Narrative Theory: Selected Excerpts of "Extraordinary Origins of Everyday Things"

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Abstract:

Narrative theory is applied to investigate translated texts. For Baker, narratives are stories that are designated and assumed through translating a literary text. Subsequently, these stories affect the behavior of the translator towards other people and the events that are embedded in the text. The novel, *"Extra Ordinary Origins of Everyday Thing"* has been chosen as a source language text for this study. The comparison is made between the original text and the translated version in order to explore narratives. It is noted that the translator acts as a storyteller hence the translated text is shaped according to his/her ideology and behavior. In other words, the identity of the translator which is based on social and cultural factors affects the translation.
Note: MLA citation is used for this research (the updated version does not include a year inside).
Key words: narrative theory, ideology, socio and communicational features, adequacy, efficiency, identity politics, behavior, and storyteller.

نظرية السرد: مقتطفات مختارة من "الأصول غير العادية للأشياء اليومية"

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ملخص البحث:

أن نظرية السرد يمكن تطبيقها للتحقيق في مقتطفات النصوص المترجمة. بالنسبة لبيكر ، فإن السرد عباة عن قصص يتم تمييزها وافتراضها من خلال ترجمة نص أدبي. حيث تنشأ تلك القصص متأثرة في سلوك المترجم تجاه الآخرين والأحداث المتضمنة في النص. تم اختيار الأصول غير العادية للأشياء اليومية كنص لغة الممصدر لهذا البحث. بعد ذلك تجري المقارنة بين النص الأصلي والنص المترجم للنظر في السرد. يُلاحظ أن المترجم يقوم بدور الراوي ومن ثم يتشكل النص المترجم وفقًا لإيديولوجيته وسلوكه. بعبارة أخرى ، فإن هوية المترجم التي تستند إلى عوامل اجتماعية وثقافية تؤثر في الترجمة على نطاق واسع.

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1. Introduction

This paper is an attempt to shed light on Baker's narrative theory in relation to literary translation. Baker's criterion is chosen for this study to analyse the translation of *Extra Ordinary Origins of Everyday Thing* (E.O.O.E.T henceforth) into English. Investigations focus on texts selected from two chapters of (E.O.O.E.T). The argument investigates how the translated text is shaped in reference to the S.L. Anthony G. Oettinger remarks that: "No matter how a translation seems complex, it is even more difficult to criticize it" (qtd.in Reiss 6).

Theoretically, this paper focuses on the translation of (E.O.O.E.T) to explore the effect of narratives on the adequacy and the equivalence of the selected texts. Reiss (17) argues that the translator should recognize the conditions of the text he is translating before starting processing it. On the other hand, narrative theory helps the translator of the original text to consider non-linguistic criteria. The translator must avoid using the same methods to all kind of translations. For example, different narrative techniques are used to translate fiction, serious literature, opera librettos , patent specifications ... etc.

The narrative behavior of the translator is a crucial factor through translation processes. Besides, it includes all diversities of the text that one comes across. Accordingly, the identity of the translator should be taken into consideration for any translation. The practical part includes analyzing the translations of the excerpted texts of (E.O.O.E.T). The aim is to illustrate how these texts are relevant to narrative theory (scio- combinative factors). It's concluded that the translator is definitely affected by his ideology, identity and background which strengthen/ weaken the competence of the translation.

2. Earlier studies

Few previous studies have been applied to approach Narrative. Some of them focus on the role of the translator in a certain translation, whereas, others are carried out to explore narrative theory in translation. The current subject tackles the four following studies:

1. Reflections on the Narrative Research Approach/ by Torill

The main contribution of Torill's study is to relate narrative to a sociocultural behavior. The researcher has to examine and understand how human actions are related to the social context in which they occur and how and where they occur through his/her growth (Torill 56). Next, Torill adheres to some of the properties of narrative research before she reflects on the process of narrative inquiry and explains the issue of the true narrative. Torill's study reflects an educational paradigm because teachers, like all other human beings, are storytellers that exclusively and socially lead the life of people. She concluded that the results of narrative research can be used as thought-provoking tools within the arena of teacher's education.

2. Recent Concepts of Narrative and the Narratives of Narrative Theory/ by Richardson

In his argument, Richardson focuses on the development of narrative theory. Richardson (168) argues that narrative theory continues to develop, whether in the burgeoning field of life writing or in the analysis of literature. For Richardson (170), narrative includes any transformation or transition from an origin to a later text. In other words, translation is merely a way of reading a text that differs from the original text (Richardson 170). After that he tackles different components of narrative theory. For example, Richardson (172) holds that in "Desire and the Female Protagonist," Honor Wallace censoriously observes basic aspects of feminist narrative theory, "particularly the opposition between lyric and narrative and the frequent valorization of the lyric mode as a progressive alternative to the masculinist biases of traditional narrative trajectories".The current study leads an important investigation into basic concepts of narrative analysis that are produced to have significant consequences of more general theoretical concerns.

3. Translation as Narrative and Translator as Active Guide: Rufinus' Process of Translating Origen's Narrative of the Soul's Descent/ by Loehndorff/ by Loehndorff

Loehndorff approaches translation in the antique world by citing the translator Rufinus of Aquileia. Loehndorff tackles the problems in Rufinus' translation. The former (xix) argues that translation is a narrative process. In other words, it is a function of the mind like rewritings, and recommending that take place in the mind of the translator.Rufinus' translation has been analyzed to a substantial amount of critical work, and many scholars use his Latin texts instead of Origen's lost Greek versions. Loehndorff (xix) states that Rufinus' Latin texts produced a misconception about how Origen saw thought formation, and that a different look at Rufinus' translation process exposes that he has weakened Origen's moral text. Rufinus' translation led to a radical shift in the history of consciousness and the concept of thoughts as instituting bad states, in and of themselves. Loehndorff (159) concludes that translation is viewed as a narrative process in which every component is crucial for understanding the overall picture that gives us a way to study translation in antiquity more holistically.

Also, Rufinus himself confessed altering Origen's texts in his prefaces. He emphasizes that the translator cannot be invisible. He concludes that it is vital to uncover what type of contemporary influences might have been acting upon the translator when working on the text. He also considers translation as a process and the translator as an active agent (Loehndorff 159).

3. Narrative Theory

Mitchell & Egudo (introduction) indicate that a narrative approach is gradually gaining recognition in various disciplines including those outside the social sciences. The approach is said to capture social representation processes such as feelings, images, and time. Narrative is an interpretive approach in social science which involves using a storytelling methodology by individuals or groups to make sense of occasions and actions in their lives. In literature, narrative is covered under the topic: narrative theory.

Baker (154) argues that narratives, are stories that are described and believed. Hence, these stories shape the behavior of the translator towards other people and the events which are embedded in the story. As used here, narratives "are not chronologies, not undifferentiated lists of happenings: they are stories that are temporally and causally constituted in such a way as to allow us to make moral decisions and act in the real world" (Baker 154).

Baker (151) argues that narrative is related to social and communication relations. That is to say, it is sometimes used interchangeably with 'story'. Baker believes that " narratives are the stories we tell ourselves and others about the world(s) in which we live, and it is our belief in these stories that guides our actions in the real world " (Baker 151). Walter Fisher says"narrative is not a mode of discourse laid on by a creator's deliberate choice, but the shape of knowledge as we first apprehend it' "(qtd. in Baker 151).

3.1 Narrative and Theories of Translation

According to Tory (introduction), the practical work (norms) of the translator should be taken into consideration besides the theoretical source text. In other words, norms of the translation are viewed as primary rather than linguistic features (Tory 54). For Toury, "the behaviour of the translator should be recognized (63). He (63) says:" Translation activities should rather be regarded as having cultural significance. Consequently, translatorship amounts first and foremost to being able to play a social role, i.e., to fulfill a function allotted by a community"(qtd.in Toury 63). According to Baker (152), there is dissatisfaction about theoretical notions, for instance, Toury's notion of norms focuses on stout frequent behaviour neglecting the numerous individual and group attempts at dejecting main patterns and usual political and social doctrines (Baker 152).

Likewise, there is no reference in norm theory to the intricate patterns of interplay between repeated, firm patterns of behaviour and the continuous attempts at undermining that behaviour. In other words, the interaction between dominance and resistance should be recognized. Baker believes that narrative theory goes beyond Lawrence Venuti's extensive dichotomies of foreignizing and domesticating strategies. According to Venuti (469), the domestic notion is disarranged to set going procedures of defamiliarization, which could complicate existing stereotypes, rules,

and values applied in translation. From another perspective, ethical politics of difference is motivated by foreignizing features. The translator seeks to shape a community with foreign beliefs, and on projects based on that understanding, going to this point to allow it to revise and develop domestic values and institutions (Venuti 469).

For Baker (152), the translator is affected by the author and societies. So, he/she shifts in more-or-less straightforward way between foreignizing and domesticating strategies. That is to say, an oscillation is noticed in the same text when choices are mixed in what Venuti regards as domesticating and ones he would regard as foreignizing. Prominently, this oscillation functions as a resolution in the real world that is neither casual nor irrational (152).

3.2 Advantages of Narrative Theory

Baker believes that the strength of narrative theory lies in :
 First, according to narrative theory, the continuous negotiable nature of social and political certainty is primary. In other words, conceptualising identity depends on temporal and cultural criteria rather than universal environments (152). According to Kerr (17), translation theory has over the last (20) years modified its views by considering the social and the cultural communication which is known as the cultural turn, rather than the scientific transference (17). For Baker, it is time to move beyond cultural differences and the identity politics categories (without clearing their importance) that have consumed much of the work on translation hitherto (153).

According to Baker (3), a narrative approach is characterized by:
1. "A story, unfolding in time, with a (perceived) beginning and a (projected) end. 2. Constructed
by numerous agents. 3. Populated by participants, real or imaginary, human or non-human, in a configured relationship to each other and to the unfolding story
4. Realized in various media and by disparate means of expression" (qtd.in Baker 3).

For Baker (154) identity politics has continuously been agonized by some issues. For instance, Huntington claims that "there is such a thing as a ''Muslim propensity toward violent conflict" (qtd. in Baker 154). It is worth mentioning that people group together because of having recognized common external attributes: Arabs, blacks, women &Indians. The crucial matter is to recognize translators and interpreters within the variety of these groups. Thus, by doing this narrative behaviour, one can convey their needs and discuss issues in the real word (Bake153). Baker (153) believes that our backgrounds (cultural, racial or religious) feature frame and affect our identity and behaviour in one way or another. According to narrative theory, "that influence is neither inevitable nor predictable"(qtd.in Baker153). For example, being Jewish would mean uncritical backing for Israel.

Secondly, narrative theory considers social performers, including translators and interpreters, as real-life persons rather than theoretical abstractions. White Brook

believes that "theory in general frequently fails to make the political agent concrete" (Baker 154).

Thirdly, narrative theory consents to describe behavior in dynamic rather than static terms (Baker 154). Venuti's categories such as foreignizing versus domesticating, faithful versus free are not recognized because the actor (translator/interpreter) is always embedded in his identity. That is to say, there is no pre-assumption of the translator's objectivity or neutrality (Baker 154).

Fourthly, narrative theory considers highly the power of social configurations and the mechanisms of the system but does not impede active resistance on a personal or group level. It focuses equally on issues of dominance and resistance, and on the ritual nature of contact in addition to the means by which rituals are examined and weakened. Also, narrative theory turns light on issues of language. In other words, it explains translational selections in relation to wider social and political contexts, but without dropping sight of the individual text and event (Baker 154).

3.3 Frames and Framing

Baker (156) believes that the notion of framing is thoroughly related to the question of how narrative theory considers the immediate narrative is explained in the text being translated or interpreted and the larger narratives in which the text is embedded. Thus, not only translational choices face local linguistic challenges but also, contributing directly to the narratives that shape the social world. Every choice is assumed as key that activates a narrative, a story of what the world or some aspect of the world is like (156). For example, according to English potentials, the 1997 events in Hong Kong can be translated to The Handover of Sovereignty. As for translators in China, it would be as The Return to the Motherland. Both previous translations don't occur in free variations but, have serious inferences in the real world (157).

Likewise, the text that refers to the conflict regarding the events of 1956 in the Middle East has no linguistics issues. Nevertheless, the narrative potentials of the West differ from its counterpart in Middle East. The former refers to these events as The Suez Canal Crisis. As to the latter, it designates the conflict as Tripartite Aggression. Therefore, different narrative frameworks are assumed for the same event due to different embedded beliefs and potentials (Baker 157). Translators may leave the very description as it is but comment on it either in the introduction or footnotes (157).

3.3.1 Sites and Strategies of Framing

Processes of reframing can almost consider any linguistic or paralinguistic devices to set up an interpretive framework for the reader or hearer. Moreover, translators can activate features of narrativity to frame a text or utterance for a set of addressees (Baker 158). For instance, neoconservative groups such as Memri, which specializes in socializing translations of prudently select Arabic texts to elaborate on a narrative of Arab people as extremist, anti-semitic and being a danger to West.

Memri's reliability is in question in that its framing is easily criticized if their opponents were to identify and advertise a list of errors in these translations, whether the errors in question are presented as deliberate or not.

Interestingly, Memri now has an exceptional set of what they call 'reformist' essayists: a few views from the Arab World and Iran that are translated and quoted on the site. These 'reformists' ask for freedom of thought, women's rights, and so forth. The occasional 'cosmetic' selection of a non-extremist source aims to give a balance to Memri's coverage, at the same time it reinforces the overall picture of the Arab World and Iran as a source of extremism. And, they are now kindly being given space on an American sites (Baker158).

4. Research-Methodology

4.1 Data of the Study

Extraordinary Origins of Everyday Things and its Arabic translation are the data of this subject. The following is a presentation of these data:

4.1.1 _Extraordinary Origins of Everyday Things_

The English version of this book is the source text of this paper. The book is written by Charles Panati. It covers 451 pages and is divided into (16) chapters.

4.1.2 The Arabic Translation of "Extraordinary Origins of Everyday Things"

The translated version covers (413) pages. It is translated by Marwan Maslub. Out of (16) chapters in the original text, the translator presents (12) chapters only. Chapters (7, 9, 11, and 14) have been deleted from the Arabic version. The researcher could not comprehend any reasons behind this deletion. The Arabic excerpted texts from the first two chapters are examined in this paper. The reason for tackling only these two chapters is due to the limitation. Moreover, the translator adheres a recognized narrative process (storyteller) in the first two chapters. Thus, some of these narratives strengthen the translation (relevant to pragmatic instead of semantic features), others are viewed as problems.

4.2 The Model of the Study

It is believed that translation does not happen in vacuum. External or inner characteristics are not isolated in translation, such as the identity of translator, his backgrounds and other socio cultural conditions. The Narrative in communication and social theory should be taken into consideration through the process of translating. For Kroskrity, translation is a social act, neither translators nor their translations occur outside a social context. The exchange of meaning through translation (like language itself) presupposes social affairs and reflects social opinions (qtd. in Harding & Cortés 225). Kroskrity reports that "translators are always embedded in social contexts through which they receive and deal with

training, payment, influences and ideas, and from which they are exposed to many other social, cultural and political issues.

Baker (141) says that Fisher's narrative paradigm challenges the traditional paradigm of rationality which undertakes that decisions are made purely on the basis of rational arguments. Instead, Fisher explains that "we communicate in the form of stories, and in order to relate stories to each other. We are thus all storytellers who 'creatively read and evaluate the texts of life and literature" (qtd. in baker 141). This does not mean that being irrational leads to random decisions. Rather, the narrative paradigm is assumed as Fisher says:

> "No matter how strictly a case is argued – scientifically, philosophically, or legally – it
> Will always be a story, an interpretation of some aspect of the world that is historically
> and culturally grounded and shaped by human personality" (qtd. in Baker 141).

For Loehndorff (164) the translator should never be reduced to the status of being a conduit or an invisible power. Kruger & De Marco argue that ideological issues are a primary concern for a translator. Dominant ideologies can affect anything from the choice of AVT mode to the choice of lexical items (qtd. in Harding & Cortés 563). "One example of the latter as Valdeón shows is the Spanish version of the American sitcom Will & Grace, where the inclination was to replace the neutral and positivised references to the gay community used in the original series (such as gay and homosexual) by harder choices marica, maricón (negative meaning of homosexual) in the Spanish version"(qtd. in Harding & Cortés 563). That was because the majority of Spanish people are Catholics (resist same gender relationship). Moreover, there is a clear connection between censorship and ideology which is the issue that has received the most attention.

4.3 Data investigation (procedure)

The Arabic translation of *Extraordinary Origins of Everyday Things* is compared with the original text. It is aimed to explore the Arabic translation which is related to communication and social factors. In other words, the translated text is affected by the ideology of the translator, as well as, socio-political issues.

5. Data Analysis

The outcome of the translation will be examined:

5.1 Introduction

After, the subject is described methodologically. Next, data are analysed. This reading will focus on certain selected texts in the T.T. That is to say, selected items of Arabic translation will be approached and tackled with reference to their counterparts in SL text.

5.2 Data Screaming.

Ex.1 ST:

" Extraordinary Origins of Everyday Things " (the title of the book)

T.T ""   ''قصة العادات والتقاليد واصل الاشياء"

The meaning of the Arabic translation of the is not equivalent to the original. The translator reshapes the text (narrative theory) by his own perspective. It is seen that using the word (قصة kussa) is meant to attract more readers, since the word is rooted in Arabic culture.

Ex.2 ST:

''From Superstition ''   (p1)

T.T   (p.11)   " من الفكر القبلي "

-Superstition means in Al-Mawrid Al-Hadeeth:

/خرافة/معتقد خرافي/خوف من المجهول

-Superstition means in Oxford Word Power 2006 (expanded edition/e.e for brief):
/ معتقد خرافي/ خرافة/ /مؤمن بالخرافات

-The meaning of the Arabic word 'خرافة' (from the opposite side) in Al- Mawrid-95- 7th- is: Superstition

   When the English readers read the S.T in example (1), they can easily conclude that "superstition" refers to an irrational belief in supernatural influences. However, (المعتقد القبلي) is a sociocultural system of specific behaviors and practices which are practiced by a tribe or any Human gathering. In other words, "superstition" exists in civilized communities, for example, some airplanes companies in the West remove number (13) from lists. Also, several buildings' owners skip number (13) from their floors because of superstition. In this example, the translation is carried out based on the backgrounds of the translator himself (which seems to lack the appropriate efficiency for this item). Consequently, it confuses the TL readers.

Ex.3 ST:
"Superstitions arose in a straightforward manner. " (p.2)

   (p.12)   " ويتضح من دراسة تاريخ الانسان كيفية نشوء الخرافات   "   T.T

    It is seen that there is a replaced and omitted of items. The translator is socially biased by history (تاريخ)to attract the T.T readers as a (storyteller). Because Arabic people are proud of their history. Thus, the translator acts as an agent that is directed to processing ideologically.

The equivalent translation is: نشأت الخرافات بطريقة مباشرة

Ex.4 ST:

 A tribe worshiped and refrained from killing its ancestral animal and employed parts of that animal as amulets, called <u>totems</u>   (p.3)

T.T:

فتؤله القبائل حيوانا وتحجم عن قتله لاعتقادها بتحدرها منه، وتستخدم تتمة لاعتقادها ذاك اجزاء منه تعويذات اطلق عليها اسم <u>الطوطم</u>.   (١٤)

The S.L text shows "totems" which is considered as a plural noun (the singular is totem). However, the translation presents ‟الطوطم" rather tham the plural noun ‟الطواطم".

 It is seen that the translator tries to avoid misunderstanding. The researcher thinks that using singular (طوطم totem) instead of plural (طواطم totems) is socially accepted since the plural   (الطواطم) is uncommon and rarely used by T.T readers.

Ex.5 ST:

"It was the <u>rabbit's</u> fecundity, though, that helped to give its body parts their strongest association with good luck and prosperity".   (p.3)

T.T: "تزيد خصوبة <u>الارنب الوحشي</u> في اقامة الرابطة القوية بين اجزء جسمه وبين الرفاه والحظ الطيب"   (p.15)

    The translator uses wrongly "الارنب الوحشي". The equivalent word is ‟الارنب", since, the former is translated as "hare". Historically, it was the hare's foot that possessed magical powers. However, the early European peoples confused the rabbit with the hare. Moreover, rabbits are born blind while hares are born with open eyes. According to Baker (21), the retelling (interpretation) of past narratives is relevant to social factors. It is believed that, the translator lacks the distinction between two types of rabbits because of un sufficient knowledge regarding animal species.

Ex.6 ST:

    "Folklorists claim that long before <u>Freudian sexual interpretations</u> existed, man, in his cave drawings and stone sculptures, incorporated the foot as a phallic symbol, a totem to foster fertility in women and a cornucopian harvest in the fields".   (p.4)

T.T: " يرى الفلوكلوريون، ان رسومات ونحوتات انسان الكهف وقبل <u>التفسير الفرويدي</u> بزمن طويل جدا،

أظهرت القدم مثالا قضيبيا عند الطوطميين ، مشجعا   على الخصب لدى النساء وفي وفرة محاصيل الحقول. "   (p.15)

    Baker (152) states that fidelity to the original text, instead, is measured by applying the logic of good reasons, which requires a narrative to be observed with reference to its values in the SL text. The ideology of the translator is adhered to clearly by deleting the word sexual from the Arabic text. It is emphasized that sex is

considered a taboo in the Arabic culture. In other words, it belongs to a pejorative layer of reputation in the Arab communities. Therefore, deleting the previous word is related to the norms and the traditions of T.T readers.

The translation should be :

"يدعي علماء الفولكلور أنه قبل فترة طويلة من وجود التفسيرات الجنسية لدى فرويد ، قام الرجل باظهار القدم كرمز قضيبي ، في رسومات الكهوف والمنحوتات الحجرية ، والطوطم لتعزيز الخصوبة عند النساء ولوفرة الحصاد في الحقول ."

Ex.7 ST:

"The horseshoe was a powerful amulet in every age and country where the horse existed. "   (p.4)

T.T: " فلقد شاعت حدوة الحصان في كل زمان ومكان وحيثما وجد الانسان والحصان "
(p.15)

There is adjoining in the TL text. Baker (153) holds that fidelity is approached by keeping the values with reference to SL. That is to say, relevant facts should not be changed. The translator shows human being in the translated text to enhance the plot dramatically for more readers since Arabic culture promotes a close friendship between man and horse. That is to say, narrative in social and communication theory is embodied clearly here.

Ex. 8 ST:

"In the Middle Ages, when the fear of witchcraft peaked, the horseshoe assumed an additional power".   (p.5)

 T.T: no translation

The researcher thinks that the translator gives himself an additional authority to ignore this text. He literally incorporates the role of storytellers as Baker mentioned in section 4.

Ex. 9 ST:

"A popular Irish incantation against evil and illness (originating with the St. Dunstan legend) went: "Father, Son, and Holy Ghost, Nail the devil to a post. (p.5)"

T.T: " تقول احدى الاغنيات الايرلندية الشائعة التي رافق نشوؤها اسطورة القديس دونستان

بسم الله يتمسمر الشيطان وتتقيد حركته " .

(p.17)

Incantation means in Al-Mawrid Al-Hadeeth (2008): ruqia- رقية

The meaning of the Arabic word رقية(from the opposite side) in Al- Mawrid-95-7th- is: incantation.

It is believed that the translator acts as a storyteller by putting (aghnya) instead of (ruqia) since, the former is socially used by the people.

As for "Father, Son, and Holy Ghos"t. It is known as the Christian doctrine of Trinity. It is clear that the translator adjusts meaning to agree with his ideology through the process of translation (بسم الله). The majority of Arabs are Muslims who do not believe in the Trinity. Thus, they will not relate to the SL doctrine. In other words, narrative theory plays a master role in this spot.

Ex. 1٠ ST:

"Why should mascara be an evil-eye antidote?" (P.18)

T.T: "كما اعتقد المصريون بعمل كحل مضاد للعين الشريرة" (P.29)

The translator changes the mood of the sentence from question to statement. Also, he adds a new phrase (كما اعتقد المصريون). Reiss (66) argues that attention must be paid through translation, to the grammatical elements which include (questions, negations etc...) that should be perceived to achieve correctness (66). The comparison between the ST and TT shows that the main difference between them is that in the original text the question is only asked about whether mascara an evil-eye antidote. From another angle, the translator attributes it to Egyptian people. The translator is affected culturally and socially by the strong belief about Egyptian magicians that are known in Judaism, Christianity and Islam. Moreover, the previous text of SL (before this example) shows signs of Egyptian people. Also, the researcher thinks that, the role of the storyteller here is to present a competent translation in this example. Unfortunately, he removes the last paragraph (p.24) and the beginning of (p.25) from the Arabic version.

The translation should be: لماذا يستخدم الكحل كترياق للعين الشريرة ؟:

Ex. 1١ ST:

"The phenomenon is familiar to every football and baseball player who has smeared black grease under each eye before a game. ("p19)

T.T: " تشيع الظاهرة عند لاعبي كرة القدم وكرة القاعدة الذين يطلون تحت العين بالدهن قبل كل مباراة " (p.29)

The translator forgets "black" in the TT. Nonetheless, black grease is the only type that used in this familiar phenomenon. Adding black would make the translation more precise to convey the intended meaning..

Ex. 1٢ ST:

"Stork Brings Baby" (p.19)

T.T: " اللقلق وولادة الطفل" (p.29)

The translator plays the role of a storyteller because the intended meaning is altered in this spot. The phrase (اللقلق وولادة الطفل) has a general meaning. That is to say, it expresses many ideas, for example it could be good, bad or just a story, while the phrase of SL indicates that the bird is viewed as a symbol as it brings babies. The translator has insufficient backgrounds regarding a stork. The stork has a presence in the West (since it lives in Europe and immigrates to Africa during winter). Yet, Arabic people are related to other kinds of birds (an eagle, nightingale, sparrow and dove). This is observed undoubtedly in their poem, sayings and proverbs.

The translation should be: اللقلق يجلب الطفل

Moreover, there is no translation to the last paragraph of (Stork Brings Baby) on (p.19) of the S.L. The paragraph omitted is: "Thus, the stork's gentleness, along with the convenience of its nesting in a home's chimney, made it an ideal creature to deliver a new arrival down the chimney. For centuries, the old Norse legend was popular throughout Scandinavia. It was nineteenth-century Danish writer Hans Christian Andersen, through his fairy tales, who popularized the myth worldwide.''

The above paragraph talks about the merits of a stork throughout Scandinavia legacy. There is no reason to neglect this piece of information. This indicates that the translator lacks the efficiency in terms of cultural information and usage of the word intended.

Ex. 1٣ ST:

" An extramarital indiscretion could lead to <u>a half-brother and half-sister marrying</u>, and frequently did. Charlemagne, alarmed by the high rate of sibling marriages, and the subsequent genetic damage to the offspring "(p. 25).

T.T: " كان الطيش يؤدي الى زيجات غير شرعية كالزواج من اخ او اخت بالرضاعة ونبه كارلمنج ان تكرار حدوث بعض الحالات يؤدي الى ارتفاع نسب الزواج بين الاخوة والى الاضرار التي تلحق بالذرية " (٣٩)

dictionary.cambridge.org. defines a half-brother /half -sister as the son/daughter of only one of your parents and not foster brother or sister. The meaning is totally changed. In other words, the text is distorted to the TT readers. The meaning of the Arabic word 'اخ او اخت بالرضاعة' (from opposite side) in Al- Mawrid-95-7th- is: foster brother/ foster sister. Socio –cultural backgrounds of the translator interferes with his translation. Foster brother or sister could be noticed through the history of Arab and Islam. Particularly, prophet Mohammed (P.B.W.H) and his foster sister (al-Shiyma). It is observed that the translator is ideologically adjusting to the Arab heritage in this field. Though, this phenomenon (foster brother or sister) is not common in the West. It is seen that that the T.T readers are distracted by this incompetence translation.

The translation should be:كالزواج من اخ او اخت غير اشقاء

Ex. 1٤ ST:

" and unmarried young women were expected to scramble for the grains to ensure their own betrothals, as they do today for the bridal bouquet." (p.25)

T.T: " وكانت الفتيات الصغيرات يتزاحمن للوقوف تحت زخات القمح وهن يحلمن بان وقوفهن هذا سيجلب عريسا لكل منهن. " ٣٩

The last part of the sentence is ignored in the Arabic text without any clear reason. Therefore, the lack of comparison is adhered to, the connection between the past and the present is missing in TT. Throwing bridal bouquet is a tradition that is widely organized in the West.

Ex. 1٥ ST:

"Three years later, at another feast, Attila's unquenchable passion for mead led to an excessive consumption that induced vomiting, stupor, coma, and his death "(p.28).

T.T: "جر عطش اتيلا الذي لايخمد لشرب الميد الى موته بعد ثلاث سنوات اذ دخل في غيبوبة نتجت عن التسمم جراء الافراط بالشرب ولم يفق منها على الاطلاق." ٤٢

The translator does not translate (at another feast,). Nevertheless, it is necessary to translate it to add a geographical factor to the scene because another feast induced another place. Furthermore, symptoms of the disease should not be changed in translation at all. In www.merriam-webste.Vomiting means to disgorge (the contents of the stomach) through the mouth. While stupor means a condition of greatly dulled or completely suspended sense or sensibility. The Arabic translation of the previous symptoms is (التسمم) whichin fact quite another symptom. The translation should be (القئ والذهول).

Ex.1٦ ST:

"By the late eighteenth century, white had become the standard wedding color. " (p.30)

T.T: "بحلول اواخر القرن التاسع عشر كان اللون الابيض قد اصبح اللون المتعارف عليه في الزواج." (٤٥)

The translator mistakenly replaces the 18th century with 19th century. That is to say, the chronological factor is affected in TT. The chronological factor is vital in this book (*EXTRAORDINARY ORIGINS OF EVERYDAY THINGS*) because it approaches the historical development of extraordinary thing through time.

Ex.1٧ ST:

"Fashion historians claim this was due mainly to the fact that most gowns of the time were white."

T.T:

"يفسر مؤرخو الازياء ان هذا اللون يعود بشكل رئيسي الى حقيقة ان معظم <u>معاطف</u> تلك الايام كانت بيضاء". (٤٥)

It is clear that gown in Al-Mawrid Al-Hadeeth (2008) means: -عبائة- رداء جامعي مهني. ثوب نسائي

In Oxford Word power (2006), gown means:ثوب نسائي طويل – جبة القاضي

It is viewed that معاطف is not the accurate translation because the meaning would be different. The target reader assumes معاطف to be used freely by men, women, and children especially in winter. While gowns are used only by women and in some positions (judges, lawyers, and students through graduation). For this reason, the translation should be (ثوب نسائي) to enhance the unity of the text because the text was talking about bride's clothes. The translator is far from knowing the clothes of women (by mixing between coat & gowns). Thus, the translator possesses a limited usage of the intended word.

Ex. ١٨ ST:

"In the first century A.D., a revised marriage certificate was <u>officially</u> introduced among the Hebrews, which is still used today <u>with only minor alterations. p.31)</u>"

T.T:

"وفي القرن الاول للميلاد صدر عند العبرانيين أول نموذج لشهادة الزواج الذي مازال يستخدم حتى اليوم." (٤٦)

The translator adheres to a meaningful translation but he misses the last part of the sentence, since most Arabic practices follow the Islamic tradition. In other words, the translator pays attention to this fact by ignoring the last phrase. Omitting 'with only minor alterations' from the T.T leads to missing the comparison between old and new marriage certificates, which does not seem to bother the translator.

The translation should be:

في القرن الأول الميلادي ، أصدر العبرانيين شهادة زواج منقحة بصورة رسمية الذي مازال يستخدم حتى اليوم مع بعض التعديلات البسيطة

6. Conclusion

As from above, the researcher concluded that narrative may strengthen the translation in some places. However, it's common to find pitfalls or ambiguities in the translation of the S.L. The translator is socially and ideologically biased to match with the T.T readers. Consequently, it's seen that reading the translation text differs from the original one. In other words, storytelling is inevitably recognized in this study.

For (ex.1), it is realized that the translator could not find a suitable semanto-syntactic equivalent to match the pragmatic equivalence. That is to say, the translator is a storyteller that handels a text based on his own perspective. Thus, the translation aims to attract more T.T readers, which seems acceptable. For (ex.2), the translator misused his language knowledge regarding lexical elements to achieve a competent translation. In other words, he shows incompetence in terms of vocabulary. Yet, in (ex.4), the translator was truthful is selecting the singular lexical item (socially accepted for T.T) rather than the plural (الطواطم) which is uncommon.

For (ex.5), it's observed that the translator slips the cultural merits of the S.L by mixing between rabbit and hare in translation. The ignorance of geographical nature, the tradition and the environment of S.L. causes an unintended error which also happens in (ex.1١, 1٢, 1٤). A taboo is glossed over in (ex. ٦) by omitting the term (sexual) from translation. Additionally, the ideology of the translator is fully followed in (ex.9) to enhance the belief in monotheism among Muslims against a Christian doctrine of Trinity.For (ex.1٠), the translator intended to strengthen the historical and cultural understanding of the T.T readers by inserting Egyptian magicians in his translation. It is realized as a recognized quotation. But, he presented incompatible text by converting the question in S.L text to declaration sentence in TL text. Therefore, he lacks the correctness in his translation by misusing the grammatical elements.

For (ex.1٣), narrative theory is applied through the translation of this example to match social characteristics and religious status of T.T readers. From the other hand, the translator should use various vocabulary to approach linguistic proficiency. In (ex.1٥), the T.T readers are relatively distracted by the medical and historical inaccuracy of the translator. And a detailed phrase in S.L text is omitted in the T.T text, which is also observed in (ex.١٨). Lack of accuracy causes a clear ambiguity in (ex.1٦). Next, the equivalence is lost in (ex. 1٧) giving an imprecise translation. It is assumed that semantic elements should not be neglected to achieve an equivalence in translation. Out of the study, it is concluded that the translator is considered an agent that alters the translation.

It is recommended that the narrative theory should be assumed through translation of literary text. Thus, a negotiable nature of social and political certainty should be considered. Moreover, the translator should acknowledge the linguistic elements of a certain text, for instance, the semantic fundamentals for equivalence, the lexical basics for adequacy and the grammatical elements for correctness. Sometimes, formal translation is not primary henceforth, the translator should have suitable semanto-syntactic equivalent to match the pragmatic equivalence. Finally, the translator should approach the non-linguistic features: historical, cultural, and ideological features as well as the civilization of the source language readers.

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