yasameen Waleed Khalid

Mustansiriya University
College of Arts
Department of Translation

E-mail: yasamine_waleed@yahoo.com

Abstract

Journalistic translation is one of the common types of translation in society at the present time and its importance has increased in the recent period due to the spread of electronic newspapers and media platforms of various types. Thus, this paper attempts to explore a number of problems and difficulties the translators of the journalistic texts may encounter in rendering Arabic condolences into English. Owing to the cultural dimension that it is considered one of hurdles facing by the translator. Thus, cultural differences mainly influence how individuals express their feelings. Therefore, this study will focus on how translators deal with the cultural barrier between two different languages and cultures.

Ultimately, the study has come up some conclusions that the variations between cultures lead to cultural problems in the translated text of condolence expressions. In addition, because of the cultural values of the target readers, some of the translated texts are inaccurate to the source language. There are also some noticeable ideological moves made by the translators in rendering of some parts of the text. Furthermore, the efficient translator could bridge the gap between two different languages and can find a way to express the same effect of the original text in the target text readers.

Keywords: Investigating, Problems, Condolences, Newspapers

المستخلص

تعد الترجمة الصحفية من أنواع الترجمة الشائعة في المجتمع في الوقت الحاضر وقد ازدادت أهميتها في الفترة الأخيرة بسبب انتشار الصحف الإلكترونية والمنصات الإعلامية بمختلف أنواعها. اذ تحاول هذه الدراسة استكشاف عدد من المشكلات والصعوبات التي قد يواجهها مترجمو النصوص الصحفية في تقديم التعازي العربية إلى اللغة الإنجليزية. نظرا للبعد الثقافي الذي يعد احد العقبات التي يواجهها المترجم. فإن الاختلافات الثقافية تؤثر بشكل أساسي على كيفية تعبير الأفراد عن مشاعرهم. لذا ستركز هذه الدراسة على كيفية تعامل المترجمون مع الحاجز الثقافي بين لغتين وثقافتين مختلفتين.

ففي النهاية ، توصلت الدراسة إلى بعض الاستنتاجات مفادها أن الاختلافات بين الثقافات تؤدي إلى مشاكل ثقافية في النص المترجم لعبارات التعزية. بالإضافة إلى ذلك، بسبب القيم الثقافية للقراء المستهدفين ، فإن بعض النصوص المترجمة غير دقيقة للغة المصدر. كما أن هناك بعض التحركات الأيديولوجية الملحوظة من المترجمين عند ترجمة بعض أجزاء النص. علاوة على ذلك ، يمكن للمترجم الكفوء أن يسد الفجوة بين لغتين مختلفتين وبإمكانه ان يجد طريقة للتعبير عن تأثير نص الأصل نفسه في قراء نص الهدف.

الكلمات المفتاحية: تقصي ، مشكلات ، تعازي ، صحف

1. Introduction

Communication is a process of transfer of information, ideas and messages; it could be taking place by various methods such as speaking, interpreting and gestures (Utama & Ariatmi, 2020, p. 1). It is materialized in terms of interactions between two, or more, persons for the purpose of exchanging the information and/or messages. In this respect, Hall (1968, p. 158) holds that, generally, "language is the institution whereby humans communicate and interact with each other by means of habitually used oral auditory arbitrary symbols". Good examples of such a human communication can be across culturally- seen through the sociocultural encounters/ practices of death and bereavement; the society is viewed here as a collective support verbally and nonverbally, for its members. On death and bereavement events, people emotionally support each other, participating in rituals conventionally set for such events. The very visible manifestation of this support is the (non) verbal act of condolence (Irish et al., 1993, p. 184).

Obituaries are as a common feature in newspapers that mirroring cultures across the world and revealing attitudes of a certain nation towards death and life. As mentioned by Moses and Marelli (2003, p. 123), they symbolize a special text since their contents focus on the deceased. Thus, these texts represent a window which a vision into a culture is provided. It is worth mentioning that condolences aim to comfort the others who have suffered from miseries until their sadness fades. Thus, condolences are all the sayings that express the sympathy people show to someone in his/ her difficult times. It could be said that newspapers are no longer deemed to be the only paper source of condoling for peoples of the world; they can be accessed through the social media and other sources (Rahayu, 2020, pp. 2-3).

2. The Role of Culture

Hofstede (1980, pp. 21-23) clarifies culture as "the collective programming of the mind which distinguishes the members of one group from another". Cultural diversity refers generally to coexistence reality of various beliefs, laws, religions, nationalities, customs, morals, races, arts, etc. Although many terms like social justice and equity were used widely in politics as a proper method to with cultural diversity. Many people are still on the margin of the society because of misunderstandings and fears. It could be mentioned that language is another example of cultural diversity since languages reflect more aspects in relation to linguistics, politics, psychology, etc. Thus, language is fundamental for culture survival as it reflects the way that individuals perceive the world (Lin, 2020, pp.1-2). Expressing condolences differs from one culture to another due to the differences in the way of comprehending the death and how to deal with it. For example, in United States, sympathy card has become a main feature for manifesting respect and attention to people who lost beloved one. This way of expressing sympathy seems to be one of the most popular methods in American culture (Colbun, 2005, p. 82). Acknowledging beliefs and attitudes of person can differ greatly, death is observed in most cultures and religions as a transition of human soul. How persons prepare themselves for death and how survivors behave differ enormously among cultures, but sadness, fear and crying are seen common across cultures. There are factors that impact on how person grieve. Most important of those factors is the nature of the relationship between the condolence-expresser and the deceased. Thus, understanding the personal experiences that framework that relationship and how the grieving individuals will respond in the occasion of death is very difficult; for example, if the deceased is young person, this will be quite different from a deceased

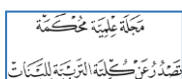
person who lived a long time; culturally conditioned, the responses will be different.

Furthermore, death at home could have extensively different effect on the bereaved than one that happened as result of accident or in hospital (Wynee-Jones, 2012, pp. 13-16).

2.1 Concept of Condolence

The origin of the word "condolence" is from Latin which means "to grieve together" (Zunin & Zunin, 2007, p. 4). Condolences can be defined as "expressions that are all one can use to tell of one's sympathy", (Bromberg, 2000, p. 337). Furthermore, condolences are not merely expression of sympathy but they also offer sad people the support and encouragement to confront the difficulties and reduce the pains they have been affected by (Muihaki, 2004, p.134). The main purpose of the condolence phrases is sympathy towards those who suffered from the death of the beloved one(s); yet, the aim could be, sometimes, just to behave politely in such sad situations. Ways of expressing condolences crucially vary from one culture to another. It is worth stating that emotions play key role in human communication as well as the language that is used in the emotional situations might be different from the language that is used in daily communication. Moreover, the nature of relationship among people is one of the issues that has made the condolence messages to some extent complicated. It could be deduced that delivering the meaningful emotions is personal issue in terms of the relationship between the person and the bereaved. It is important to examine multicultural methods to deliver the intended meaning to the bereaved (Moghaddam, 2013, pp.108-109).

3. The Functional Use of Condolences



It is worth stating that the functional use of condolences is comprehensive and much desirable since it is the sort that depicts the standards, values and beliefs of the society which means it pays attention to the cultural and linguistic factors for the purpose of making the discourse convenient. Expressing of condolences will lead the bereaved to comprehend the reality of life. Thus, much attention will pay to pragmatics in order to the make the sentence effective because the situation is quite emotional (Njoku, 2015, p. 6). Furthermore, condolence tells the bereaved people that death is the individual's destiny since death is inevitable end that might visit anyone in any time, this can be illustrated from Quranic aya as follows:

"كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۚ وَإِلَيْنَا تُرْجَعُونَ" (Al-Anbiyaa , 35)" Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned" (Hilālī & Khan, 1984, p. 432).

Moreover, the condolence-expresser supplicates Allah to increase the reward of being satisfied and patient with Allah's will (Hwayed& Al-Ameedi,2022, p. 3828) as shown below:

"أعظم /عظم الله أجركم وألهمكم الصبر"

Moreover, death circumstances such as martyrdom, suffocating, suicide, etc. affect the way of people grief and choosing of condolence expressions which vary from one culture to another. In Arab society, if the deceased died in a battle, condolers often use religious expressions that refer to patience and paradise such as (Alobaidi, 2020, pp.1091-1095):

"وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ" (Al-Imran,169)

"Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision"(Hilālī & Khan, 1984, p. 100). The issue of condolences is crucial for psycho- health

recovery for the bereaved ones as it is common that pain, frustrations and sorrow, etc. are accompanied the bereavement. So functions of the expressing condolences to the bereaved people are to help them to cope with the loss, having an emotional balance due to acceptance of death power and having hope in experiencing life after death which relies on religious beliefs (Mugane & Shayo, 2022, pp. 59-60). Furthermore, impact of writing condolence letter could reconfirm the people bonds with humanity as a condolence act that serves not only sympathy message but also as "song of compassion and truth"(Zunin & Zunin, 2007, p. 4).

4. Impact of Positive Psychology on Condolence Letters

There is an emerging trend in the field of positive psychology which refers to the coexistence between the positive and negative feelings. Loss and sadness lead to write the expressive writing so as to transfer the positive emotions of sympathy and condoling (Francois-Poncet, 2020, p. 2). Engaging in the activity of writing a condolence letter covers a large series of aims such as the acknowledgment of death news, transmitting of information, expressing of instant sadness, and recognizing of the deceased's traits by recalling stories about him/her (Francois-Poncet, 2020, p. 25). Obviously, bereavement is one of the most emotionally hurting experiences in life; this is usually accompanied by painful person's reaction after losing the loved one. Such a reaction is associated with sorrow, pain, etc. (Holmes & Rahe, 1967, p. 52). Therefore, the bereaved needs to a smooth language in condolence letters so as to alleviate his/ her sadness (Muhammed, 2013, p. 10). Apparently, writing a condolence letter couldn't reverse the loss or erase the sadness source. yet, the condolence letter could serve as a demonstration of love and sorrow or hope and despair. As a result, the writer has to create even small amounts of positive

emotions via encouraging faith and hope (Francois-Poncet,2020, pp. 65-66).

5. The Role of Mass Media

Today's modern technology has been used to evidently transmit people's messages in a fast way. The tools of the modern technology are known as mass media. So, media is the plural form of medium. As for the Oxford English dictionary's definition of the mass media as "a medium of communication (such as radio, television and newspaper) that reaches a large number of people" (Simpson & Weiner, 1989, p. 439). Thus, mass media are tools to transmit information and thoughts for general and specific audiences as they are essential tools in enhancing their general awareness of varieties of topics and/or issues. Mass communication covers the use of the printed media such as books, magazines, publications, graphs, newspapers, manuals, periodicals, etc. While the electronic media cover tools such as the television, cinema, internet, computer, etc. (Pandey, 2008, p. 5). Those types of media are significant in entertaining, business promotion, etc. Mass media make also people aware of many natural disasters, wars and the like. Moreover, media are quite important tools to educate people. Mass media plays an essential role in transmitting the culture heritage for the next generation. With the help of media, person's knowledge and beliefs could expand because a one can learn places, things and so on (Pandey, 2008, pp. 6-7). Techniques of digital media cause changes in the social relation among people, although they expand communication chances (Serttas & Sarikaya, 2022, p. 113). As technology represents a priority for many people, it is essential to display grieving aspects online and showing how it is affecting the society views death and sorrow(Ware,2016, p. 29). With the help of internet, people could make their life and experiences are more open to the public viewing and

comment. Communication techniques such as television, internet, email, etc. create new ways to memorialize the dead via communication technology (Gibson, 2007, p. 416).

6. The language of Journalism

The language of journalism can be seen as a mirror of the wider society and culture as it touches people's attitudes and opinions via the way it presents and/or markets everyday issues therein (Labov, 1991, p. 3, as cited in Fer, 2018, p. 7).

Hartley (1996, p. 12) argues that journalism is the essential practice of sense-making in the modernity. Moreover, Schudson (2003, p. 212) states that journalism supports the societies through telling joint group of stories. Zelizer, (2005) defines the "culture of journalism" as "seeing journalism through a cultural lens [which] strategically and pronouncedly interrogates the articulated foundations of journalism and journalistic practice that might be taken for granted elsewhere in the academy" (p. 200). Discussing the journalists' opinions and attitudes and the impacts they exercise on the media messages they report, Shoemaker and Reese (1996) assume that the personal attitudes of the journalists might be transferred into choices that undermine the political legitimacy of the individual and/or the event covered (Shoemaker & Reese, 1996, p. 264).

6.1 Specific Characteristics of Journalistic Linguistic Style

It is important to state that harmonization of the journalistic text should fit with the style of its article and topic. In fact, not all the topics require special amendment but some of them need to be revealed with sensitively such as issues of life and death. The construction and language should be cohesive and coherent in order to be understood. Sometimes the text is coherent for some people and odd for others. Therefore, the coherent text disseminates messages that meet the expectations and the needs for the

information (Fer, 2018, p. 4). The introduction material of the press text is quite significant since it attracts the attention. So, the beginning might be started with a word such as "attack" that provokes astonishment. Therefore, the first sentence is most important because if it does not urge the individual to read the rest of the text. Then, it could consider the article as dead (Fer, 2018, p. 5). It is needless to say that newspaper is the global reason and basis of conversation, trade, viewpoints, and decision. It is perceived as providing an integral and sufficient progress of the information package. The aim of well-written newspaper article is to capture the validity of the moment and allowing readers to revive the experience (Donnelly, 1996, p. 210).

7. Methodology

7.1 Study Focus

The study consists of textual analysis of selected data of electronic newspapers to evaluate translator's performance when translating condolence statements from Arabic newspapers into English. Adopting the revised Juliane House model of Translation quality assessment (1997) to compare the SL text and the TL text and to see to what extent to which the translator succeeds in rendering the condolence statements across both languages.

7.2 Study Design

The study aims at examining the translation problems and difficulties faced by translators in offering condolence expressions from Arabic newspapers into English. It also investigates translator's competence in translating the selected data in the study by using the appropriate strategy to produce translated texts adequately.

7.3 Data Collection

The data of this study are Arabic newspapers and their English translations that contain the condolence expressions which are published

electronically on their official websites from various countries namely (Jordan, United Arab Emirates, Qatar) as illustrated below:

(Gulf Times - الراية / The National - الخليج/ The Jordan Times - الرأي)

So published translations will be relied on in this analysis.

7.4 Data Analysis

Example 1

مندوبا عن الملك، البخيت يشارك بتشجيع جثمان الرئيس العراقي السابق جلال طالباني

2017-10-6

السليمانية - بئرا

مندوبا عن جلالة الملك عبدالله الثاني، شارك النائب الأول لرئيس مجلس الأعيان الدكتور معروف البخيت، اليوم الجمعة، في مراسم تشييع جثمان الرئيس العراقي السابق جلال طالباني، الذي انتقل إلى رحمة الله تعالى يوم الثلاثاء الماضي.

كما نقل الدكتور البخيت تعازي ومواساة جلالة الملك إلى رئيس جمهورية العراق الشقيق فؤاد معصوم وكبار المسؤولين العراقيين، وأسرة الفقيد طالباني.

وجرت مراسم تشييع الجثمان في مدينة السليمانية بحضور عدد من ممثلي قادة الدول، وشخصيات عراقية ودولية رفيعة المستوى.

Translated as : (The Jordan Times Newspaper)

Bakhit attends funeral of Jalal Talabani

By JT - Oct 08, 2017

AMMAN — Deputising for His Majesty King Abdullah, Senate Deputy President Marouf Bakhit on Friday attended the funeral of former Iraqi president Jalal Talabani, the Jordan News Agency, Petra, reported.

Bakhit conveyed His Majesty's condolences to Iraqi President Fuad Masoum during a ceremony held in Sulaymaniyah in the presence of a number of representatives of several countries and senior Iraqi officials.

It could be noticed that there are some changes conducted by the translator, some of these changes relate to the religious statements such as: وكبار المسؤولين (and other omissions such as (العرافيين واسرة الفقيه الطالباني). The translator deleted the above sentences which could be attributed to reduce the lengthy passage to increase readability of the news. As the journalist translator is constrained by space in the journalistic work. It goes without saying that culture is one of the difficult issues to deal with in the translation process particularly the culture –bound expressions because they will lead to cultural gap between different languages.

Example 2

2015-6-19

عمان - بترا - بعث جلالة الملك عبدالله الثاني، اليوم الجمعة، برقية تعزية ومواساة إلى رئيس الجمهورية التركية، رجب طيب أردوغان، بوفاة الرئيس التركي الأسبق سليمان ديميريل، بعد حياة حافلة بالعمل والعطاء لبلده وأمته.

ومندوباً عن جلالة الملك عبدالله الثاني، شارك السفير الأردني في تركيا، أمجد العضيلة، في المراسم الرسمية لتشييع جثمان الرئيس التركي الأسبق سليمان ديميريل، في العاصمة أنقرة. ونقل العضيلة تعازي ومواساة جلالة الملك والحكومة الأردنية للحكومة التركية وأسرة ديميريل، الرئيس التاسع في تاريخ الجمهورية التركية.

Translated as: (The Jordan Times Newspaper)

By JT - Jun 20, 2015 -

AMMAN — His Majesty King Abdullah on Friday sent a cable of condolences to Turkey's President Recep Tayyip Erdogan over the death of Turkey's former president Suleyman Demirel at the age of 90.

Jordan's Ambassador to Turkey Amjad Adayleh participated in the state funeral that was held in Ankara, according to the Jordan News Agency, Petra.

The previous example shows that there is a mismatch between the original text and its translation within offering condolences. in terms of acknowledging of the deceased's memories who had a significance role

through his life and that made the sympathizers feel a vacuum has been created. Therefore, sympathizers remember some distinctive attitudes of the deceased as denoted in the example:

(بعد حياة حافلة بالعمل والعطاء لبلده وامته) but, the translator deleted the translation of the deceased's contribution to his country and nation as well. In addition, another sentence was deleted from the translation particularly :

ونقل العضائيلة تعازي ومواساة جلاله الملك والحكومة الاردنيةفي تاريخ
الجمهورية التركية

Thus, the translator dropped some sentences and words from the translation process.

Example 3

13 مايو 2022

أعلنت الهند، السبت، حداداً في أنحاء البلاد، وإلغاء الأنشطة الترفيهية، وتنكيس الأعلام على وفاة صاحب السمو الشيخ خليفة بن زايد آل نهيان رئيس الدولة الذي انتقل إلى جوار ربه اليوم الجمعة 13 مايو، وفق ما نشرت وسائل إعلام هندية.

وأعرب رئيس الوزراء الهندي ناريندرا مودي عن تعازيه إلى قيادة وشعب الإمارات في وفاة الشيخ خليفة.

وغرد مودي عبر حسابه في «تويتر»: «إنني حزين للغاية لتلقي نبأ وفاة صاحب السمو الشيخ خليفة بن زايد. لقد كان رجل دولة عظيماً وقائداً ذا رؤية ازدهرت العلاقات الهندية الإماراتية في ظله. تعازي الهند الصادقة لشعب الإمارات».

Translated as: (The National Newspaper)

Taniya Dutta

May 13, 2022

India declared a day of mourning across the country on Saturday, with the national flag to be flown at half-mast and no official entertainment.

Indian Prime Minister [Narendra Modi](#) has offered his condolences following the death of the UAE President, [Sheikh Khalifa](#).

"I am deeply saddened to know about the passing away of HH Sheikh Khalifa bin Zayed. He was a great statesman and visionary leader under whom India-UAE relations prospered. The heartfelt condolences of the people of India are with the people of UAE. May his soul rest in peace," Mr Modi said in a statement.

The above example illustrates that there are some changes made by the translator which are deliberate omission regarding the sentences that are linked with the Islamic culture because these phrases don't fit the target text like:

(الذي انتقل الى جوار ربه). Furthermore, selection of the nouns that referring to emotions denote how intimate personal the deceased was to the sympathizers. Therefore, the speaker attempted to impact the reader's emotions by using language to inform that death is an event which evokes the deep sorrow as it was translated as (deeply saddened). So choosing of lexical items is to realize the feelings that are come with the loss of the loved ones. Furthermore, the speaker praised the deceased and remembered his distinctive role throughout his life such as:

(لقد كان رجل دولة عظيماً وقائداً ذا رؤية ازدهرت فيه العلاقات الهندية الاماراتية في ظله)

Example 4:

5 يوليو 2019

قدم صاحب السمو الشيخ محمد بن راشد آل مكتوم نائب رئيس الدولة رئيس مجلس الوزراء حاكم دبي، رعاه الله، واجب العزاء إلى صاحب السمو الشيخ الدكتور سلطان بن محمد القاسمي عضو المجلس الأعلى حاكم الشارقة، في وفاة نجله المرحوم الشيخ خالد، حيث زار سموه مجلس عزاء الفقيد الشاب بقصر البديع في الشارقة، مساء أمس، وأعرب سموه لصاحب السمو حاكم الشارقة وأسرة الفقيد عن تعازيه الحارة ومواساته الصادقة في مصابهم الجلل، سائلاً الله تبارك وتعالى أن يتغمد الفقيد بواسع رحمته ومغفرته، ويسكنه فسيح جناته، ويلهم أهله وأسرتهم جميل الصبر وحسن العزاء.

Translated as :(The National Newspaper)

Jul 05, 2019

Sheikh Mohammed bin Rashid, Vice President and Ruler of Dubai, has offered his condolences to the Ruler of Sharjah on the loss of his son Sheikh Khalid bin Sultan.

Sheikh Mohammed visited the mourning majlis at Al Badee Palace on Thursday evening, where he expressed his condolences and sorrow to Sheikh Dr Sultan bin Muhammad Al Qasimi, UAE state news agency Wam reported.

In this example, the translator followed some procedures such as omission and transliteration. In terms of omission, the translator made some changes such as deletion of (رعاه الله) and the name of the Sharjah ruler. Moreover, other sentences such as (اسرة الفقيـد) and (تعازيه الحارة) (ومواساته الصادقة) are also deleted. In addition, the religious sentence is also deleted as illustrated below:

سائلا الله تبارك وتعالى ان يتغمـد الفقيد بواسع جميل الصبر وحسن العزاء (مغفرته)

Thus, use of religious phrases is to indicate that in Islamic religion, the motivation is faith and responding to the commands of Almighty Allah and waiting for the reward that Allah promised them. Obviously, it could be observed the huge gap between the Arab and Islamic beliefs and concepts, and western concepts and beliefs. It is worth mentioning the translator used partial transliteration when the translator rendered (مجلس عزاء) as (mourning majlis) as indicated above. So, the importance of transliteration appeared in the texts that are predominantly cultural. It makes the language little more accessible to readers who are unfamiliar with alphabet of that language.

Example 5:

صاحب السمو يعزي الرئيس الأفغاني

29 ديسمبر 2020

الدوحة - قنا:

بعث حضرة صاحب السمو الشيخ تميم بن حمد آل ثاني أمير البلاد المفدى، ببرقية إلى فخامة الرئيس الدكتور محمد أشرف غني رئيس جمهورية أفغانستان الإسلامية، أعرب سموه فيها عن خالص تعازيه لفخامته والشعب الأفغاني الصديق في وفاة سعادة السفير عبد الحكيم دليلي سفير أفغانستان لدى الدولة.

Translated as: (Gulf Times Newspaper)

Amir condoles with Afghan president

December 29 2020

His Highness the Amir Sheikh Tamim bin Hamad al-Thani, His Highness the Deputy Amir Sheikh Abdullah bin Hamad al-Thani and HE the Prime Minister and Minister of Interior Sheikh Khalid bin Khalifa bin Abdulaziz al-Thani sent Tuesday cables of condolences to Afghan President Dr Mohamed Ashraf Ghani on the death of Afghanistan's ambassador to Qatar Abdul Hakim Dalili.

The above example shows that there are some lexical collocations in news which are (فخامة الرئيس, سعادة السفير, صاحب السمو). Thus, collocation is a lexical phenomenon that has specific characteristics that vary from one language to another. Moreover, this phenomenon affects by the cultural differences among languages what makes it a problematic area in the translation. Probably, some Arabic words might not have English equivalents due to the cultural discrepancies between the two languages. For this reason, the translator's knowledge of collocations is essential requirement for the total mastery of the target language. Furthermore, the translated text involves some additions made by the translator regarding the names of official figure who expressed condolences.

Example 6

قطر تدين بشدة تفجيراً في مقديشو

3 أغسطس، 2020

الدوحة - قنا

أعربت دولة قطر عن إدانتها واستنكارها الشديدين للتفجير الذي وقع في العاصمة الصومالية مقديشو وأدى إلى سقوط قتيلين وجريح.

وجددت وزارة الخارجية في بيان اليوم موقف دولة قطر الثابت من رفض العنف والإرهاب مهما كانت الدوافع والأسباب. وعبر البيان عن تعازي دولة قطر لذوي الضحيتين ولحكومة وشعب الصومال وتمنياتها للجريح بالشفاء العاجل.

Translated as : (Gulf Times Newspaper)

Qatar has expressed its strong condemnation and denunciation of the explosion that occurred in the Somali capital, Mogadishu, and left two people killed and one wounded. In a statement yesterday, the Ministry of Foreign Affairs reiterated Qatar's firm stance rejecting violence and terrorism regardless of their motives and causes. The statement expressed Qatar's condolences to the families of victims as well as the government and people of Somalia, wishing the wounded a speedy recovery. - QNA

As it could be observed, the Arabic news includes the lexical collocation which is (تدين بشدة), but it is deleted from the translation. Moreover, Arabic news shows the significance of connections particularly that connector (الواو) which is used to combine the words or sentences that lead to sentences cohesion in the text. Consequently, cohesion of the text as a whole is to direct the reader to smoothly reading.

7.5 Discussion and Results

Based on analysis, the selected data were examined in terms of formality of language, the texts were all written in formal and simple language by various political figures and governments. With view to the condolence messages, obviously, the selected data denote that the translators avoid to translate religious sentences and phrases as illustrated in the examples.

With view to the construction of condolences, all the condolence statements are written in declarative form which allow the speakers to express their emotions and feelings as shown in the selected newspapers. Moreover, the condolence phrases were offered in an explicit form either by using verb such as (condole) or an utterance like (my condolence) which is derived from the verb (condole).

It could be noticed that from the analysis that the translator tries to make the translated texts comprehensible to readers of the selected newspapers by following some strategies according to Newmark's taxonomy (1988) such as expansion, reduction, shifts, and transference.

Regarding the quality of translation, the analysis of the original and the translation revealed a number of mismatches as illustrated in the analysis particularly the cultural elements are mostly deleted. The translated texts are rendered overt type of translation except there are some parts that translator conducted a cultural filter so as to fill gaps in order to ensure the intercultural comprehension specially those parts which related to culturally specific features. According to House's revised model application, field is journalistic text and social action is general since it is addressed to the general public. Regarding tenor which consists of three types (Author's provenance and stance, social attitude, social role relationship). The first type is editor, social attitude is formal and social role relationship is symmetrical. As mode is simple which means written to be read and participation is also simple. As for genre, it is journalistic text. It is worth mentioning that disparity between the Islamic and western beliefs raises many difficultness and problems in the translating process of Islamic content. Thus, culture symbolizes a central factor in the translation.

8. Conclusion

In line with the analysis, it could be observed that people in Arab society focused on the religion aspect in this field since Islamic society is featured by a great concern for condolences and similar to any society. This society has its own traditions. It is worth mentioning that the analysis could inform about the divergence between the culture and societies. In addition, condolence messages reflect the tradition and society at the times of losing the loved ones and the religious beliefs play a significant role in wording

the linguistic messages by the sympathizers in diverse communication situations. In terms of the translation, there are some manipulations made by the translators regarding some parts of the context due to the acceptable public opinion and to the cultural aspect as the latter resorted to omission since there are no suitable equivalents to the reader's culture. In terms of translation types which was presented by House's model whether it is an overt or covert, some parts of the texts were translated overtly and other parts were rendered covertly due to the various cultural levels between Arabic and English languages.

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