

**Translation Failure in English Verbal
Humanitarianism Expressions into Arabic**

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Abstract

Verbal Humanitarianism is a prudent tendency in which others' feelings are placed ahead of linguistic accuracy in determining the selection of one expression at the expense of another. The paper principally opts for addressing this somewhat under-theorized topic through (1) presenting a thorough account of verbal humanitarianism in terms of the definitions, major types , motivations and functions. (2) pinpointing and defining the procedures exploited in translating verbal humanitarianism expressions to show whether the renderings arrived at are appropriate and to the point or otherwise, in accordance with the selected procedure. To achieve the previously-mentioned objective, it is hypothesized that (1) English and Arabic employ a variety of verbal humanitarianism expressions. (2) Translating such expressions poses untold and still unsolved problems for translators as they do not possess the proper systematized procedure that enables them to efficiently process the SL delicacy data and adequately transfer their pragmatic content into the TL. In order to test the validity of these hypotheses, a body of authentic English translation examples is chosen, a translation model is adopted to subtly apprehend and consequently render verbal humanitarianism expressions in the right manner, data analysis is delicately conducted, and some new renderings are recommended wherever the subjects' renderings were found to be not that appropriate. The paper ends with some conclusions and recommendations that are meant to be of great benefit to translators to help them expect the whereabouts in which they might fail to realize proper apprehension or to come up with sound judgment of the source text, in addition to assisting them avoid falling short of presenting correct translations characterized by the longed-for propriety. Translators should readily be on the alert watching out for any whatsoever pitfalls of the kind they might possibly come across so that they might be successful enough in accomplishing this generally painstaking task of translation.

Key words: translation, delicacy and propriety, and verbal humanitarianism expressions.

إخفاق المترجم في ترجمة التعبيرات الإنسانية اللفظية من الإنكليزية إلى العربية

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الخلاصة

إن استخدام التعبيرات الإنسانية اللفظية هي نزعةٌ حكيمة يتم فيها إعطاء الأولوية لمراعاة مشاعر الآخرين على الدقة اللغوية، وذلك بانتقاء تعبير معين بدلاً من تعبير آخر. يهدف البحث إلى دراسة هذا الموضوع - الذي لم تتم دراسته بشكل مستفيض إلى 1- تقديم تقرير مفصل عن الإنسانية اللفظية يتضمن التعاريف والأنواع الرئيسية والمبررات والأهداف، 2- تحديد الطرائق المستخدمة في ترجمة التعبيرات الإنسانية اللفظية لمعرفة صحة ودقة الترجمات التي تم تقديمها من عدمه وذلك حسب الطريقة التي تم إنتقائها. ولتحقيق الهدف المذكور آنفاً، افترضنا أن 1- اللغتين الإنكليزية والعربية تستخدمان أنواعاً كثيرةً من التعبيرات الإنسانية اللفظية. 2- ترجمة تعابير كهذه تسبب مشكلات جمة وغير محلولة للمترجمين لحد الآن، لأنهم لا يملكون الطريقة المناسبة التي تمكنهم من فهم أمثلة اللباقة اللغوية في اللغة الأصل بدقة وترجمة محتواها التداولي بكفاءة. لغرض التحقق من الفرضيات هذه، جرى اختيار مجموعة من الأمثلة الإنكليزية الموثقة وتبني نموذجاً ترجمياً لفهم التعبيرات الإنسانية اللفظية بدقة وبالتالي ترجمتها بحرفنة وتم تحليل البيانات بعناية كما وجرى اقتراح ترجمات جديدة متى ما كانت ترجمات العينات المنتقاة من المترجمين غير ملائمة. أسدل الستار على البحث باستنتاجات وتوصيات يفترض أن يكون لها فائدة كبيرة للمترجمين لمساعدتهم على توقع المواطن التي لربما يعجزون عن فهمها بصورة ناجعة أو على إدراك فهم صحيح للنص الأصلي، علاوة على مساعدتهم على تقديم ترجمات تتوشح بأداب الحديث المنشودة. لابد للمترجمين أن يكونوا على أهبة الاستعداد لمواجهة المطبات التي قد تعترض سبيلهم - على اختلاف أنواعها - لكي يتسنى لهم أن يكونوا ناجحين في أنجاز المهمة المضنية المتمثلة بالترجمة.

الكلمات المفتاحية: الترجمة واللباقة والتعابير الإنسانية اللفظية.

1. Verbal Humanitarianism: A Prelude:

The urgent need for verbal humanitarianism expressions is due to the fact that one must come face to face with the less happy facts of one's existence seeing that life holds, even for the most fortunate man, experiences that are violent and shocking.

For Verbal humanitarianism, human sympathy and understanding are so very much more important than linguistic precision. Consider the following examples as illustrated by Pyles (1971: 360): 'Underprivileged', 'sick' and 'exceptional' child are used instead of 'poor', 'insane' and a 'pupil of subnormal mentality' respectively. Old age has probably been

made more bearable for many decrepit people by calling them 'senior citizens' (Barker, 1981: 83).

Educational psychologists are very keen on avoiding injury to budding juveniles or adolescents, no matter how academically inept they are. Their keenness and determination are manifested by creating a host of special courses designed for those who are clearly unfitted for even the lowest academic regimen. This has resulted in almost a "total abandonment of the practice of failing a student" (See Mackwardt, 1958: 128). To cut a long story short, using toning down expressions that stem from verbal humanitarianism is yet another way of gilding the unpleasant facts of life.

2. The Verbal Humanitarianism Tendency of Human Beings:

Why do people employ verbal humanitarianism expressions at all?

The answer is to adapt their words to the effect which they wish to inflict on their addressees. verbal humanitarianism is the main means of veiling a disturbing truth by employing an expression that is not immediately intelligible; i.e., an expression that requires something like the translation to be understood. Therefore, when certain shocking or embarrassing matters are discussed willy nilly, the commonest way used to overcome this problem is to resort to using verbal humanitarianism expressions

This tendency aims at developing new and less shocking terms to replace those which have acquired detestable characteristics. According to Marckwadt (1958: 124), all languages have this tendency to some extent. Sometimes, we do not say what we have to say straight forwardly in order not to hurt people's feelings.

The increasing tendency towards employing verbal humanitarianism expressions betokens, according to Aziz (1997: 214), the squeamishness of the users. The more of such expressions a person employs, the more prudent he would be thought of. Those verbal stratagems (tricks) are necessitated by the strong affective connotations of certain words. They are not, as some think, a matter of giving things fancy names in order to fool people (Hayakawa, 1978: 68).

The existence of Synonyms makes it easier for men to make use of the phenomenon taking into consideration the De Saussurian paradigmatic relations. Employing a verbal humanitarianism expression involves a choice of form without a change of message; i.e., the message is the same, yet it can be expressed in a variety of forms. This means choosing from a

set of theoretically synonymous items that fit in a certain slot. Of course, there are certain motives for making a certain choice, and there would be some effect.

Synonymous words cannot be used interchangeably in all contexts because they have different evaluative associations (Pyles and Algeo, 1970: 200). Therefore, they are located differently on the good-bad scale which, according to Pyles and Algeo (ibid: 199), consists of the following degrees:

Very Good	Quite Good	Slightly Good	Neutral	Slightly bad	Quite bad	Very Bad
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The tendency to euphemize looks for terms with good associations, even if the thing or the state of affairs described is much more worse than the term itself. Look at the following words:

slim skinny
childlike childish
uneducated illiterate

Epithets such as *brilliant*, or evaluative nouns such as *glory*, can be an expression of ideology or identity (Munday 2012:158). Generally speaking, the less reputable the action, process or object is, the greater the number of its synonyms is. It is worth mentioning that not all differences in form mean differences in meaning; otherwise, the style of any piece of writing is simply its meaning.

3. The Motivation for Employing Verbal Humanitarianism Expressions:

The need for verbal humanitarianism stems from the fact one often opts for using words with the affective associations that are most appropriate to our feelings. When we love somebody or at least sympathize with him, we tend to use the mildest way of talking to or about him.

In many languages, there are certain words with affective connotations which are not used in polite discourse (Hayakawa, 1978: 65). These words are taboo words. The term taboo is of Polynesian origin (Nida, 1997: 185). Depending on the offence, taboos could generally include prohibitions on:

“...fishing or picking fruit at certain seasons; food taboos that restrict the diet of pregnant women; prohibitions on talking to or touching chiefs or members of other high social classes; taboos on walking or traveling in certain areas, such as forests; and various taboos that function during important life events such as birth, marriage, and death” (Encyclopedia Britannica).

The use of terms of abuse is tackled in an interesting book by Jay (2000). He (ibid: 259) states that there are “neurological, psychological and socio-cultural forces” that compel a person to use them. Taha (2001: 33) is of the opinion that the emotive functions of language are envisaged through the evaluative style. For the purpose of emotiveness and effectiveness, authors pick out evaluative expressions and situate them appropriately in the text.

Men are apt to employ verbal humanitarianism expressions because they want to avoid using neutral expressions which are face-threatening. Any sentence is likely to opt for a less face-threatening strategy which would certainly be a toning-down one. Using blunt expressions constitutes a threat to both the addresser's and the addressee's faces. It is a threat to the addresser because it distorts his self-image; it is a threat to the addressee because it hurts his feelings and shows disrespect (Brown and Levinson, 1983: 61-68).

For Hatim and Mason (1997: 81) the seriousness of a face-threatening act (henceforth FTA) varies from culture to culture and according to the social distance between the addresser and the addressee. They (ibid) justify their view by saying that the same act would not carry “the same threat in different socio-cultural settings”, and that “a direct request for a favour is less face-threatening between friends than between people who are relative strangers to each other”.

It is never too difficult to be polite even if a person wants to do an FTA. Brown and Levinson (1987: 211) state that if a person wants to avoid the responsibility for doing an FTA, “he can do it off record and leave it up to the addressee to decide how to interpret it”. They (ibid) state that a communicative act is done off the record if the actor succeeds in putting forth an utterance with “a number of defensible interpretations”. For further information, have a look at the strategies that secure excusable interpretations in Brown and Levinson (ibid: 213-227).

4 .The Main Areas that Attract Verbal Humanitarianism:

Verbal humanitarianism expressions are widely used in different languages for different reasons and in different areas. There are certain areas of experience in life which require exceptional attention. The main areas with which verbal humanitarianism is connected are:

4.1 Insanity and Verbal Humanitarianism:

Words associated with insanity constitute a very fertile field in verbal humanitarianism. Tackling the verbal humanitarianism expressions associated with foolishness and insanity, Robertson (1954: 247-248) illustrates many words that are employed by the English, but are of various origins. One may have a look at the following examples quoted from Robertson (ibid):

The Renaissance word 'insane' was used instead of 'wood' and 'mad'. Then came 'crazy' which was a jocular metaphor equivalent to 'cracked'. The Modern English word 'silly' came to mean 'innocent' first and finally 'feeble-minded' or 'half-witted' which are themselves euphemistic expressions for some other more direct terms. The word 'fool' is an English borrowing from the French 'fol' which is in turn a slangy application of the Latin 'folis'. Among the other words that belong to this group is the word 'idiot' which is coined from a Greek word meaning 'private person'. Of late, the word 'mad' came to refer colloquially to 'anger' rather than 'insanity'. The day will come when 'mad' will lose its first meaning altogether.

Semantically, the two words 'obtuse' and 'stupid' have the same denotation. Their connotations, however, are likely to be different. 'Obtuse' is a fairly cool label; while 'stupid' is of considerable violence and it carries some emotional overtone (Sledd, 1959: 322).

4.2 Occupation and Verbal Humanitarianism:

Occupational verbal humanitarianism expressions flourished to a great extent in America. The purpose behind this flourishing is that the Americans are a good deal more ashamed of their trade than Englishmen. (Mencken, 1962: 587). He (ibid) illustrates the following examples:

'Garbageman' was called 'Sanitary officer', and 'hired-man' was a verbal humanitarianism term for the bare one 'servant', but it is now abandoned. The present universal designation of a 'female servant' is the word

‘maid’. In this regard, the word ‘help’ was once used prudently for both a ‘female servant’ and a male one. Brook (1973: 73) is on the same line when he says that people do not advertise for a ‘servant’, but for a ‘helper’.

Our tendency to show lowly vocations more dignified is manifested in endowing them with names presumed to be dignified. The tendency to disguise lowly vocations is without end.

4.3 Money and Verbal Humanitarianism:

Money is another subject about which communication is in some ways inhibited. To inquire about people’s financial affairs is considered unacceptable. The open discussion of salaries must be kept secret. In this regard, Steele (1975: 98) maintains that the “discussion of salaries is to be kept secret and is also a taboo”. When creditors send bills, they almost never mention money, although it is what they are writing for (Hayakawa, 1978: 65).

In financial writing, certain circumlocutions are used for direct terms so as not to shock the reader. On the one hand, Brook (1963: 179-180) states that ‘went up’, ‘moved up’, ‘regained some ground’, ‘edged higher’ and so on are employed to stand for ‘rose’ in the phrase ‘the prices rose’. On the other hand, the idea of cheapness is also avoided.

4.4 Illness and Verbal Humanitarianism:

In order to avoid the direct reference to ills and diseases, people use circumlocutions and abbreviations in order not to show the ills and diseases plainly. Consider the use of a ‘certain disease’ for ‘syphilis’ and ‘condition’ to allude to all kinds of diseases (Mencken, 1962: 646). In addition to employing borrowed scientific terms from other foreign languages (as in ‘mania’ for ‘madness’ and ‘perspiration’ for ‘sweat’), initials are employed euphemistically (‘M. D.’ for ‘mentally deficient’ and ‘G. B. H.’ for ‘grievous bodily harm’ (Greenough and Kittredge, 1961: 306; and Brook, 1973: 72).

4.5 Untruthfulness and Verbal Humanitarianism:

People have now developed new ways of calling a man a ‘liar’. Greenough and Kittredge (1961: 305-306), and Morris et al., (1978: 746)

maintain that to say ‘you lie’ is an insult, and there are various other ways of calling a man a ‘liar’. Consider the following:

you are distorting the facts,
you are not making an accurate statement, or
you are stretching the truth.

4.6 Juvenility, Senility and Verbal Humanitarianism:

It is best not to describe children as ‘children’ in their presence. According to Quirk (1962: 116), the word ‘children’ is somewhat distasteful. Children do not like to be called ‘children’; they prefer the word ‘junior’.

Old age is another field that attracts verbal humanitarianism. According to Brook (1973: 72), ‘elderly’ is preferred to ‘old’. The use of ‘O. A. P.’, which means ‘an old-age pensioner’, may be an attempt to gloss over the reference to old age.

There are many other areas in which verbal humanitarianism expressions are employed, but it appears less frequently in these areas than in the above mentioned ones. One may consider the expressions associated with poverty, theft, certain physical attributions and so on. Mencken (1962:658) illustrates some examples of this kind like: ‘single child’ which is used instead of ‘bastard’ and ‘bastrich’ which is a compound of ‘bastard’ and ‘son of a bitch’.

5. Connotations and Denotations:

Denotational or extensional meaning is pointing to things. Connotational or intentional meaning consists of ideas, notions and feelings suggested in the mind.

According to Hayakaywa (1978: 63), connotations can be divided into two kinds: the informative and the affective connotations.

1- Informative connotations of a word are socially agreed upon meanings. For instance, we cannot give the extensional meaning of a word unless the thing for which the word stands happens to be present. The case differs with respect to the informative connotations. One cannot give the extensional meaning of, say, a ‘pig’ unless there is an actual pig for us to point to, but one can give its informative meaning. One can say that a ‘pig’ for English-speaking people is a ‘domesticated mammalian raised by farmers’.

2- Affective connotations of a word are the aura of the personal feelings it arouses (whether good or bad). The fear of hurting others' feelings makes us unable to use certain unpleasant words under certain circumstances. The reason behind dropping these words is their affective connotations not their informative ones.

Many words exist for their affective value than their informative one. Verbal humanitarianism expressions are employed for their affective value. For example, we can refer to 'that gentleman' as 'that man', 'that person' or 'that guy'. The person referred to may be the same in all these cases. Each of the terms mentioned above reveals a difference in our feelings towards the person.

To know only the denotations of words is no safe a way to keep away from the problems of misinterpretation, since we are dealing with words apart from the personal feelings they may arouse. Sometimes we express our feelings by uttering words with the affective connotations appropriate to our feelings without paying attention to the informative connotations they may have (for example calling a 'woman' a 'bitch'). But at some other times, we express our feelings by uttering words with the informative connotations appropriate to our feelings without paying attention to their affective ones (for example calling a 'she-dog' a 'bitch').

6. Verbal Humanitarianism in Arabic:

Generally speaking, Arabs and English people tend to employ polite expressions more often than other peoples do. This is due to certain inherent socio-cultural factors.

As noted earlier, the tendency to use verbal humanitarianism expressions is a universal phenomenon which can be seen in all languages. In Arabic, for prudent reasons, it is preferable to say 'متعفف', 'طاعن في السن', 'عامل', 'من ذوي الإحتياجات الخاصة' and 'البصير' rather than 'فقير', 'عجوز', 'فقر', 'زبال', 'المعاقون' respectively. Naoum (1995:137) states that Arabic "seems to have fewer euphemisms than English in the realm of illness, defects and old age". Ali (1996:25) says that Arabic "is no less euphemistic than English".

Naoum (1995:Abstract) maintains that there is no explicit frame to specify the range according to which verbal humanitarianism expressions are employed in Arabic. Verbal humanitarianism is one of the chief markers of politeness (Leech and Short, 1981: 313). Politeness strategies in

general can be seen more often in English than in Arabic (Aziz, 1997:209). Consider the following example illustrated by Aziz (ibid)

Can you pass me the salt?

Stylistically speaking, the above stretch of language is a question; semantically speaking, it is an order or, more likely, a request. The English use indirect ways to give orders; Arabs, however, do not bother to use such ways. They would rather use a direct order for the English question-like order. They say (ibid): اعطني الملح من فضلك

We think that Arabs use more polite Arabic expressions compared to that mentioned by Aziz (ibid) which, we think, is not that precise. Consider the following alternative:

هلا اعطيتني الملح من فضلك

7. Translation: An Introduction.

Translation can be defined as the process whereby a message in a language is conveyed into another, Newmark (1976: 5) states that translation is approximately a five thousand-year-old abstract mental process. For a detailed neatly-presented historical prelude of translation, McGuire (1980: 39 – 75) is particularly recommended; she furnishes a very comprehensive historical introduction to translation. There are two divergent rivaling viewpoints as far as the definitions of translation are concerned. According to the first one, translation is viewed in terms of transference of meaning. For Instance, House (1977: 52) maintains that the essence of translation is manifested in meaning preservation. The three aspects that "meaning" has are: the semantic aspect (tackling the relationships between the linguistic units and their actual referents), the pragmatic aspect (dealing with the relationship between linguistic units and their users in a given real situation) and the textual aspect (having to do with the co-textual relationships). As far as the second view is concerned, translation is dealt with in terms of picking out an equivalent. Nida and Taber (1974: 12) approach the process of translation in terms of realizing the "closest natural equivalent". There is another idea that looks at translation as a multi-dimensional process, but it has not yet been thoroughly dealt with and approved. El-Sakran (2000: 9) and Aziz and Lataiwish (2000:66), are also in favour of functional equivalent whose greater concern is to reflect the same impact.

8. Factors Governing the Translation of Verbal Humanitarianism:

Generally speaking, the translator has to take certain factors, other than the linguistic factor, into account to be able to fill the gap between the worlds of both the SL and the TL, languages. The predominant factors are.

8.1 Stylistic Factors:

Style is simply the way of saying what is said. Problems of this type may be attributed to the subject choice of words. There is a style in thought in addition to style in language. We are interested in the language style. Tackling this notion as a way of mirroring one's thoughts and feelings, Warner (1961: 1) explains the following statements which communicate the same fact:

- 1- My beloved uncle has joined the heavenly choir, or
- 2- My dear uncle has died, or
- 3- My uncle has died, or
- 4- My hateful old uncle has kicked the bucket.

These 4 statements could be translated in a stylistically appropriate manner as follows.

- 1 إنتقل عمي المفدى إلى جوار ربه الكريم
- 2 توفي عمي العزيز
- 3 مات عمي
- 4 مات عمي البغيض العجوز

One can clearly see for him/herself that the thought which the four statements express is the same, but the manner of expressing this very thought is not. Any change in expressing one's thoughts would inevitably require a change in the total effect inflicted on the addressee(s). It is now quite clear that different styles are suitable for different people, audiences, situations and purposes. Studying style is a stumbling stone for overseas students of English and Arabic. A native speaker of English, to take an example, does not refer to food as "grub" in formal situations (Berry 1977: 108). By contrast, a foreigner cannot differentiate between the two. Stylistically, selecting the appropriate – to – the situation words should get far more attention than the routine of selecting the structural patterns.

8.2 Cultural Factors:

The cultural problems and divergences may be linked to the incongruity between the SL and TL ideologies. Human beings communicate with one another. They are able to exchange opinions, knowledge, beliefs, wishes, promises, threats, commands, thanks, declarations, and feelings. One can laugh to reflect musement, happiness, or disrespect, one can smile to show amusement, pleasure, approval, or some bitter feelings, one can shriek to express feelings of anger, excitement, or fear, one can clench our fists to express determination, anger or a threat, one can raise one's eyebrows to express surprise and/or disapproval, and so on. Still, our predominant system of communication is language. It is the first element which helps an individual to precisely distinguish the cultural orientations of other individuals. Through language, one is capable of differentiating between for instance, a Chinese and a Brit. The principal functions of language are to impart information and to establish relationships.

Different cultures behold the use of language in a different way. It is only through such variances of a language that different cultures decided on the usage of their respective languages (Jandt 2009).

There are many definitions of the term 'culture'; roughly, one defines culture as a complex interlaced set of beliefs, values, attitudes, and rules which a certain group of people shares. In his definition of culture Newmark (1988) states that culture is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". Wilss (1997: 111) explains culture as the human – made side of the environment. Based on Okafor (1989: 263) , language is delicately interwoven with culture. One cannot deal with any stretch of language without taking culture into account. What is thought to be detestable in one language may not necessarily be thought of likewise in the other language. The ability to figure out what a given word expresses in a given cultural setting and to decide when to use it, relies solely on the cultural awareness of the translators (ibid : 265). Dealing with the concept of culture, Newmark (1988a: 94) reveals that the words are either universal or cultural words. Accordingly, translation problems may also be due to cultural words. If there is no similar cultural background between the SL and TL, cultural words cannot be dealt with literally. Considering cultural divergences is quite clear in Nida's (1997 : 189) statement in which he states that knowledge of the SL culture often

proves to be of more importance than linguistic expertise. Okafor (1989) goes to the extreme saying that translators would not be able to successfully translate even if they are the possessors of "infallible linguistic mastery" of the two languages, if they are not able to manage culturally – loaded expressions properly. Furthermore, an understanding of idiomatic expressions and cultural intricacies of both the SL and TL is fundamental in order to present a successful translation. This process begins with the translators going through the source text, which is similar to a literature review, and determining the salient features (that is to say, meaning, syntax and genre), intended receivers, and the cultural problems. Then, the translator has to decide how such aspects should be incorporated and mirrored into the TT. (Rogers et al, 2020). Cultures have different views concerning certain universal notions. For instance, love, the romantic experience, is viewed differently. For English-speaking cultures, love is conceived as a 'war' and is understood as 'hunting' in Latin cultures (Achugar, 2001: 134-135). Therefore, translations' quality can only be assessed if the translated language makes sense and is intelligible in the target language (Sakaeva & Kornilova, 2017:410).

8.3 Social Factors:

Problems arising from differences in the social status of certain supposedly synonymous words that are used to translate words more prestigious or less reputed in the other language are among the problems that need to be resolved. This may be attributed to the differences between the SL and TL social ideologies. The use of 'sir' in different social situations is a good case to ponder upon. Forms of address differ in the degree of formality which is exceptionally important in determining which one to use. We have to distinguish 'sir' from 'Mister' and 'hey' (Bolinger, 1968: 227). According to Fillmore (1997: 119), titles that are used for attention-calling must be watched carefully. 'Miss', for example, can be used in polite attention-calling. 'Mister' is an impolite attention-calling, but 'Mrs' cannot be used at all. The use of the neutral pronoun 'you' may be problematic. Bolinger (1975: 360) thinks that ways of saying 'you' must be watched carefully. In English it is insulting to address someone with 'Hey, you!'. A translator should be fully acquainted with the socio-cultural conventions of the SL so as to be able to translate

utterances associated solely with the local context and the local knowledge of the SL participants.

8.4 Pragmatic Factors:

Translating Arabic verbal clauses into English comes under the rubric of pragmatics in addition to other linguistic disciplines. Gutt (1998: 52) has the idea that translation in general is mainly a pragmatic process. First, we have to define the wide – ranging pragmatics. Pragmatics, as Levinson (1983: 5) puts it, is "the study of language usage" . There are many pragmatic ideas that seem to be the core of the problems a translator blunders into when translating Arabic verbal clauses. A translator should be able to identify what is alluded to in the ST. Grice's (1975) theory of implicature is based on a general rule which he tags as the cooperative principle. He (ibid) highlights four sets of rules which he marks as the Conversational Maxims. These maxims are; the Maxim of Quantity , Quality , Relevance and Manner. A translator should also be able to Know the Maxim(s) that is/are flouted. When a maxim is flouted, the author adds some extra information (implied meaning) (Hatim (1998: 179). For this reason , the idea of subtext which is relevant to pragmatics comes. Sub – text is explained by Newmark (1988a : 77) as "the meaning behind the meaning". What is implied (the sub – text) must be decoded and re-worded in such a way that the sub – text will be equally clear in the TL as well (ibid). Munday (2016:127), also stresses that the TT should be “functionally equivalent” to the ST.

8.5 Contextual Factors:

If we take it for granted that a translator doesn't deal primarily with words but rather with complete messages and also that this paper inevitably tackles the interpretation of what a sentence means in a certain context and how the context governs what is said, the sub-section underway is allotted to studying the context and other terms of relevance. Context is of two types: linguistic and non – linguistic. The first , which we call co – text, is the textual environment. The latter context , which we mark as the context of situation and context in the case of economy, alludes to all aspects of situation in which language could take place (Allan. 1986: 44 – 53). Shaheen (1990: 44) stresses that a thorough grasp of the meaning of a text cannot be realized unless we attend to co – text. Co-text according to

(ibid) is defined briefly as the linguistic context. Co – text, for Ullmann (1967 : 49) verbal context , is not concerned with what precedes and follows the linguistic material under debate , but may overshadow the whole passage and sometimes the whole work. Regarding context (which Allan (1986) calls context of situation), Hatim and Mason (1997: 215) define it as the linguistic environment which exerts a determining influence on the language used, "For this reason and to fully comprehend the meaning of , say , a sentence one has to delicately understand the context in which it was said. The notion that context is of utmost importance is out of question. In this sense Newmark (1988b: 113) stresses its role by saying "....context is the overriding factor in translation , and has supremacy over any rule , theory or meaning". Newmark (ibid: 134) explains his idea briefly concerning the primacy of context stating that context shapes meaning. Understanding the context ensures an appropriate selection of words. For Al – Zoubi and Al – Hassanawi (2001: 11) the choice of linguistic elements is decided situationally (i.e , the elements of the situation in which these linguistic elements occur.)

9. Towards a Pragmatically-Oriented Method for Translating Verbal Humanitarianism Expressions:

Any language has more than one function to accomplish. In this paper, the emotive function of language is most important, since it is connected with the effect-loaded feelings and attitudes of the ST author. Verbal humanitarianism expressions are intended to affect the TT receiver (whether positively or negatively). Taking into account that their truth-conditional meanings are clueless and lead to nowhere, their emotive meanings which are intended to affect the receiver are what count most.

As Gutt (1998:52) puts it, translation is generally a pragmatic notion. Many pragmatic considerations seem to be at the heart of the problems a translator encounters when translating verbal humanitarianism expressions. For Yule (1996:4), Pragmatics is advantageous as it tackles the authors' intended meanings, their assumptions, their objectives, and the kind of speech act they are performing when they speak. Newmark (1988b: 133) states that a translation that concentrates only on the semantic content can hardly inflict “a similar response” on the TT receiver; that is, without realizing an equivalent-effect, achieving a similar

response is by no means possible. House (1998: 63) is of a similar opinion when she tackles translation as a functional practice, saying that translation is the practice whereby “a text in one language is replaced by a functionally equivalent text in another”. This goes along with the definitions of pragmatics presented by Yule(1996:3) as they involve the interpretation of what people mean, how listeners make inferences, how what is unsaid is deduced out of what is said and how more informative we become out of what is uncommunicated.

Grice (1975: 45-6) bases his theory of implicature on a general rule which he calls “the conversational maxims”. Communication is guided by these maxims; therefore, they are the guidelines for every efficient communication which can be called so if the speaker abides by the following maxims:

- a) The maxim of quality, whereby one does not say what s/he believes to be false.
- b) The maxim of quantity, whereby the conversation need to be made neither more nor less informative.
- c) The maxim of manner, the authors are required to avoid ambiguity and to be brief and orderly.
- d) The maxim of relevance, whereby the conversation need to be as relevant as possible.

According to Grice’s maxim of quantity, cooperative authors don’t produce uninformative expressions. Having known that verbal humanitarianism expressions are necessarily true by nature, one would not possibly expect such constructions to be used in cooperative conversation (ibid). Still, verbal humanitarianism expressions surely violate the maxim of quantity. In flouting a maxim, the author conveys some extra information and implied meanings. verbal humanitarianism expressions violate the author’s second obligation to be as informative as required to achieve the full objective of exchanging information.

Hence comes the role of the concept of sub- text. Sub- text, as defined by Newmark (1988a), is “ the meaning behind the meaning”. The translator needs to decode what is implied and start to re-word the utterance “ in such a way that the sub- text would be equally clear” in the TT. It is not merely a matter of transferring a term in one language into another term in another language. The type of terminology selected is most controversial as long as the chosen evaluative sense of a term is sometimes more

important than its denotation. Another more serious problem is whether the translator should faithfully stick to the ST and be loyal to the contents or should alter the contents to adhere to his own ideology and viewpoints. Aziz & Lataiwish (2000:106).

10. The Model Proposed for Evaluating verbal humanitarianism Expressions' Renderings

Generally speaking, a good translation is seen as having a similarly effective meaning. Nida (1964:165-6) distinguishes between formal equivalence and dynamic equivalence. The first is ST-oriented as it concentrates on the similarity of form and content between the ST and the TT. This type paves the way for the TT reader to be well informed of the original text. The second type is based on the equivalence of response as it aims at reproducing an equivalent effect on the TT reader. The role of context is greatly emphasized by (ibid) as long as dynamic translation is not merely a matter of correct communication of information. Dynamic equivalence is more comprehensive in dealing with all linguistic and specially non-linguistic aspects of the ST.

By adopting the dynamic equivalence approach, the translator enables the TT reader to comprehend the text with the same equivalent response as much as possible, though the response may not be necessarily provoked by what is said. That is to say, how the intention of the author is captured out of something that is not being literally expressed is behind the successful application of the dynamic equivalence approach since what is unsaid could be as effective as what is said (Searle, 1979:31). The indispensable element in translating any act of speech effectively is closely linked with the perlocutionary act it expresses and how the intention of the author is grasped by the translator and ultimately been made accessible to the TT reader.

Nida(1964) proposes the following procedures as techniques of adjustment to skillfully deal with culturally loaded translation examples as is the case with biblical translation. They are as follows:

a) **Additions:** Amplifying implicit elements together with avoiding ambiguity in the TT, clarifying elliptical expressions and adding connectors are among the circumstances that might be behind any addition made by a translator.

b) **Subtraction:** Unnecessary repetition, specified reference, conjunctions and adverbs are among the situations that entail using this procedure.

c) **Alteration:** The translator resorts to this procedure due to the incompatibilities between the ST and TT. The changes made are due to problems caused by transliteration of a new word from the ST, due to structural differences in the order of words between the two languages and due to semantic misfits.

The main reasons for adopting the three procedures are to adjust the form of the TT so as to be compatible with that of the ST, to put forth semantically equivalent structures, to generate stylistically-appropriate equivalences and more importantly to produce an equivalent communicative effect. In the light of the previous discussion, Nida's (1964) principle of equivalent-effect will be adopted as the basic guideline for evaluating the translations of verbal humanitarianism expressions.

11. Procedure and Data Collection:

The data of this paper draws on authentic English texts. Different verbal humanitarianism expressions were selected. A questionnaire was conducted and the expressions in question were given to six University lecturers at the University of Mosul, College of Arts, Department of Translation in order to render them.

It is assumed that the translators who rendered the English texts into Arabic are highly qualified and experienced. An interpretation for each SL text was given and a thorough analysis of its TL texts was introduced. The renderings were thoroughly studied and the mistakes committed by the translators were presented. The researcher acted as an assessor and critic, in the light of the model proposed for evaluating verbal humanitarianism expressions' renderings. After carrying out and reviewing the analysis, suggested renderings were proposed whenever the subjects' renderings were inappropriate.

12. The Criteria Adopted in Estimating the Renderings in the Data Analysis:

A rendering is either appropriate or not. The renderings are evaluated in the light of the following standards which are exploited so as to come up with sound judgments.

- a) The rendering must be well-formed and orderly-arranged as far as the TT syntactic structure is concerned.
- b) The translator has no right to clarify obscurities or else s/he may run the risk of missing the real point for which the text was written.
- c) The rendering must be pragmatically successful and must be appropriate to the context in which the verbal text takes place.

Any rendering must be the ultimate product of a refining process in which the translator promotes what is implied (the sub-text) to the status of a text, grasps the intended meaning, and puts it forth in a way similar to that of the ST text. The construction types and functions of the ST.s are determined. The type of equivalence and procedure adopted are specified. Finally, transferring the meaning of verbal humanitarianism expressions, and preserving the force of the ST expression and being pragmatically appropriate to the situation as far as the type of equivalence is concerned are the two conditions that a rendering has to satisfy in order to be labeled as appropriate rendering.

13. Data Analysis:

SL Text:

(1) A conversation between Ali the Turk and his trainer, Adam:

Ali exclaimed with an astounded expression, “The clock’s stopping!”

“Nonsense, Ali! Rest”.

Ali struck his vast belly with a colossal fist, and murmured: “What a meal for the worms!”.

Those were the last words he ever uttered. He died that night.
(Kersh, 1946: 22)

Interpretation:

Ali, the wrestler, says to his companion (trainer) that he is dying

TL Texts:

- 1- ان نهايتي تقترب
- 2- ان نبض قلبي يتوقف
- 3- أنني احتضر
- 4- لقد حانت ساعة المنية
- 5- لقد اقتربت الساعة
- 6- أنني أموت

Discussion:

The expression is an enigmatical one serving as a verbal humanitarianism expression. Rendering No. 6 is inappropriate, because it is not polite.

Rendering No. 4 is inappropriate, because it is too formal for such a situation. We do not expect a tough wrestler to say his last words using such an expression as 'لقد حانت ساعة المنية'. The same discussion applies to No. 3, which is somewhat formal. Rendering No. 2 is also inappropriate because it is clumsy. A plain expression such as 'ان نبض قلبي يتوقف' doesn't match the "astounded expression" of the proud wrestler. Rendering No. 5, which is a part of a Quranic Verse, is also inappropriate. It will certainly be misunderstood by the TL readers, because the word 'الساعة' in the Quranic Verse means the Day of Judgement (Doomsday). The Quranic Verse "اقتربت الساعة وأنشئ القمر" shows that the discussion mentioned above is quite correct.

Rendering No. 1 is somewhat appropriate, because the subject has rendered the expression cleverly using a similar style and retaining the evaluative value of the original text. Subject No. 1 has resorted to transferring the meaning to transfer the effect of the SL message.

Seeing that verbal humanitarianism is a culture-specific phenomenon, we sometimes find ourselves unable to give a satisfactory appropriate rendering for certain expressions; this is why there is no proposed rendering.

SL Text:

(2) Matthew Relish to his son Horatio:

"Boy, you are taking leave of your senses". (Kersh, 1946: 109)

Interpretation:

Matthew Relish, a pickles maker, is the head of the House of Relish. He is angry with his son; therefore, he says that his son has gone mad.

TL Texts:

- 1- لقد بدأ رشذك يفارقك.
- 2- انك تأخذ الرخصة من إدراكك.

3- لقد جن جنونك.

4- انك تفقد عقلك.

5- انك لا تتصرف بحكمة وروية.

6- لقد فقدت صوابك.

Discussion:

The expression used is an enigmatical one. Obviously, the six subjects have given six different renderings. Rendering No. 4 is inappropriate, because it is a neutral and not a euphemistic equivalent. Rendering No. 3 is not a proper polite expression, but it is an abusive one; therefore, it is inappropriate. It seems that subject No. 2 has given the literal rendering of the SL text. This literal rendering sometimes sounds foreign and uncommon to the Arabic ear. Rendering No. 5 is inappropriate too. It is certainly a verbal humanitarianism rendering, but it does not suit the occasion. We do not expect an angry father to be so mild when he rebukes his son.

The other two renderings No. 1 and 6, are appropriate. The first subject has given an effective rendering by transferring the meaning. This rendering is not common enough to be regarded as a conventional equivalent. Subject No. 6 has given a non-corresponding conventional equivalent by adopting the literary translation.

SL Text:

(3) Matthew Relish says to his brother Absalom Relish:

"It is you – you, a son of the house of Relish!- of whom I have heard in connection with advertisements which the vilest coal – heaver might blush to hear mentioned".

(Kersh, 1946: 120)

Interpretation:

Matthew Relish who is a pickles maker thinks that the publicity of his brother is very shameful and disgraceful. His brother, Absalom Relish is in charge of the publicity department of another corporation specialized in pickles making and is a rival of Matthew Relish.

TL Texts:

1- قد يخجل اكثر الناس فسقاً لدى سماعها

2- قد يخجل منها حتى عامل الفحم البذيء

- 3- ينقصها الحياء
- 4- تصعق من شدة بدائنها
- 5- غير محتشمة
- 6- قد يخجل من سماعها ارذل الناس

Discussion:

The expression is a roundabout one. It may also be regarded as an overstatement. Overstatements in general, are not intended to be taken literally; they are employed to charge the message emotively.

The attempt of subject No. 4 is a total failure because his rendering is abusive. Renderings No. 3 and 5 are only somewhat appropriate; yet, they are rather blunt. There are certain considerations that make rendering No. 2 inappropriate. Firstly it is the literal rendering that seems foreign to the Arab reader. Secondly the expression 'عامل الفحم' symbolizes somebody about whom the average Arab reader knows very little. The subject should have used some other expression provided that it is a commonly used one. Rendering No. 1 and 6 are appropriate. The subjects have given two polite evaluative renderings by adopting literary translation and transferring the meaning.

The Proposed Rendering: يخجل اكثر الناس ضعةً لسماعها .

SL Text:

(4) The Coroner says to Alfred Inglethorp:

“ You had a discussion with your wife on Tuesday afternoon?”

Alfred says to the Coroner:

“*Pardon me. You have been misinformed. I had no quarrel with my dear wife*”.

(Christie, 1954: 91)

Interpretation:

Inglethorp means that some ‘ witnesses’ have lied to the Coroner.

TL Texts:

- 1- ان ما قيل هو محض افتراء
- 2- لقد شو هوا لك الحقائق
- 3- لم يتم أخبارك الصدق
- 4- انهم على خطأ
- 5- لم يصدقك القول

6- لقد انطلت عليك كذبة

Discussion:

The author uses a passive voice construction to serve as a verbal humanitarianism expression. Rendering No. 6 is inappropriate because it is not emotively polite. Semantically speaking, the rendering is not well – formed, because the expression ‘انطلت’ does not collocate with ‘كذبة’

Rendering No. 1 is somewhat prudent ; it is only somewhat appropriate. Rendering No. 4 is misleading; therefore, it is not appropriate. A TL reader may think that the witnesses have not misinformed the Coroner on purpose.

Renderings No. 2, 3 and 5 are appropriate because they are polite. Stylistically, rendering No. 5 seems most appropriate. Subjects No. 2 and 3 have conveyed the proper meaning by transferring the meaning. Subject No. 5 has given a non-corresponding conventional equivalent, but some may not regard the rendering as an equivalent. The decision is not easy to make.

SL Text:

(5) Hercule Poirot to Mrs. Inglethorp's family:

“Messieurs, Mesdames, as you all know, I was called in by Monsieur John Cavendish to investigate this case. I at once examined the bedroom of the deceased”. (Christie, 1954: 168)

Interpretation:

Poirot means the bedroom of the dead person who is Mrs. Inglethorp.

TL Texts:

- 1- التي تغمدھا الله بواسع رحمته
- 2- المجني عليها
- 3- المرحومة
- 4- القتيلة
- 5- الفقيدة
- 6- المرحومة

Discussion:

The expression, which is used to veil the ill – reputed word ‘dead’, is borrowed from sports – fields. Borrowing words from other fields is a process that is used to substitute certain abusive or harsh ones.

Rendering No. 4 is inappropriate, because it is not polite. Such rendering gives us nothing to ponder on. Rendering No. 2 is inappropriate because the bad implications of the expression ‘المجني عليها’ are commonly known to the average Arab reader.

Rendering No. 1 is only somewhat appropriate, because the expression ‘تغمدها الله بواسع رحمته’ is much more closer to the target culture than the source one. The subject has no right to bring the translated text closer to the target culture than the source culture.

Renderings No. 3 and 6 are somewhat appropriate. The subjects should have flavoured their renderings a little bit. Rendering No. 5 is more formal than the others; it exactly corresponds with the SL text as far as the degree of formality is concerned. Subjects No. 3 and 6 have given a non-corresponding equivalent and subject No. 5 has given another non-corresponding equivalent to transfer the polite evaluative effect of the SL message. Subject No. 1, however, has transferred the meaning.

14. Findings and Conclusions:

In the light of the analyzed data, we have come up with the following findings and Conclusions.

1. The tendency to exploit verbal humanitarianism expressions is a phenomenon which always operates in language. Both English and Arabic have a variety of different types and a diversity of motivations for verbal humanitarianism expressions.
2. Verbal humanitarianism expressions are charged with emotions. The thing that matters most is the effect; therefore, the translators have to preserve the effect when translating such expressions. Adopting Nida and Taber’s (1974) dynamic equivalence, or what Newmark (1988) calls “communicative translation” is the main type of translation that secures preserving the effect. The dynamic equivalence approach harnesses the equivalent-effect principle and applies it to the translation of English verbal humanitarianism expressions.
3. The present paper has tried to put a clear silver-lining in the rather-foggy area of the types and functions of verbal humanitarianism expressions in

order to make it possible for the readers to spot, understand and interpret them.

4. Logically speaking, verbal humanitarianism expressions are sometimes unclear by nature and may enfold numerous associations.
5. Although the use of verbal humanitarianism expressions is scarce, straightforward and frank use of language is still progressing at the expense of the curly zigzag verbal humanitarianism expressions. Nowadays, the general tendency is towards plainer speech and writing, and the tendency in vogue is to call things by their names in a more informative and blunt way.
6. English verbal humanitarianism expressions can be translated into Arabic despite the divergencies between the two languages. There are two main factors affecting the translation of verbal humanitarianism expressions ; namely, the pragmatic and contextual factors.
7. Some translators are successful in reproducing the ST shape and effect and others are not. Seeing that the most important features of verbal humanitarianism expressions are their effectiveness (being appropriate pragmatically and contextually), a rendering is regarded as inappropriate if the aesthetic value of the expression was spoiled, if its effective power was weakened or if the verbal humanitarianism shape is distorted on the part of the translator.
8. The main problems that faced the subjects were pragmatic and contextual ones. These problems may be due to the differences between the ST and TL ideologies and the subject's choice.

15. Recommendations:

Based on the conclusions of this paper, the following recommendations are given:

1. Translators should be well acquainted with all the types and functions of verbal humanitarianism expressions in order to spot them, understand how they work and translate them effectively.
2. Translators should pay attention to the author's intended meaning so as to be able to transfer the verbal humanitarianism content.
3. Translators should pay attention to preserving the verbal humanitarianism form of the expression as much as possible.

4. Translators should pay attention to certain factors affecting verbal humanitarianism expressions to transfer the ST message systematically and effectively.

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