

Incomprehensibility Vs. Acceptability-Oriented Approach to Arabic-English Translation

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Abstract:

The research aims at exploring the role of Arabic-English narrative texts on translators. The study examines two Arabic narrative texts translated by three instructors at the Department of Translation, College of Arts, University of Tikreet. It is hypothesized that unacceptability in rendering the Arabic narrative texts is attributed to the communicative incompetence rather than the linguistic one. The study concludes that adaptation is the most appropriate procedure for rendering such texts into English since the former is abundant with verbosity. The translator, through this procedure, manages the texts to reach his audience as far as possible.

قصور الفهم ومنحى الاستحسان في الترجمة العربية-الانجليزية

الملخص:

يهدف البحث الى استقصاء تأثير قصور الفهم على منحى الاستحسان في الترجمة من اللغة العربية الى اللغة الانجليزية. اذ تتناول الدراسة اثنين من النصوص الادبية العربية الحديثة والتي قام بترجمتها ثلاث اساتذة في قسم الترجمة-كلية الآداب-جامعة تكريت. تفترض الدراسة بان عدم الاستحسان في ترجمة النصوص قيد النقاش ناجم اساسا عن العجز التواصلى أكثر من العجز اللغوي. توصلت الدراسة الى ان التصرف في الترجمة هو افضل طريقة لترجمة هكذا نوع من النصوص الى اللغة الإنجليزية لان المترجم في هذه الحالة يتصرف بالنص من اجل الوصول الى جمهوره قدر المستطاع.

1. Introduction:

The main task of translators is to attain an appropriate comprehension of the text, whether the source of the retrieved information is the text itself, the background knowledge, or any other source the translator might have access to. However, the attainment of the desired level of acceptability is not straightforward as one would desire; it is determined by intra- and inter-individual differences (cf. van den Broek et al, 2001:1082).

peculiar style forms the central difficulty which impedes comprehensibility. This is because the original text is rendered in styles which are difficult to follow, foreign-sounding and unattractive. As a result, the target style suffers from alien word order, loss of coherence and cohesion, and long sentences with no proper punctuation or relative clauses. These elements result in an unreadable style, generating confusing

and unclear meanings. Arabic sentences are usually long and are composed of relatively long clauses and phrases which are arranged in a logically hierarchical fashion. These various dependent clauses and phrases are linked by specific relative structures and co-referential elements. In addition, Arabic has stylistic and syntactic properties which are language-specific and not be shared by other languages. (Abdul-Raof 2005: 165).

Since Arabic and English have very different linguistic and stylistic features, rendering the Arabic style directly into English produces an alien style the flow of the sentence so that the target reader cannot know where the sentence starts and where it ends, nor may he recognize which phrase or clause depends on which. This makes the text incoherent and, consequently, it disturbs the concentration of the reader; he reads a text with no obvious meaning.

Benjamin (1992: 79) rightly warns that "a literal rendering of syntax completely demolishes the theory of reproduction of meaning and is a direct threat to comprehensibility".

Style affects comprehensibility more if the translator retains the original style in English as much as possible. In other words, style spoils comprehensibility if the translator unconsciously tries to reflect the SL style in the TL version. He adheres to the Arabic structure more than the English one, and this spoils the target text due to the fact that both languages belong to different families(Zaharna 1995:242).

2. Acceptability: As the term reveals, the term 'acceptability' is regarded as one of the textuality standards. Accordingly, it is viewed as a feature of human language which determines the appropriateness of a linguistic form for the achievement of a pragmatic purpose

(Hatim and Munday,2004:342).This standard is tackled in terms of three subcategories: accuracy, clearness and naturalness (Larson, 1984:49).

2.1 Accuracy: This term is used in translation evaluation to stands for the extent to which a translation conforms to the original. Traditionally, it usually refers to preservation of the information content of ST in TT, with an accurate translation being generally literal rather than free. Hence, Venuti (1995:37) argues, the "canons of accuracy are culturally specific and historically variable". The establishment of accuracy for a given translation is of course a painstaking procedure which in practice has to be carried out "unit by unit at the level of the phrase, clause, sentence, paragraph and the whole text". Because of its prescriptive nature, departures from strict accuracy are frequently perceived as shortcomings; however, in reality such deviations – especially in the translation

of literary texts – are often inevitable, as the translator needs to introduce shifts in order to reproduce an accessible version (Sager 1994:148).

Early translators and translation scholars often relate 'accuracy' to the literal translation, arguing for 'faithfulness' and 'fidelity'. Until the 1950s, translation theory has been engaged in literal translation for the sake of 'faithfulness'. On his part, (Newmark, 1981: 4) views that, in Roman times, Greek texts had been rendered exactly “word-for-word” into Latin, i.e. with the closest lexical and grammatical equivalent in Latin. However, Cicero opts for a different view, and states that “I do not hold it necessary to render word for word, but I preserved the general style and force of the language” (Cicero, 46 BC/1960 CE: 364). Accordingly, accuracy has nothing to do with literal translation, but it communicates the same sense in the TL.

2.2 Clearness: For communication to go smoother, clarity is an essential to facilitate knowledge transfer. In order to improve particular attention to the clarity of conveyed knowledge so as not to create confusion, misunderstanding, or misapplication of knowledge. In other words, explicitation in translation is inevitable to convey the message as clear as possible. In the same line, Blum-Kulka (1986: 19) concludes that the successful translation makes an implicit text more explicit. In other words, the process of miscomprehension performed by the translator on the source text might lead to a TL text which is more redundant than the SL text which results in an abused version. To this end the original meaning is to be preserved in the target language as clear as possible

2.3 Naturalness: It is used to refer to a degree of precision whereby the extent to

which a translation is conveyed clearly. Naturalness is described in a famous definition of translation formulated within the context of Bible translation that translating “consists in reproducing in the receptor language the closest *natural* equivalent of the source language (SL) message, first in terms of meaning and secondly in terms of style which does not violate the ordinary patterns of a language” (Nida, 1964:203). Similarly, Beekman & Callow (1974:39) state that naturalness in translation stands for “a prerequisite to ease of understanding”. In this vein, translation focuses on recreating fundamentally the same effect on the target language (TL) audience as is the case with the source text (ST). Naturalness in translation means that there are no apparent signs of foreignness of expression present in the TT. Naturalness can be achieved, or put another way, foreignness can be avoided by making appropriate lexical and

grammatical adjustments and by taking the TL culture requirements well into account. A natural translation does not have the appearance of a translation at all. Instead, it reads like an original TT to the addressees (Larson, 1984:497).

3. The Model Adopted:

The acceptability-oriented approach to Arabic-English translation is based on Larson's model. Larson (1984:49) views that the evaluation of the acceptable translation is realized in three notions: accuracy, clearness and naturalness. This is well-manifested in the following three questions: 1. Does the translated text communicate the same sense as the original? 2. Does the TL audience understand the translated message clearly? And 3. Does the form of the translated text conform to the TL norms: grammar and style?

4. Translation Strategies:

4.1. Adaptation: A strategy used when the situation referred to in the SL does not exist in the TL culture, or does not have the same relevance or connotation as it does in the original. In other words, the SL quotation is replaced by an original TL quotation with a corresponding function (Vinay&Darbelnet, 1995: 31).

4.2. Literal Translation:

Literal translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate text in TL which the translators' task is limited to observing the adherence to the linguistic structure of the TL. This word-for-word translation is described as a unique solution which is reversible and complete in itself. It is most common between languages of the same family and culture like the English and French. Literal translation is the author's prescription for good translation. It can only be sacrifice

because of structural and metalinguistic requirements and only after checking that the meaning is fully preserved. But literal translation will be unacceptable when it:

1. has a different meaning
2. has no meaning
3. is impossible for structural reasons
4. does not have a corresponding expression within the meta-linguistic experience of the TL
5. corresponds to something at a difficult level of language (Hatim&Munday, 2004: 149)

4.3. Explanation:

For Vinay and Darbelnet (1995:80) explanation makes explicit in the TT information what is implicit in the ST, but can be derived from the context of situation. It is the amplification from implicit to explicit status in the course of tackling *addition* which Nida (1964:272) considers the main technique of

adjustment over and above subtraction and alteration.

Klaudy (2003: 82-84), however, lists four types of explicitation: obligatory explicitation (due to differences in semantic and syntactic structures), optional explicitation (due to stylistic preferences), pragmatic explicitation (due to different cultural assumptions) and translation inherent explicitation (dictated by the nature of translation process which is interpretive in the first place).

4.4. Substitution:

According to this strategy, translators, instead of relaying the ST form and content, insert a TT of their own which is usually not part of the ST; but equivalence of intention has to be maintained (Harvey, 2001:37).

Accordingly, the Arabic proverb لا يصلح

العطار ما أفسده الدهر Lit. "the druggist cannot fix what the house owner spoiled" is supposed to adequately stand for the English proverb "crooked by nature is never made straight by education".

5. Target Text Analysis:

ST(1):

"حين تضاف مفردة التجربة الى مفردة السفر فإنها توجه بكليتها الى بيت السفر ومحتواه. ومفردة السفر مفردة هائلة في كثافتها وحيويتها واتساعها وتعددتها وشموليتها ليس لها حدود على صعيد الدلالة وليس لها سقف في رؤية المعنى السفر تقيض المكوث وضد الإقامة حركة جوابه في المكان والزمان والإنسان في الواقع والخيال في الرؤية والظن حركة مفتوحة في مظهرية الخارج وحركة عميقة في باطنية الداخل تحول متعمد في الثبات وتوغل طائل في ظلمة كابسه بحثاً عن امل الضوء الكامن من سطح المحسوسات وطيف المهموسات".

This text has been written by an Iraqi academic scholar, Obeid (2015:123). He views that travelling,

though tiresome to some extent, is useful since: 'No venture, No gain'. His article under discussion is characterized by verbosity and imagination as is the case with most of the Arabic literary texts. The text under translation has been deliberately selected without title to verify the test subject translators' awareness and communicative competence. It depicts the pros and cons of travelling: homesickness and curiosity as realized in the (unseen) title ' *عنف الغربة* ' and throughout the whole article. In other words, he views that experience as highly related to practice; in that the accumulative experience is based on practice.

Translator (1)

When we add the word 'experience' to the word of 'travel', they go together to the space of

travelling with all its implications. 'Travel', as a word, is great in its richness, activity, meanings and scope. Semantically, it has no boundaries, no limits to determine a specific meaning. It is in the opposite of stay, and it is a continuous movement in space, time and participant, both in reality and imagination, what we see or expect. It is a wide movement in eternity and a deep one in internality, a conscious change in state, a very deep going on towards the very darkness, looking for the birth of potential light somewhere found in what we feel and lightly hear.

The translator's communicative incompetence is apparent in misrendering the SL statement ' *بيت السفر ومحتواه* ' 'space of travelling with all its implications'. Unawareness of the connotative meaning of the SL lexical items ' *بيت السفر ومحتواه* ',

which is highly related to the invisible title, results in an unacceptable TL version. A proposed rendering is: 'travelling-based experience' since the whole article as well as the unseen title entail this sense. Furthermore, the translator does not take into account the stylistic aspect of the TL: passivization. He has opted for active voice 'we add' 'نضاف' instead of the passive due to interference, the impact of the SL on the TL. As for 'مفردة السفر . رؤية المعنى' according to the adopted model, the translator has not been successful since he has adhered to the SL as far as possible at the expense of the TL standards. Definitely, he as is the case with the SL has verbosed too much that he has presented an acceptable translation due to the lack of coherence in the translated text. The attributes related to the notion of travelling like 'richness, meanings...' cannot make sense

for the addressees. What'smore, overrepetition is apparent in his rendering 'no limits..no boundaries' due to misunderstanding the TL norms. Such translational shortcomings are undoubtedly attributed to the communicative incompetence more than the linguistic one. The researcher proposes the following translation: 'travelling is a multiple sense item....' To avoid the unwanted attributes which are engulfed in the sense of multiplicity since the TL preferably employs simplicity, understatement and brevity. In terms of the statement 'تقيض المكوث وضد الإقامة' 'the opposite of staying', the translator has been successful since he has tried consciously to adapt the SL expression through overlooking the verbosity in the SL, and adopting the TL standards: simplicity and understatement. Regarding 'الواقع والخيال....الرؤية والظن' 'reality and

imagination.....see or expect', the translator has not been successful once he has followed the SL norms at the expense of the TL. A proposed rendering is realized in: 'reality and imagination' to be in line with the TL principle: economy in effort. As for 'حركة مفتوحة....باطنية الداخل' 'wide movement.....internality', the

translated text stands for non-sensicality due to lack of coherence. Such a breaking in the process of translating is not attributed to the vocabulary difficulty or multiplicity, but it is ultimately related to the translator's communicative incompetence. On his part, the researcher suggests: 'a penetrated motion elsewhere' to be easily digested by the addressees as clear as possible. For 'تحول متعدد.....ظلمة' 'a

conscious change....very darkness', the translator has been unsuccessful once he has opted for non-

sensical statement due to lack of naturalness in translation, weak style. A better translation is: 'a conscious transformation....pitch dark' to cope with the TL conventions. To 'امل

the birth of heard', the translator has opted for literal translation to be as faithful as possible to the ST. the researcher proposes: 'a ray of hope in the abstract and physical universe' to be in line with the adopted model which concerns the TL norms.

Translator (2)

When the word 'trial' is added to the word 'travel', it means directly travelling in its full notion. The word 'travel' is an outstanding item in its density, vitality, immensity, plurality and comprehension. It has no limits in terms of meaning, it has no roofs in grasping sense. Travel is opposite to stay and against residence. It is a

roving motion in space, time, human being, reality and vision; in activity and supposition. It is an open movement in external appearance and a profound motion in the inner part of the inside. It is a deliberate transformation in steadiness and tremendous penetration in a depressing darkness in search for a hope of light somewhere in the surface of tangibles and spectrum of voiced sounds.

Stylistically speaking, less awareness of the connotative meaning of the TL lexical item has been taken account by the translator once he has misconceptualized the idea of 'experience' instead of 'trial' which means 'an attempt', whereas the former signals 'practice'. Concerning 'بيت السفر ومحتواه' 'travelling in its full notion', miscomprehending the SL figurative

language results in non-sensical version in the TL. A proposed rendering is: 'travelling-based experience' once the whole article and the unseen title depict this case. Regarding 'مفردة السفر... رؤية المعنى', the translator has been unsuccessful since he has committed to the SL as far as possible at the expense of the TL norms. as is the case with the SL, he has prolonged so far that he has presented an inappropriate translation due to the lack of coherence in the translated text. The characteristics related to the notion of travelling like 'density, immensity...' cannot make sense for the addressees. Building on his sound understanding, the translator has successfully adapted the SL statement 'ليس لها حدود... رؤية المعنى' 'no limits....no roofs' to be as figurative as possible like the SL. For 'تقيض المكوث وضد' 'opposite to stay and against

residence', the translator has not been successful since he has tried unconsciously to plant the SL conventions: selecting synonymous expressions to give the same sense. This ultimately is related to his inefficiency to opt for an appropriate rendering. Being faithful to the SL, his rendering has deformed the message due to the differences between the involved languages. A better translation is: 'the opposite of staying', to adapt the SL expression through overlooking the verbosity in the SL. In terms of 'الواقع

والظن 'reality and 'والخيال...الرؤية vision.....actuality and supposition', the translator has been failed once he has followed the SL norms at the expense of the TL. A proposed rendering can be: 'reality and imagination' to be in line with the TL norms: simplicity and clearness.

To 'حركة مفقوحة....باطنية الداخل' wide movement.....internality', the translated message represents non-sensicality due to lack of coherence. Such a translation failure is not attributed to the linguistic incompetence, but it is ultimately related to the translator's communicative incompetence. The researcher proposes: 'a penetrated motion elsewhere' to be accessible by the receivers easily.

Concerning 'تحول متعمد.....ظلمة كابسة' a deliberate transformation....depressing darkness', the translator has opted for literal translation that resulted in non-sensical statement due to lack of naturalness in translation, weak style. A better translation is: 'a conscious transformation....pitch dark' to be in line with the TL norms. Regarding 'امل' a hope of light 'الضوء....المهموسات

voiced sounds', the translator has opted for literal translation to be as faithful as possible to the ST. the researcher proposes: 'a ray of hope in the abstract and physical universe' to conform to the adopted model which tackles the TL standards.

Translator (3)

When the concept of 'experiment' is added to the concept of 'travel', so it is all in all the topic of 'travel', and the idea of travel is an important feature in its density, vitality, expansion, multiplicity and comprehensivity. This idea is unlimited at the level of meaning, and it has no limits in the vision of meaning. Travel contradicts the state of standstill, and it is against residence. A travel is a touring and moving state in the place, time and man, in fact and fiction, in viewing and thinking. It is an open movement in outside and deep movement in internal

side. It is a purposeful shifting in stability, and going in highly in the heavy darkness, seeking about the first beam found in some place from the out part of tangible things and segment of whispers.

A general look at this translation, one can come up with the fact that literal translation is predominant. As the translator misconceptualized the expression 'بيت السفر ومحتواه', he has opted for such a rendering 'the topic of travel'. As he could not decode the SL expression well, he in turn has presented an inappropriate version in that he has blurred the message which is the focal point here. Such a miscomprehension is fundamentally attributed to his communicative incompetence rather than the linguistic one since he has not related it to the situational context. A better translation can be : 'travelling-based

experience' once the whole article and the (invisible) title depict this point. As the translator has opted for literal translation all the way through, non-sensical expressions are inevitably expected as is the case with 'unlimited...no limits, 'level of meaning...vision of meaning', 'contradicts....against', and 'touring...moving'. Verbosity also is realized in his translation as in 'fact...fiction' and 'viewing.....thinking'. All in all, the above mentioned inconsistencies are attributed to lack of full comprehension of the text under translation.

ST (2):

نحو لغة تواصلية في الحياة

ادرك البشر اهمية التواصل منذ فجر التاريخ ومع تنابع العصور زاد الاحساس بدوره البارز في استمرار حياتهم. وتحقيق مصالحهم

المختلفة، وتحقيق جهودهم، وترباط مجموعاتهم، وتنظيم أنشطتهم وتطور انماط حياتهم. فالاتصال بين افراد المجتمع والمجموعات الاجتماعية المختلفة، ضروري لتحقيق متطلبات الاجتماع الإنساني وهو شرط من شروط بقاء الكائن البشري لذلك اعتبر التواصل المبني اساسا على اللغة احد اهم المفاهيم المرتبطة بالإنسان دون غيره من الكائنات، لدرجة يمكن معها القول ان التواصل هو الحياة ولا يمكن ان يوجد حي من دون تواصل فالإنسان يتواصل منذ ان يكون جنينا في بطن امه مع الاصوات التي يسمعاها من الخارج وهو في الاصل ثمرة لتواصل والديه (جسديا وعاطفيا ولغويا).

This text has been written by a Syrian scholar, Abu Shanab (2015:22). She stresses the importance of communication because it entails the ability to enrich one's personal, educational, cultural and business knowledge. However, communication failure realized in the differences in cultural and linguistic aspects plays a vital role in sending misleading messages. The motif of the ST is that the

writer tries to find out a reliable approach by means of which communication should be given a special account for the sake of developing, particularly in the time of technology. The text to some extent is abundant with verbiages especially in terms of symbolism which requires selecting contradictory and unrelated images as in 'ثمرة تواصل والديه', 'his parents' communications outcome'.

TTs:

Translator (1)

Towards A Communicative Language in Life

Since the very beginning, man realized his need for communication. In the course of time, the feeling of its essential role in getting different interests, directing efforts, linking communities with each other, organizing activities, progressing life and too many ways of living.

Communication whether among individuals and /or different social communities is essential for humanity and keeping race. Verbal communication is considered one of the most significant concepts related to human-being only, so as to conclude that life is in fact the communication itself, and that there is no life without communication. Human, as a fetus, could communicate with external sounds, and he is in fact a product of his parents communication (bodily, emotionally and verbally).

According to the adopted model, the title has been successfully converted into the TL. Concerning 'فجر التاريخ' 'very beginning', the translator has failed due to lack of clearness since he does not reveal a specific point of time as in the SL. A suitable statement could be: 'dawn of history' for the sake of keeping

collocation in the TL. In terms of 'زاد
'الاحساس بدوره البارز' 'the feeling of its essential
role', lack of naturalness and clearness is
apparent due to the fact that the TL
version does not cope with the stylistic
and grammatical aspects. In other words,
the TL version cannot stand alone and
make sense due to lack of a predicate.
This is why the researcher proposes the
following rendering: 'a great attention has
been paid to its essential role' to make the
message more accessible for the TL
audience. Lack of accuracy is apparent in
the TL version whereby the translator has
opted for skipping 'استمرار حياتهم'. The
message avoidance here distorted the
original meaning fundamentally
highlighted by the SL author since
'continuity of life', according to the
author, is primarily based on
communication. However, the translator

building on his misunderstanding the
focal point, has overlooked the
superordinate notion 'استمرار حياتهم'
'continuity of life'. Consequently, such
misunderstanding is attributed to the
translator's communicative incompetence
once his unawareness is so clear in the
abandonment of the focal point
'continuity of life'. The translator's
unconsciousness is well manifested in
'توحيد جهودهم' 'directing efforts'. According
to the adopted model, the translator has
not been successful because he has
departed from the norm, accuracy and
naturalness since he has not
communicated the TL audience in a way
similar to the SL. Besides, the stylistic
aspect has been flouted by selecting an
inappropriate item 'directing'. He is
supposed to employ an item like
'unifying' to denote a 'consolidating or

combining'. As for 'تطور حياتهم', verbosity is obvious in the TL version 'progressing life and too many ways of living'. Such an unwanted expression stands for non-sensicality which is attributed to the translator's communicative incompetence. A better translation, for example, is: 'lifestyle' once the latter can be easily digested by the TL audience. Furthermore, it copes with the TL norms: simplicity and understatement. Building on his sound understanding, the translator has adapted the SL statement ' لتحقيق

'مطلبات.....بقاء الكائن الحي into 'for humanity and keeping race' to put it in a nutshell to implicate the semantic information implicated in the end of the original text. As for 'التواصل المبني اساسا على

'يتواصل منذ ان يكون جنينا.....اللغة has been successfully rendered into 'verbal

communication' since the translator tries to keep the text coherent. The scholar tries to relate the process of communication to a proclaimed scientific point, 'a fetus could communicate with external sounds'. On his part, the translator is supposed to opt for hedging, an arrangement to reduce one's exposure to take the whole responsibility. Building on his unawareness of such aspects, he has opted for rendering it as if it was a fact verified by him. As usual, this is attributed to his communicative incompetence rather than the linguistic one. A better translation can be: 'it is viewed that' so as not to take the whole responsibility. Consequently, he puts his audience in a clear perspective.

Translator (2)

Towards A Communicative Language in Life

Man realized the significance of communication since the ancient

history. In course of time, the awareness of its crucial role in the continuance of his life, attaining his aims, unifying his efforts, connecting his congregations, organizing his activities and developing styles of his life has increased. Communications among the individuals of society and the various social units is very necessary to achieve the requirements of human gathering. It is a prerequisite of survival of human being. So, language-based communication is considered one of the most important concepts related to human being alone, to the extent that communication can be described as life itself. No living sole can exist without communication. Man communicates since conception with outside sounds. He, in the first place, is the fruit of his parents' communication (physically, emotionally and lingually).

The title has been successfully rendered into the TL. Regarding 'فجر التاريخ' 'ancient history', the translator has not been successful due to lack of clearness since he does not focus on a specific point of time as is the case with the SL. An appropriate expressions: 'dawn of history' for the sake of keeping collocation in the TL. For 'زاد الاحساس بدوره' 'the awareness of its crucial role...has increased', The translator has introduced a list of statements in the form of active voice through ergativity: "an ergative verb is a verb that can be either transitive or intransitive, and whose subject when intransitive corresponds to its direct object when transitive" (Wikipedia). Henceforth, the translator to avoid such a separation between the focal point 'awareness...life', and the main verb 'increased', could have opted for a

passive construction realized by 'a great attention has been paid to the awareness....' To make the text readable.

In terms of 'افراد المجتمع..... المجموعات الاجتماعية',

the translator's unawareness of coherence is well manifested since he has adhered to the SL as faithful as possible. Thus, an expression like 'individuals of society and social units' could be replaced by 'inter-and intra-societies communication.....' is more appropriate because it overlooks the literal translation; consequently, it corresponds to the TL norms: simplicity and brevity. For 'التواصل المبني اساسا على اللغة'

'language-based translation', the translator's communicative incompetence is obvious once he has opted for literal translation 'language-based translation'. A better translation is: 'verbal translation' due to the fact that the end of the text implies that the verbal communication is

the essence. Furthermore, verbal communication includes gestures which are regarded as communication forms.

Regarding فالإنسان يتواصل منذ ان يكون

'جنينا..... لغويا', the SL writer tries to

relate the process of communication to a certain argument, 'a fetus could communicate with external sounds'. The translator is supposed to resort to hedging, an arrangement to reduce one's exposure to take the whole responsibility. Building on his unawareness of such aspects, he has opted for rendering it as if it was a fact verified by him. This by nature is attributed to his communicative incompetence rather than the linguistic one. A more suitable rendering: 'it is argued that' to avoid taking the whole responsibility. Consequently, he puts his audience in a clear perspective.

Translator (3)

Towards A Communicative Language in Life

The human being realized the importance of communication since dawn of history, and in the passage of ages, the human sense has been increasing in the prominent role in the continuity of their life, and achieving various interests by unifying their efforts and relationships of their groups by making their tidy and developing the nature of their life. Hence, communication among society members and different social groups is necessary to accomplish the requirements of human sociability, and that is a condition of the human creature surviving. Therefore, it was considered that communication fundamentally depends on language is one of the most important concepts related to man else than other creatures to the degree by saying that communication is life, and it is

impossible to find a human being without communication because man communicates since being in his mother's womb with the voices heard outside, and this is originally the fruit of his parents' relationship (physically, emotionally and linguistically).

Investigating this rendering, it is concluded that the translator in question is adherent to literal translation to be as faithful as possible to the ST. such faithfulness could be related to misunderstanding the text type and its function. Consequently, literal translation not only inaccessible, but it distorts the message since the highlighted aspects are unconsciously overlooked. This is well manifested in: 'ترابط مجموعاتهم' 'relationships of their groups', 'تحقيق متطلبات الاجتماع الانساني' 'to accomplish the requirement of

sociability' and 'الى درجة يمكن معها القول' 'to the degree by saying'. Such literal translations result in unwanted expressions that do not conform to the TL norms. Instead, he is supposed to have employed such statements as: 'connecting their congregations', 'for sociability' and 'to the extent that' to be easily digested by the addressees.

Conclusions:

If the author and the translator to some extent share the same reference and experience, acceptability in translation can be achieved easily. The possibility of realizing and maintaining acceptability is fundamentally based on the translator's ability to decode the network of relationships through the process of interpretation, the outcome of which is a set of choices whereby the translator has to select the most relevant items and to overlook the irrelevant ones. In sum, the

translator should relate what he reads to the situational context, particularly setting and participants. To overcome such translational inconsistencies, the translator is recommended to adopt adaptation to present an accessible version.

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