



The Translation of Arabic Identity Markers in the Mu'allaqat into English

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Abstract

Identity, as a socio-cultural concept, is socially and culturally constructed. Such a concept, to a large extent, is neither fixed nor stable. Rather, it is dynamic, flexible and relational. So, identity markers are significant carriers of socio-cultural, historical and religious aspects. As a statement of problem, ignoring or neglecting, by a translator, the dimensions and aspects of identity markers may fall short of achieving a successful translation. The aim of the study is to investigate how translators tackle the Arabic identity markers in the Mu'allaqat into English. It, also, aims at revealing how identity markers are reconstructed or deconstructed in the translation. This paper assumes that the Mu'allaqat, as literary texts, is full of socio-cultural and historical aspects. It hypothesizes that such texts may travel across various times and places and that different situations may produce different identity markers. The paper concludes that Foreignising an original text in translating Arabic identity markers is not adequate. Literal translation, for instance, as a translation technique used in foreignisation as an SL-oriented strategy not always preserves the sociocultural dimensions of the Arabic identity markers.

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ترجمة واسمات الهوية العربية في المعلقات الى الإنكليزية

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المستخلص

الهوية، كمفهوم اجتماعي ثقافي، يتم بناؤها اجتماعيا وثقافيا. وهذا المفهوم، إلى حد كبير، ليس ثابتا ولا مستقرا. بل هي ديناميكية ومرنة وعلاقية. لذلك، تعدُّ واسمات الهوية حاملة مهمة للجوانب الاجتماعية والثقافية والتاريخية والدينية. كبيان للمشكلة، فإن تجاهل أو إهمال المترجم لأبعاد وجوانب علامات الهوية قد لا يحقق ترجمة ناجحة. وتهدف الدراسة إلى معرفة كيفية قيام المترجمين بمعالجة علامات الهوية العربية في المعلقات إلى اللغة الإنجليزية. ويهدف أيضا إلى الكشف عن كيفية إعادة بناء علامات الهوية أو تفكيكها في الترجمة. إذ يفترض هذا البحث أن المعلقات، بوصفها نصوصاً أدبية، مليئة بالجوانب الاجتماعية والثقافية والتاريخية. كما يفترض أيضاً أن مثل هذه النصوص قد تنتقل عبر أزمنة وأماكن مختلفة. فضلاً عن ذلك، فهو يفترض أن المواقف المختلفة قد تنتج اسماء هوية مختلفة. ويخلص البحث إلى أن تغريب النص الأصلي في ترجمة واسمات الهوية العربية ليس كافياً. فالترجمة الحرفية، على سبيل المثال، بوصفها تقنية

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ترجمة مستخدمة في التغريب استراتيجية موجهة نحو اللغة المصدر، لا تحافظ دائماً على الأبعاد الاجتماعية والثقافية لواسمات الهوية العربية.
الكلمات المفتاحية: الهوية, واسمات , الترجمة العربية الإنكليزية

1.Introduction

The concept of identity, considerably, witnesses a tremendous increase in social sciences, in general, and discourse studies, in specific during the last decades. So, identity occupies a self-contained area within discourse studies. Undoubtedly, identity of its all manifestations plays a role of signpost in the road of cultural diversities and sophisticated societies .For more systematic life, images of ourselves and others should be kept. In addition, identifying similarities and differences at individual and social levels define who we are and who they are. Globalisation, migration flows and other sociocultural and political processes keep the wheels of identity research running.

Significantly, identity as a notion, is as ancient and complex as human being per se. For being important and fuzzy, identity attracts the attention of different disciplines and sparks the interest of philosophers ,thinkers and scholars. So, it is defined and viewed differently by various logicians, psychologists, sociologists, among others. In the similar vein ,identity goes through major threefold perspectives; Structuralism ,Constructionism and Poststructuralism. Hence, each one of them addresses identity and its construction through its lens. To be noted, all of these currents agree upon the idea that identities are constructed. Ironically ,strategies, tools and mechanisms of each trend are not alike.

2.The Concept of Identity

The concept of identity is both universal and human. Being deeply rooted in the existence of human being, it becomes at the heart of many scholars, philosophers, thinkers and researchers, among others. Identity is not a ready-made entity, rather a personal and sociocultural one. The multifarious and jelly-like nature of identity creates the interest of different disciplines such as Metaphysics, Anthropology, Psychology, Sociology, Sociolinguistics ,Cognition, Discourse Analysis, Critical Discourse Analysis, Translation Studies and other human studies. Thus, identity is a sociocultural, linguistic ,anthropological and historical product. Hence, identity is considered as an interdisciplinary construct. It is really the age of identity. In what follows ,definitions of identity, its types, perspectives and cutting-edge trends as well as identity markers are successively highlighted.

In terms of its definition, no consensus is made over identity among scholars. Various scholars produce different definitions. Identity is mentally represented as a socio-cognitive construct at personal and social levels (Van Dijk, 1998: 118). Menard-Warwick (264 :2005) depicts identity as a product of ex-experiences. Identity is a relational term mediating two entities to establish sameness or equality

(Wodak, et al .(11 :2009 .,In addition, meaning and experience are made through identity (Castells, 2010: 6). For De Fina (2011 ,(270 :identity is a dynamic process of communication which is encapsulated in different social practices. Moreover. Identity unveils the relationship between individuals or groups and the social world across time and space (Norton, 2013 .(45 :Arguably, identity is viewed through the lenses of different disciplines.

3.The Concept of Arabic Identity

It is argued that the concept of Arabic identity is as ancient as the human being per se. That is, identity represents the nexus of all interactions among individuals, communities and societies. Since community members are the container of identity, no identity is an island. Hence ,identity enables individuals positioning themselves in a social system. So ,identity is a human, sociocultural, historical and linguistic construct. It can change, develop and even strengthen or weaken depending on components of its construction .

Linguistically, identity refers to the essence of something or someone that is distinct from others (Ibn-Manzur, 1970: 376). The concept of Arabic identity is etymologically derived from the absent pronoun “He) ”Al-Boni, 1983: 5). In his book titled (Al-Horuf) (The Letters), Al-Farabi (112 :1990) mentions that the concept of identity is derived from the Persian word (هست)) and the Greek word (Astin) which means the existence in general .He also points out that there is no an Arabic word stands for these two words ,Therefore, Arabs derive the word (الهوية) Identity) from the pronoun (هو) (He) (ibid.). Additionally, identity means the existence for some Arab philosophers like Al-Kindi and Ibn-Rushd. Moreover ,identity is the absolute truth that includes facts as like as the nucleus-included tree in the absolute unknown (Al-Jurjani, 1995: 257.(

4.The Concept of English Identity

Arguably, identity is sophisticated, changeable, negotiated and dynamic. It is influenced in and by a set of social categories such as language, culture, ethnicity, among others. Identity can be seen as a field of struggle through interactions in which individuals struggle to show their meanings or others since such meanings are not fixed, but negotiable. It shows the relationship between the local and the global or the Self and the Other.

Etymologically, the root of the English identity concept is derived in the 19th century from the Latin word “Idem” which means the same) Gleason, 1983: 911). The concept of English identity in the Greek philosophy is linked to the investigation of the ontological truth, religious tendency in the Medieval, up to the sociocultural and anthropological ideologies in the modern era.

Terminologically, identity is the way in which community members define themselves and are defined racially, ethnically, religiously and linguaculturally by other social groups (Deng, 1996: 1). It is viewed as a set of experiences that help individuals overpass borders (Clifford, 1997: 257). (So, identity is conceptualised as a cognitive schema in which individual's behaviours and experiences are stored (Märtsin, 2008: 27).)

5.Types of Identity

Considerably, identity goes through three main phases. The first phase is the logical one in which identity refers to the notion of existence and it is conditioned by thought and mind; its main proponent is Rene `Descartes. The second phase is the psychological one in which identity is treated as a fixed and stable pathological case; its main proponents are Sigmund Freud and Erik Erikson. As for the third phase, it is the sociological and anthropological one which views identity as a sociocultural construct ,dynamic, fluid, hybrid and changeable depending on different sociocultural contexts and agencies; its main proponent is George H. Mead. So, identity makes life more systematic than random.

Due to its sophisticated and fuzzy nature, some scholars try to sort the notion of identity accessibly. For Fearon (1999: 17), Identity is of two forms: Role and Type. The former has to do with the individual's activities and behaviours such as a role of father, president, student, etc. whereas, the latter represents the individual's values, experiences and knowledge such as the social categories of language, ethnicity, religion and so forth. Role identity is relational relying upon another individual to have a complementary role, for instance, a student requires a teacher, but the Type identity segregates individuals from other social identities such as ethnic identity and linguistic identity, etc. (Oyserman, et al., 2012: 74).

To sum up, it is stated that identity represents the interrelated relationship between the Self and the Other or the Self-World nexus. Who we are and who they are is one of the manifestations of identity. Both the logical phase and psychological one of identity mirror the stability and fixity of identity. But, the sociological and anthropological phase of identity reflects the dynamics, fluidity and hybridity of identity. Noticeably, substantial identities, on the one hand, are personal-fixed identities and individually-based. On the other hand, situational identities are roles-based identities and contextually-based. Moreover, individual identities represent the self-image of a person, whereas collective identities categorise a group membership. Succinctly, personal identities rest on social identities and all human identities are socially considered .

6.Identity Markers

Although identity is a ubiquitous phenomenon, its markers vary textually and contextually. That is, what is considered to us as an identity marker is not necessarily the same to others. So, they differ from culture to culture, society to society and even from individual to individual. Identity markers are always based on differences for keeping frontiers between nations. They are sociocultural and historical entities. They are also a product of specific societies and communities and can be described as an image of social membership.

Additionally, no identity is an island means that different social categories work together in a relational and dialectical way to create such image. Every culture has its own identity, so different cultures produce different identity markers. Moreover, identity markers subsume a set of sociocultural and historical characteristics which are meaningful to us and to others. In other words, identity markers are meaning-carriers.

No consensus is made on determining the components of identity, still, language is considered as an essential marker in the construction of identity, its strength and weakness as well as its continuity or decay. Tribe, honor and courage are key Arab identity markers (Ayish, 1998: 36). By the same token, identifiers of identity are various. Huntington (2004: 27), to name but a few, sheds light on a number of identity sources: cultural (language, nationality, religion, tribe, etc.), social (ethnicity, race, gender, etc.), and political sources (ideology and power relations). For Abdel Rahim (2005: 43-44), the Arabic language is considered as an essential identity marker. Discourse is the transmitter of self and other's meanings (Morgan, 2007: 952). Arguably, ethnicity is seen as a more fundamental identity marker than others like race or gender (Fought, 2011: 238). To be noted, the unique sociohistorical milieu of the Arab world is in need of considering different identity markers (Albirini, 2016: 123).

In addition, since there is no one-to-one match among identity markers, they are discursively and agentively constructed (Dahan, 2016: 42). Hence, Webb (2016: 60) depicts language as a key component of Arab identity. Moreover, language is considered as the site of identity (Al-Johani, 2017:43). Consequently, identity markers can be defined on the basis of language, culture, ethnicity, religion, history, family, tribe, among others (Prakash and Kumar, 2020: 21). Identity markers are intersected horizontally via interactions and vertically through meanings-driven discourse (Gray, 2021: 4).

To be noted, identity markers are named in Arabic, at least in this work, as (وَاسِمَاتُ الْهُوِيَّةِ) from the Arabic trilateral verb (وَسَمَّ/يَسِمُ), marked/to mark) to make something or someone as unique or distinct from others; the active participle (اسْمُ الْفَاعِلِ) is (وَاسِم) marker) and the passive participle (اسْمُ الْمَفْعُولِ) is (مَوْسُوم) verb to be+ marked (repeatedly. In his well-known book titled (Mu'jam of Contemporary Arabic Language), Omar (2008: 2441) mentions that (wasama , وَسَمَّ yasimu , وَاسِم wasim يَسِمُ and mawsum (مَوْسُوم)

are used to mark something or someone as a unique or distinct from others. Additionally, in their translation of the meanings of the Glorious Qur'an, for example, Qaribullah and Darwish (2001 (316 : translate the Aya (16) of Al-qalam (The Pen) surah (سَنَسِيْمُهُ عَلَى الْخُرْطُوْمِ) into (We shall mark him upon his nose); to be unique and distinguishable. Moreover, as in the Hadith) The prophetic tradition (وهو يَسِيْمُ اِبلَ) (the prophet Muhammad) PBUH is used to mark the camels of Sadaqa (Alms) to distinguish them from others.

To sum up, it is stated that identity markers are a set of all dynamics that make up our lives such as language, culture, history, religion and other social categories. All of these social categories are deeply rooted and embedded in the language in use. Identity markers are linguaculturally shaped and reshaped. Therefore, community members use certain linguistic items to clarify, reflect and distinguish their selves from others in the world .Categorised identity such as linguistic identity, cultural identity, religious identity, ethnic identity, among others should be taken into account to know how identity is constituted. Social identity markers are intertwined and overlapped .Since, no social category can be found on its own, rather discursively constructed. Identity markers or social categories are discursively considered in this study.

7.Identity and Ideology

It goes without saying that both identity and ideology are key players in building social structures and behaviours. Both of them are socially constructed and discursively negotiated. So, the relationship between identity and ideology is relational and dialectical. That is, they interdepend on each other. Conceptually, ideology is broader than identity. In other words ,ideology can be seen as a self-image of a specific social group. Ideology is instrumental in defining identities of a social group, its values, norms and beliefs, as well its nexus with other social groups. Hence, ideology is constituted at a group level. Thus, social identities are constituted, too. By doing so, ideological structures of beliefs and knowledge and personal experiences of identity are manifested and realized through discursive practices.

Considerably, ideological identity is of two types: Soft identity and Hard identity. The former is easily changeable such as political identity ,whereas the latter is hardly changeable such as religious identity, as well as ethnic identity which is the hardest (Kaufmann, 1996: 141). Ideology is envisaged by the traditional approaches in terms of true and false. But ,sociocognitively, ideology interfaces between the social beliefs (knowledge (and the personal beliefs (identity) (Van Dijk, 1998: 71). That is, the relationship between discourse (language in use) and society (identity) is ideologically motivated and driven. He also points out that identity and ideology are socially and mentally constructed (ibid.: 118). As

for identity ,it is viewed as a self-representation which is formed as mental models through personal experiences or autobiographic memory (ibid.: 119.)

In the similar vein, identity or mental models connects between discourse and society or between the micro and the macro. Additionally, the relationship between identity and ideology is debatable. Malesevic (2006: 201 (considers ideology as a key player in creating identity. On the contrary ,Esarey et al. (2012: 13) views that no impact is made by ideology on identity .For Jenkins (2014: 16), both identity and ideology have a great impact on individuals and social actions. Moreover, the inextricably interdependence between identity and ideology can be reflected through discourse (Maynard :2015 , Abstract .(He further adds that an identity is overtly ideologised (ibid.: 6). It is important to say that language is instrumental in forming peoples' beliefs and ideologies against their identities (Alsohibani, 2016: 19). Noticeably, identity and ideology are indivisible and the former is part and parcel of the latter (Hajer, 2021: 46.)

To sum up, it is stated that the relationship between identity and ideology is intrinsically intricate. Although, both are socially and mentally constructed. Being processed in the short-term memory (working memory) and stored in the long-term memory (episodic memory), identity as personal mental models are determined and controlled by the concept of ideology which resides in the semantic memory as a social cognition. Hence, one can say that identity is ideologically motivated and there is no ideologically free identity. Thus ,identity is depicted as an influential ideological device. Both identity and ideology are used as analytical tools to unveil the ways in which meaning is made in different sociocultural contexts. Ultimately ,any change in ideology makes a change in identity. By the same token, no identity without ideology and no ideology can socially penetrate, unless a social identity is defined.

8.Identity and Culture

Abstractly, identity and culture are intangible and invisible concepts. They are fuzzy concepts. Intriguingly, both of them are closely related and dialectically woven. So, the relationship between identity and culture is reciprocal; the former is a product of the latter, whereas the latter is portrayed by the former. That is, culture can be seen as the constituent of identity and the latter is its manifestation. Both of them are discursively constructed and contextually based. They are considered as analytical devices in the social processes. Although, it is a thorny task to define them, some scholars come up with different definitions.

In terms of identity, it is a way of belonging to others and differentiating from them (Weeks, 1990: 88). For Norton (2000: 5), identity is the relationship between the Self and the Other across time and place. It can be seen as the incubator of meanings and experiences (Castells, 1997: 6). (Additionally, identity is ideologically and powerfully negotiated (Pavlenko and Blackledge, 2004: 1). Hence, sociocultural contexts are the creator of identity) Pang, 2021: 20). Thus, different contexts result in different identities. He further adds that identity is the outcome of self and society (ibid.: 29).

As for culture, culture is depicted as a way of people (Lado, 1986 :52). In the similar vein, it is viewed as the whole way of life (Young, 1996 :37). Cognitively, culture plays a role of mediator and regulator between belief systems and relationships (Mashige, 2004: 6). So, culture is envisaged as the sinew of life of all societies (Eagleton, 2005: 133). That is, culture refers to the ways in which things and thoughts are known and done. In addition, action and interaction are the only ways of culture understanding (Roberts :2010 :215). Moreover, cultural identity represents a set of individuals' experiences, beliefs and knowledge (Altugan, 2015: 1160).

Regarding the relationship, identity and culture are distinct, still inseparable (Haimes, 2006: 46). The multidisciplinary nature of them relies upon anthropology, sociology and psychology in which individual and social identities are explored (ibid.: 48). So, identity and culture are individually and socially constructed (Van Meijl, 2008: 170). Hence, identity is inherent inside the individual, whereas culture is engrained outside the individual (Nunan and Choi, 2010: 5). That is, when someone loses his culture, his identity is lost, too (Said, 2011: 191). Thus, no one can talk about culture without drawing a nexus with identity (Itulua-Abumere, 2013: 3). (Additionally, the relationship between identity and culture is intrinsically intertwined (Hopykns, 2014: 9).

To sum up, it is stated that both identity and culture are essential constituents in social processes and our lives. Senses of life are made through a network of sociocultural relationships. So, identity is a way of cultural fertilisation among societies and cultures. It seems as a bridge of convergence between cultures as well as a way on enriching others. Hence, identity and culture are not in isolation, they work together in a reciprocal way. Thus the relationship between them is a manifestation of social reality. Significantly, both identity and culture are dynamic, fluid and contextually based. Therefore, any change in culture is a change in identity and vice versa. That is, culture is the creator of identity, whereas the latter is the carrier of culture across time, place and borders.

9. Identity and Translation

The constant rise of globalisation and migration in the last two decades shifts the interests of scholars and thinkers towards identity and translation over the world. Globalisation works on making the diverse world a small village, one culture and one identity. Migration produces different linguistic varieties and behaviours as well as political and identity crises. So, differences in the linguacultural systems accelerate the urgent need for the roles of translation and translators. Hence, translation, as a powerful device, becomes the field of identity negotiation and construction, or even deconstruction. It, also, plays a positive role through keeping the global diversity and variability as well as enriching cultures and societies around the world. By contrast, translation may negatively steer others' ideologies, behaviours and consequently identities.

Being used as a means of cross-cultural communication, translation carries and mirrors different cultural aspects of nations. Translation, for Bassnett (1992: 66), is a fully dynamic process that involves different cultural systems. Since such linguacultural systems are not equal, translation is ethnocentrically-based (Venuti, 1998: 11). (Hence, Cronin (2006: 20) uses the cogito of Bridge and Door: the former connects different linguacultural systems, whereas the latter accepts the experiences and differences of others in a dialogical way. Thus, a distinction is made between translational assimilation in which the foreign elements of the original text are obliterated and translational dissimilation which keeps cultural diversity between the source and the target texts (Cronin, 2011: 128). (Therefore, the remoteness between such linguacultural systems is problematic in translation (Hostova, 2017: 85).

As for identity, it can be seen as an umbrella that subsumes economic, social and cultural capital (Bourdieu, 1986: 46). Identity entails recognition (White brook, 2001: 17). So, recognising ourselves makes identity) Spivak, 2004: 369). Metaphorically, difference is the father of identity. To this end, if there is no difference, no identity is over there (Cronin, 2006 :50). (Considerably, qualitative identity and quantitative identity are distinguished: the former involves a degree of sameness, whereas the latter requires an absolute sameness (Noonan and Curtis, 2014: Introduction). (Additionally, priority is given to identity in translation over other rhetorical and literary considerations (Saleh, 2016: 449). So, identity is capsulated and recapsulated in the process of translation (Haroutyunian, 2020 :313). (In this case, translation can be seen as an act of identity) de)constructor.

In terms of the relationship between identity and translation, identity is not born. That is, it is constructed, expressed and negotiated. For Cronin (2006: 1), identity should be viewed through the process of translation in social sciences. So, translation is the suitable site for carrying and transmitting identity categories (Wolf, 2008: 17). In addition, four identities are existent in translation (Ibanez, 2008: 51): text-producer's identity, text-receiver's identity, translator's identity and textual identity) source and

target texts). Arguably, both identity and translation are based on differences. Hence, keeping identity in translation requires taking differences into account (Farahzad and Ehteshami, 2011: 48). By the same token, a difference between the source and target texts is a way of presenting identity) Venuti, 2013: 34). Thus, translation can be considered as a constitutive of identity in a mediating way (Wan, 2019: 2.)

To sum up, it is stated that the relationship between identity and translation is complex and multifaceted. If there are no differences among linguacultural systems, no need for translation. In the similar vein, if there is no difference, no identity can be constructed. Hence, keeping differences in translation gives the dynamics and the viability to the texts. In other words ,if everything is similar in translation, no room for creativity and diversity is over there. In addition, when an identity is assimilated in translation, it is localized and domesticated for the sake of the target text expectations and audience. While, if it is dissimilated, it is foreignised and the foreign elements of the source culture are kept. Moreover, in translation, the Self refers to the target text, whereas the Other indicates the source text . Ethically speaking, identity is a way of orientation in translation .Translation is a conflict of identities. Still, the identity that keeps the cultural diversity and opens up a dialogue with others should be preserved .Both identity and translation can be considered as systems of meaning and cultural representation .

10.Literary Translation

Globally, the last decades experience an unprecedented flow of migration, a constant acceleration in globalisation and the super diversity of societies and cultures. A matter speeds up the urgent need for translation, in general and the literary one, in particular. Arguably, literary translation lies at the heart of translation studies as an interdisciplinary practice. That is, it borrows different conceptual tools from other disciplines such as Stylistics, Linguistics, Literary Criticism, among others, and involves a multi-linguacultural milieu. In recent years, literary translation is never seen as only a lingua-activity, but it is also an inter-sociocultural and historical phenomenon.

So, literary translation plays a vital role in building a bridge of communication and understanding among societies and communities. It also opens up a new door of dialogue among the conflicting cultures and nations. By doing so, literary translation conveys the memes of cultures across generations and accepts the differences of the other. It is really considered as a survival machine of nations' memory. Significantly, literary translation surpasses its semantic, intellectual and aesthetic dimensions, until it reaches the major cultural and humanistic horizons. Then, it becomes a hospitable activity that respects the diversity of cultures and the ethics of human being.

Hence, literary translation is a way of cultural and human enriching. It also works on broadening the perceptions and knowledge of its participants through the process of acculturation or cultural fertilisation. In this case, literary translation opens up new horizons for creativity and variability. Thus, the ultimate goal of literary translation is not only to convey the meaning between the source and the target texts, but it also establishes an intimate relationship and creates a friendly environment among cultures and societies. Therefore, literary translation can strike a balance between the cultural differences among nations and play a crucial role of stability all over the world.

Data analysis

In order to test the hypotheses of the study , the following two poetic texts with four translations by Jones (1782) (T1), Johnson (1893) (T2), The Blunts (1903) (T3) and Arberry) (1957) T4) have been analysed.

Text No. 1

بَسِيفُطِ اللّوَى بَيْنَ الدَّخُولِ فَحَوْمَلِ

فَقَا نَبَكِ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزَلِ

(p.15)

T1: Stay—Let us weep at the remembrance of our beloved, at the sight of the station where her tent was raised (p.7)

T2: Stop, oh my two friends, let us weep on account of the remembrance of my beloved, and her abode. (p.2)

T3: Weep, ah weep love's losing, love's with its dwelling place set where the hills divide *Dakhuli and Haumali* ..p.4)

T4: Halt, friends both! Let us weep recalling a love and a dodging by the rim of the twisted sands between *Ed-Dakhool and Haumal* ..p.61)

Discussion:

In his well-known book titled (Sharh al-Qasa'id al-Ashr) (Ten Odes Commentary), Al-Zawzani (1983: 29-30) comments on this verse line of Imru 'al-Qays's Mua'llaqa as follows (فقا) : is a kind of Arabic discourse that may refer to a one person or two, even it may mean (قفن) for more emphasis and the Noon (ن) is substituted by the 'Alf (ل) for continuum purposes. As for (سقط) it is either the sharp end of the sand or the flying ash of the fire. In terms of (اللوى) it is the zigzagged move of the sand .Finally ,

((دخول) and (حومل)) are two places. Based on, T1 and T2 adopt a domestication strategy in which the sociocultural and historical dimensions are lost, consequently, Arabic identity markers are obliterated. As for T3 and T4, they foreignise the Arabic identity markers through keeping the foreign elements of the original text. Still, none of the four translators manage keeping the musicality or the tone of the Arabic verse where they use the prose, instead.

Text No.2

أَبَا هِنْدٍ فَلَا تُعْجَلْ عَلَيْنَا وَأَنْظِرْنَا تُخْبِرُكَ الْيَقِينَا

(p.75)

T1: be not precipitate in giving judgment against us, hear us with patience and we will give thee certain information (p.91)

T2: Oh, Aba Hind, do not haste against us, but give us delay and we will inform you of the truth of our affairs. and we will inform you of the truth of our affairs,' (p.137)

T3: O thou Lord Ibn Hind, be thy wrath less quick-breathed; wait the word of our mouth, the whole truth spoken. (p.40)

T4: Father of Hind, don't be so hasty with us; give us a breather ,and we'll tell the truth to you. (p.205)

Discussion:

In his well-known book titled (Sharh al-Qasa'id al-Ashr) (Ten Odes Commentary), Al-Tabrizi (1894: 391) comments on this verse line of 'Amr Ibn Kulthum's Mu'allaha as follows (أبا هند): refers to ('Amr Ibn Al-Mundhir) and (أُنظِرْنَا) means (انتظرنا) or (أخرنا) To give a delay). Depending on this commentary (أبا هند) ,is an Arabic identity marker. T1 fails in preserving the Arabic identity marker through omitting the deeply-condensed sociocultural lexical item . (أبا هند) T2 succeeds, to a large extent in rendering an Arabic identity marker through transliterating the sociocultural lexical item as well as the selecting of the word (delay) as a rendering of (أُنظِرْنَا). As for T3, he completely fails to reproduce the Arabic identity marker through the inappropriate selection of the (Ibn) instead of (Aba). T4 partially transliterates the Arabic identity marker by using (father) instead of (Aba.)

Conclusion:

The ultimate goal of translating Arabic identity markers in literary texts into English goes beyond a linguistic meaning. Translating Arabic identity markers into English requires preserving what is so called) sameness of difference). Once difference is preserved, identity is made .Foreignising an original text in translating Arabic identity markers is not adequate. Literal translation, for instance, as a translation technique used in foreignisation as an SL-oriented strategy is not always preserving the sociocultural dimensions of the Arabic identity markers. The study recommends, in translating Arabic identity markers in literary texts into English, to utilize a transliteration translation procedure, or even a couplet translation strategy in which two techniques are used as a guarantee of keeping the sociocultural differences between Arabic and English, consequently, Arabic identity can be made and preserved.

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