

An Intertextual Approach to Arabic-English Translation

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Abstract:

This study investigates some problems faced by translators while translating intertextual expressions or texts that depend heavily on other previous texts from Arabic English. Intertextual expressions have been classified into three categories,namely,religious intertextuality, historical and literary intertextuality and other types of intertextuality such as proverbs, songs, poetry and sayings.It is found that the problems arising from translating such types of intertextual references vary in difficulty depending on the culture-specificity of the intertextual reference under focus.Therefore,some translation strategies have been suggested to deal with each type of intertextual references.

طريقة تحليل البنية النصية للترجمة من العربية الى الإنكليزية

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ملخص البحث :

هذه الدراسة تبحث في المشكلات التي يواجهها المترجمون في أثناء ترجمة التعبيرات أو النصوص التناسية التي تعتمد على النصوص الأخرى من اللغة العربية إلى اللغة الإنكليزية. لقد صنفنا التعبيرات التناسية إلى ثلاث مجموعات وهي:التعبيرات التناسية الدينية والتعبيرات التناسية التاريخية والأدبية فضلا عن أنواع أخرى مثل الأمثال والأغاني والشعر. فتوصلت الدراسة إلى أن المشكلات المتأتية من ترجمة النصوص التناسية على اختلاف أنواعها تتفاوت في مدى صعوبتها اعتمادا على الخصوصية الثقافية للتعبير التناسي. لذلك فقد اقترحت الدراسة عددا من الإستراتيجيات الترجمية للتعامل مع كل نوع من أنواع التعبيرات التناسية.

1. Introduction

Undoubtedly, translation is the most complicated intellectual activity. Such complexity may spring from the fact that it requires a background knowledge from the translator in order to understand and decipher the text. Understanding and deciphering the SL text-presented knowledge relies on prior knowledge of the world. However, this prior knowledge varies from one translator to another. What one translator knows is not necessarily what another knows. In translation, the translator may encounter texts that are dependent on previous environment. This means that these texts will share with those that had preceded them some value or experience. This shared value or experience is called "intertextuality". De Beaugrande and Dressler (1981:10) state "intetextuality concerns the factors which make the utilization of one text dependent upon knowledge of one or more previously encountered texts".

In translating texts the translator may come across some expressions involving intertextuality which are necessary for understanding the whole text and for grasping its content. It is, therefore, the job of the experienced translator to find the intertextual expressions and terms and translate them as accurately as possible.

The hypothesis the present study puts forward is that translating intertextual expressions may require from the translator to provide more information about such expressions through paraphrasing or footnoting, especially when functional equivalent is difficult to achieve.

2. Culture and Translation

Cultural variations across languages may play a vital role in the process of translation in general and in the translation of literary works in particular. McGuire (1980:14) states that languages have the capacity to embody all experiences of their cultures, and that "language is the heart

within the body of culture" . Language, therefore, may constitute a key to better understanding of various cultural norms of which we may not have close attachment. Newmark (1988:94) remarks that culture is "the way of life and its manifestations that is peculiar to community that uses a particular language as its means of expression".

Societies may transfer their beliefs, habits, customs, traditions to others through literature. In most cases translation may be regarded as an important means of transferring these aspects. Therefore, it is important to keep in mind language differences and cultural variations in translation.

Being two remote languages of totally different cultures, English and Arabic are true example of cultural untranslatability. Each of these two languages embodies its culture, and thus when translating from one language into the other, many problems seem to burden the duty of translators.

3. Standards of Textuality

According to Neubert and Shreve (1992:69) "textuality refers to the complex set of features that text must have to be considered texts. Textuality is a property that a complex linguistic object assumes when it reflects social and communicative constraints". In other words, textuality is a property that qualifies the text to be meaningful and intelligible to the reader. He says that there are seven characteristics of text which combine together to produce the property of textuality. These standards are: intentionality, acceptability, situationality, informativity, coherence, cohesion, and intertextuality. The first five are considered user-oriented and are thus directly linked to pragmatic considerations. The last two are text-oriented and are concerned with textual internal connectivities. As

the present study is restricted to investigating intertextuality in translation, we shall first discuss intertextuality and its types (see de Beaugrande and Dressler (1981) for more details on the first six standards).

3.1 Intertextuality

The notion of intertextuality was first introduced by Kristeva (1969). Kristeva asserts that no text can ever be completely be “free” of other texts (Hawkes, 1977:144; McGuire, 1980:79). Intertextuality refers to experiential commonality. While making constant internal reference to their messages, texts also refer externally to other texts. For any given text there will be something to which it bears close resemblance. They are all interlinked. This means that

Part of the environment for any text is a set of previous texts, texts that are taken for granted as shared among those taking part. (Halliday and Hasan, 1976:47).

3.1.1 Intertextuality in de Beaugrande and Dressler’s view

Intertextuality according to de Beaugrande and Dressler (1981:10)

concerns the factors which make the utilization of one text dependent upon knowledge of one or more previously encountered texts.

Further, they (ibid.:182) state that intertextuality subsumes “the way in which the production and reception of a given text depends upon the participant’s knowledge of other texts”. They point out that readers can apply this knowledge of other texts through a process called mediation. For them, “mediation is the extent to which one feeds one’s current beliefs and goals into the model of communicative situation”. They argue

that the greater the time participants spend relating the present text to previous text, the greater the mediation. When people refer to famous texts, mediation is much smaller than when they refer to old texts that are very local. In other words, mediation is smaller when people quote or refer to specific well-known texts, e.g., referring to famous speeches or works of literature. While mediation is slight in activities that happened in our daily life or in conversation.

3.1.2 Intertextuality in Hatim and Mason's view

Hatim and Mason (1990) portray the translator as a mediator between the source language text (SLT) and the target language text (TLT). Their book accounts for many important issues and topics in text linguistics. These include register analysis, language as discourse, dimensions of context, text types, text structure and discourse texture.

According to Hatim and Mason (1990:128), a text is not only composed of pieces taken from other texts, nor should intertextuality be understood as inclusion of the occasional reference to another text. For them, citations, references, and quotations are not used or brought into a text randomly by the writer, but they are used for some purpose. They argue that one does more than quoting Shakespeare, one uses the Shakespearean utterance for particular purpose. That is to say, this intertextual relationship can be explained in terms of its overall communicative function. These utterances are used in some situations to give the text a new value or a new rhetorical function. Intertextuality seems to be as a force that extends textual meaning. Text undergoes this force through connotation, voices from other texts, and other codes. This process can be seen according to them as a kind of code-switching, i.e., a shift from one sign system to another in response to different socio-psychological circumstances dictated by particular communicative requirements (Ibid.:129).

Hatim and Mason (1990:128) believe that the notion of mediation is a useful way of looking at translator's decision regarding the transference of intertextual reference. For example, what is the degree of mediation involved in translating a Shakespearean reference although it might be assumed that remoteness is an important factor. Actually, there are other considerations which affect the degree of mediation. The reference might involve minimal mediation by those who share a western culture but minimal mediation for readers from other cultural background. In short, mediation is to use our background knowledge or our historical memory of other texts and try to connect this knowledge to the text at hand.

3.1.3 Other Views

Fairclough (1992) states that intertextuality has an important relation to discourse in social change. It implies the insertion of history (society) into a text and of this text into history. This means that the text is built out of texts from the past. In doing so, texts are considered as a major element that constitutes history. By the insertion of the text into history, i.e., text responds to and recreates past text, and in so doing helps in making history and contributes to wider change, as well as trying to shape subsequent texts. In this concern, Fairclough (1992:102) states: "the concept of intertextuality points to the productivity of texts, to how texts can transform prior texts and restructure existing conventions (genres, discourses) to generate new ones".

In other words, intertextuality refers to heterogeneity of texts, i.e., to the process of producing and creating new texts similar in content and in form to the original texts.

Baxtin (in Fairclough, 1992:101) points to the relative neglect of the communicative functions of language within linguistics, and specifically to "the neglect of ways in which texts and utterances are

shaped by prior texts that they are responding to, and by subsequent texts that they are anticipate".

In that sense, he says all utterances spoken or written either in a conversation, scientific paper or a novel are oriented retrospectively to the utterances of previous speakers and prospectively to the anticipated utterances of the next speakers. Further, he says that each utterance in a text is a link in the chain of communication, i.e., utterances in any text are intertextual created by elements of other texts.

Lemke (1985) identifies two kinds of intertextual interaction. The first exists between elements of a given text. The second type of intertextual relationships consists of those which exist between distinct texts.

Neubert and Shreve (1992) believe that intertextuality may be the most important aspect of textuality for the translator. It is not the result of the presence or absence of any single grammatical or lexical pattern in a text. It is a global pattern and a property of being like other texts of this kind which readers attribute to texts. In addition, they say that intertextuality can be a significant factor in determining the linguistic form that different kinds of text can assume. It is based on what the text user, not the text analyst expects to see in the text. For example, scientific texts and modern poems have different intertextuality. So, intertextuality allows readers to identify scientific texts and poems as different types of texts.

3.2 Types of Intertextuality

Intertextuality can operate at “any level of text organization” (Hatim and Mason, 1997b:18), involving phonology, morphology, syntax or semantics (Hatim, 1997b:201); and its expression ranges from single words or phrases that have special cultural significance in a given linguistic community at a certain time, to macro-textual conventions and constraints associated with genre, register and discourse. Intertextuality, therefore, embraces any element that enables readers to identify and derive meaning from the surface features of the text in question by reference to other texts or text features they have previously come across. Intertextual reference is nearly always motivated, in that it is used deliberately to convey meaning. Following are the different types of intertextuality summarized and expanded upon in Hatim (1997a).

3.2.1. Horizontal or vertical reference

Hatim distinguishes between horizontal and vertical intertextuality. In the first case, the relation between two texts is explicit- a text, or extract thereof, written in reply to or development of another one, for example. This type of intertextuality is a key feature of academic writing and has been identified by Hoey (1991:31-34) in terms of “academic oeuvre” and “text colony”. Vertical intertextuality, on the other hand, is more implicit, and may relate, for example, to writing conventions.

3.2.2 Manifest or constitutive reference

The second division discussed by Hatim is forwarded by Fairclough (e.g. 1992), who regards reference as manifest, i.e., typically expressed explicitly through surface textual features such as quotations and citations, or constitutive and hence more opaque. In the latter case the reader is required to activate the reference by tracing it back to its source; the reference is there in the surface features of the text but the reader has

to make an effort to retrieve it. A reader's inclination and/or ability to do so will vary from individual to individual.

3.2.3 Degree of mediation

De Beaugrande and Dressler (e.g. 1981) tackle intertextuality in terms of the degree to which the author or translator introduces his or her personal assumptions or beliefs into the text in question, i.e., the extent of mediation.

3.2.4 Socio-cultural objects and socio-textual practice

Hatim (1997a) makes a distinction between socio-cultural objects and socio-textual practices as vehicles of intertextual reference. The first of these (socio-cultural objects) operate at a micro-level and may be conveyed in a single word or phrase that has particular significance for a given culture at a given time. An example provided by Hatim and Mason (1997:18) is the biblical reference to Job in the phrase "the patience of Job". Intertextual references to the Bible and other universal and more or less timeless literary works (Shakespeare, for instance) are likely to be long-lasting and retrievable by a wide range of cultures. Socio-textual practices, on the other hand, are the macro-constraints and conventions governing register, genre, discourse and text type, which make it possible to recognize a given text as a member of a wider universe of texts. For instance, a newspaper headline is recognized as such through conventional features such as the absence of definers and auxiliary verbs.

4. Intertextuality and Translation

Hatim (1997b:200) considers the intertextual context of a text as "all the other relevant prior texts which the various textual clues in a given utterance conjure up for a given language user on a given occasion of use". These prior texts need to be looked at in order to fully retrieve the

meanings associated with the linguistic term in question. The extent to which these intertextual references are accessible to the target-language readership, or the degree to which such relevant prior texts are known to it is the question which translation theory must seek to answer. The translator has firstly to identify any intertextual references and then judge the likelihood that the target language readership will be able to recognize them and cue in to the intended references.

The following translation strategies can be advanced to deal with intertextuality: (a) literal translation; (b) functional equivalence; (c) explanatory notes; (d) paraphrasing; (e) transference. One or two strategies at a time may be used to translate intertextual expressions.

5. Methodology

The paper will examine some texts that contain intertextual expressions taken from varied sources including the Glorious Quran, the Prophetic Traditions (Hadith), and novels. Sentences or expressions that intertextualize with prior sentences or events will be analysed to show the difficulties that may arise from translating intertextuality. Then suggested translations of such intertextual expressions will be presented.

6. Data Analysis and Discussion

As mentioned earlier, the data chosen for the present study has been taken from different sources. Most importantly, intertextuality plays a vital role in supplying the translator with the information necessary for understanding the textual constituent that intertextualizes with another text or event, a case which helps him convey the message appropriately and properly to the target language (TL).

Intertextuality can be classified into three main categories:

A. Religious intertextuality

In this category some Qur'anic Verses and Prophetic Traditions are found to intertextualize with one another and with other texts.

1. حافظوا على الصلوات والصلوة الوسطى وقوموا لله قانتين (البقرة: 238)

In order to understand the Qur'anic Verse fully and render it as accurately as possible into English we have to go through the following Prophetic Traditions:

2. عن ابي قلابة عن ابي المليح قال: كنا مع بريدة في غزوة في يوم ذي غيم فقال بكروا بصلوة العصر فان النبي (صلى الله عليه وسلم) قال: من ترك صلاة العصر فقد حبط عمله. (بخاري 105/1)

Abul Malih reported "Once we were in a certain invasion with Abu Buraida on a cloudy day. He said: Offer the Asr prayer early as the Prophet "Allah's blessing and peace be upon him" said: "Whoever leaves the Asr prayer, all his (good) deeds will be fruitless".

3. عن علي (رضي الله عنه) عن النبي (صلى الله عليه وسلم) أنه قال يوم الخندق: ملأ الله بيوتهم وقبورهم ناراً شغلونا عن الصلاة الوسطى حتى غابت الشمس. (بخاري 33/3)

Ali "May Allah be pleased with him) reported: The Prophet "Allah's blessing and peace be upon him" said during the Battle of Trench: May Allah fill their houses and graves with fire; they distracted us from the middle prayer until the sun was set.

Al-Aini (W.D., 5\40) states that during the time of Asr prayer people become more preoccupied with selling and purchasing than any other time, and it is the time at which angles come down at night. Therefore, it is the best prayer, and its time distinguishes Muslims from Christians and Jews. Makhluf (1982:58), on the other hand, remarks that Asr prayer is what is meant by the middle prayer because it comes in the middle of the five prayers.

The intertextuality between the Qur'anic nominal group الصلاة الوسطى and the Prophetic Traditions already mentioned is obvious. The

Prophetic Traditions in (2) and (3) intertextualize with the Qur'anic Verse in (1), and hence explain it. This intertextual reference belongs to horizontal or manifest type of intertextuality. The best strategies to translate such Qur'anic Verses are literal translation plus an explanatory note explaining the intertextual reference. Following is the rendering of the Qur'anic Verse:

Observe (carefully) the (appointed) prayes, and the middle prayer, and stand up devoutly to Allah ¹.

4. وما كان لبشر أن يكلمه الله إلا وحياً أو من وراء حجاب أو يرسل رسولاً فيُوحى بآذنه ما يشاء (الشورى:51)

To translate the word وحياً appropriately and accurately the translator should read and comprehend the following Prophetic saying:

5. ان الحارث بن هشام سأل رسول الله -عليه الصلاة والسلام- فقال يا رسول الله ، كيف يأتيك الوحي؟ فقال رسول الله- عليه الصلاة والسلام: احيانا يأتيني مثل صلصة الجرس، وهو أشده عليّ ، فيفصم عني ، وقد وعيت عنه ما قال ، وحيانا يتمثل لي الملك رجلاً ، فيكلمني ، فأعي ما يقول. قالت عائشة رضي الله عنها: ولقد رأيته ينزل عليه في اليوم الشديد البرد فيفصم عنه ، وإن جبينه ليتقصد عراقاً. (اخرجه البخاري، ومسلم 2333).

Al- Harith Ibn Hesham asked the Messenger of Allah “Allah’s blessing and peace be upon him: “O Messenger of Allah! How does the inspiration come down to you?” The Messenger of Allah “Allah’s blessing and peace be upon him” answered “Sometimes, it comes down likely as the bell’s ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, the Angel comes in a form of a certain man and talks to me, and I grow grasping of what was revealed”. A’isha “Allah be pleased with her” added “By Allah I saw the Messenger of Allah “Allah’s blessing and peace be upon him” being inspired on the very cold day, on whose forehead, the sweat dropping was seen after the revelation was over”.

1 Here middle prayer means Asr Prayer according to the Prophetic Traditions which explain it.

Al- Jami (2004:16) remarks that الوحي means الإلهام (inspiration), that is, Divine Words given by Allah Most High to one of His Prophets who comprehend them and have firm belief that they are from Allah. Speech given by Allah to His prophets may come in different shapes as in the case of speech from behind a veil referred to in the Qur'anic Verse (4) above, but the most common inspiration is that informed by the angel "Gabriel" who, in turn, may come in different shapes and forms. Sometimes he comes in the form of a companion or an Arab desert.

All of the above meanings are taken from and explained by the aforementioned Prophetic saying. In other words, there is a kind of intertextuality between the Qur'anic Verse and the Prophetic saying which explains what is meant by the Qur'anic Word "وحيا". The intertextuality discussed here belongs to horizontal or manifest type. As for translation, the same strategies already used to translate the previous Qur'anic Verse can be employed here to render the present Quranic Verse, namely, literal translation plus an explanatory note:

It is not given to a man that Allah should speak to him except by inspiration¹, or from behind a veil, or by the sending of a Messenger to reveal with His permission what He wills, for He is Most High, Most Wise.

(Mahfouz: 210) 6. لا عليك من هذا، لكم دينكم ولي دين

Obviously, the second part of the text لكم دينكم ولي دين intertextualizes with the Quranic Verse:

لكم دينكم ولي دين (الكافرون:6)

"Unto you your religion, and unto me my religion" (Pickthall, 1956).

1 The inspiration sometimes comes down likely as the bell's ringing, which is the heaviest. Other times, the angel comes in a form of a certain man and talks to the messenger of Allah "Peace be upon him". (See the Prophetic Traditions narrated by Bukhary and Muslim 2333).

The speaker wants to express a certain attitude, therefore, he quotes a full Verse from the Holy Qur'an to strengthen his attitude. To translate the text at hand one must understand that the word دين does not mean "religion". Rather, it is used figuratively by Abbas, the speaker, to mean "way". This intertextual reference is of a horizontal or manifest type. The best strategy to translate such a text is functional equivalence, that is, substituting the word دين, which has nothing to do with religion in this context due to the fact that both speakers share the same religion, for the word "way". As such, the following translation is proposed to render the text at hand into English:

I have my own way, and you have yours.

(Mahfouz: 148)

8. فالآن كل شيء قد انتهى فقري عينا

The above example is uttered by Salim Alwan who comments on the situation where he tries to blame his wife and to stimulate her pity because he becomes ill.

This text is utilized by the speaker to be intertextualized with the following Qura'nic Verse:

9. فكلي واشربي وقري عينا (مريم: 26)

"So eat and drink and cool (thine) eye" (Ali, 1969)

The problem lies in translating فقري عينا. In rendering this term as "cool eye" would be inappropriate, since it does not convey the effective meaning and consequently may confuse the TL reader. It is better, therefore, to seek a functional equivalence in the target language, which can be "comfort yourself" or "be delighted". One last point to be mentioned here is that the intertextual reference belongs to horizontal or manifest type.

(Gharayba: 14)

10. كقوم يأجوج ومأجوج يلحسون سدهم الفولاذي بالسنتهم ليل نهار

This text taken from "Ru'ya" shows the circumstances of the prisoners in the novel. They were looking to achieve freedom. However, their efforts and attempts are in vain, because their freedom is a far-fetched hope. The first part of the text, i.e., **يأجوج ومأجوج** is quoted from the Quranic Verse:

11. قالوا يذا القرنين انّ يأجوج ومأجوج مفسدون في الارض فهل نجعل لك خرجا على ان تجعل بيننا وبينهم سدا (الكهف:94)

They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay a tribute in order that you might erect a barrier between us and them?" (Hilali and Khan, 1996)

The speaker compares the prisoners who work hard with "Yajuj and Majuj" people who were also locked behind a huge steel dam. Allah prisoned those people, because they have distributed corruption and destruction in the world. In order to achieve their freedom they worked day and night but their works were in vain. The writer uses these intertextual references to provoke a similarity between Zaid and his friends with Yajuj and Majuj people.

In translating these intertextual references literally, it seems necessary to provide the reader with the required information. In this case, since functional equivalence is hard and sometimes impossible to attain transference plus an explanatory footnote seem an indispensable way of conveying the intended meaning to the target reader. Here is the rendering of the text at hand:

Like Yajuj and Majuj people who always lick their steel dam with their tongues day and night¹

¹ It is practically agreed that Yajuj and Majuj were the wild tribes of Central Asia which have made inroads on settled kingdoms and Empires at various stages of the world's history.

B. Historical and Literary Intertextuality

This kind of intertextuality refers to the usage of literary or historical texts. These texts are materialized within the narrative text to convey an essential aesthetic or intellectual values to the reader. Following are some examples:

12. حتى انت يا تراب الارض (Mahfouz: 115)

This text refers to the famous saying of the protagonist of Shakespeare's "Julius Caesar". Julius was astonished when he was killed by the hands of his best friend. His famous saying was rendered into Arabic as:

13. حتى انت يا بروتس

"Even you, Brutus!"

This intertextual reference belongs to vertical or constitutive type. The best strategy to translate these words is functional equivalence. If we render them as "Even you, Brutus!", this will be meaningful. But how can we keep the irony in the original text? To maintain that sarcastic attitude it is better to say "Even you, chunk of earth" or "Even you, Zaita" which seems more effective, because it carries the implicit irony.

14. ويعلم زيد أنه ليس ابن الملوّح ، ولا ابن الذريح ، وانها ليست ليلي ولا لبنى

(Gharayba: 12)

In the text above the writer quotes Ibn-al Mulawwah, Ibn al-Threeh, Layla and Lubna to create a comparison between Zaid and Qais who was in deep love with Layla. However, their relation was impossible, since layla's father rejects Qais and prohibited their marriage. Further, the writer refers to the resemblance of obstacles which are still the same between Zaid and his beloved in spite of the change in time and place. The intertextual signs are of vertical and constitutive type.

In translating these intertextual references the translator's main task is to seek the closest functional equivalence. That the story of Qais and

Layla is similar to the story of Romeo and Juliet will ease the task of the translator, since these names are universal. However, in order to be more faithful to the SL text and to maintain these signs in the translation, it is necessary to provide an explanatory footnote to classify these intertextual references. So, literal translation has to be accompanied by a footnote to express and to convey the writer's point of view. Here is the proposed translation of the Arabic text:

Zaid knows that he is neither Ibn al-Mulawwah nor Ibn al-Threeh and that she is neither Layla nor Lubna ⁽¹⁾.

(Gharayba: 36) 15. امطري اينما شئت فان آلامك راجعة

In this context, the writer uses this sentence to be intertextualized with the famous saying of Harun Al-Rasheed, an Abbassi Caliph governor who ruled an empire extending from coasts of Mediterranean to India. His famous saying is:

16. امطري اينما شئت فان خراجك راجع لي

Rain wherever you wish, since your profits will come back to me. The intertextual reference belongs to horizontal or manifest type. In translating this text it is difficult and sometimes impossible to find an equivalence in the TL. Even if there is one, it is difficult to transfer the image that carries negative connotations. As such, the best strategies to render the above text are literal translation plus an explanatory note clarifying the intertextuality between the two said texts:

Rain wherever you want, thus your pains will come back to me².

1 The names cited in the text are part of famous Arabic stories similar to such well-known English plays and novels as Romeo and Juliet.

2 This saying has to do with the following statement said by the Abbasi Caliph Harun Al Rashid:

امطري اينما شئت فان خراجك راجع لي

Rain wherever you wish, since your profits will come back to me.

He said this statement because he was ruling a huge part of the world extending from coasts of Mediterranean to India.

C. Other Types of Intertextuality

Other types of intertextuality may be found in proverbs, songs, sayings and poetry. These forms are used in the original text to clarify a point or to prove an idea. Below are examples for each form:

18. يعطي الحلق لمن ليس له اذنان (Mahfouz: 114)

The speaker uses a proverb to describe (Salim Alwan). Umm Hamida uses this proverb to criticize (Alwan) who was very rich although he is very old. Umm Hamida says:

19. يعطي الحلق لمن ليس له اذنان

This type of intertextuality belongs to socio-cultural objects as seen by Hatim (1997a). The best strategy to translate this text is functional equivalence. Each of the following translations may stand as equivalence for the Arabic text:

- People with fine voices often have no ears to enjoy their singing.
- He sells refrigerators to the Eskimos.
- Gifts come to undeserving people.

20. صدق الشيخ كما تكونوا يولّ عليكم (Gharayba: 40)

In this example, the speaker looks annoyed and dissatisfied of other's behaviour. He thinks that people's comfort and prosperity relies heavily on their leader or governor. In this context, he uses words from Omar Ibn Abdul Aziz's famous statement "كما انتم يول عليكم".

The intertextual reference is of horizontal or manifest type. The best strategy for translating the text is functional equivalence. A suggested translation for such saying could be "As you are, so will your governors be".

21. يصرخ المذيع (الغضب الساطع آتٍ وانا كلي ايمان) (Gharayba: 38)

The speaker points to upraise and to challenge. This spirit of enthusiasm is clearly brought or encapsulated in this Arab song. This part of the song incites the reader to challenge despair and to be prepared for

facing any danger. The Arabic word “يصرخ” means to shout loudly. This figurative image can be easily understood by Arab readers. However, it is difficult to convey the same image to the target reader. This image of rebellion may differ due to cultural variations.

The intertextual reference belongs to the socio-cultural objects. The recommended translation strategy for the Arabic text is literal translation:

The radio shouts: glimmering wrath is coming, and I am full of faith.

22. حتى اني علقت (وداوني بالتي كانت هي الداء) (Gharayba: 30)

Here poetry is being used. The speaker has quoted the famous verse of “ابو النواس” Abu Al-Nawas to express sorrow and trouble suffered by Zaid. This pain can only be cured by the hands of his beloved who was the cause of his illness. The intertextual reference belongs to horizontal or manifest type.

Translating “وداوني بالتي كانت هي الداء” literally into “cure me with the same disease or poison” could be meaningless. Therefore, the best strategy to render such text into English is functional equivalence. Fortunately, there is a similar proverb in English conveying the effect intended. The appropriate translation could be “A hair of the dog that bit you”. Such rendition seems more convincing in this context.

7. Conclusions

This study investigates intertextuality in translation. It adopts an intertextual approach to deal with Arabic-English translation in that it explores the problems faced by translators while translating intertextual expressions or texts that depend heavily on other previous texts from Arabic into English. Intertextual expressions have been classified into three categories, namely, religious intertextuality, historical and literary

intertextuality and other types of intertextuality such as proverbs, songs, poetry and sayings.

Religious intertextuality is of two types: either religious expressions or events depending for the interpretation on other religious expressions or events as is the case with the Glorious Quran and the Prophetic Traditions or other intertextual expressions depending on religious expressions or events as in the case of literary texts in which religious expressions are quoted. Both types belong to horizontal or manifest reference. In the first type, namely, the Glorious Quran and the Prophetic Traditions the best strategy to translate such intertextual expressions is literal translation plus an explanatory note, whereas other translation strategies such as functional equivalence, literal translation, transference and explanatory notes may be used in the second type. Since Islamic religion constitutes an important part of the Arab culture, translating such texts or expressions that include religious connotations into English requires full understanding of Arabic culture as well as teachings of Islam.

Historical and literary intertextuality may constitute a major problem in translation, as this linguistic phenomenon is a culture-bound one. This type of intertextuality belongs mostly to vertical or constitutive references. In translating such intertextual references one may need to resort to functional equivalence or literal translation plus explanatory note.

Other types of intertextuality such as proverbs, songs and sayings can create a problem in translation especially in transferring the hidden emotiveness from Arabic into English. Such types may belong to vertical and constitutive or horizontal and manifest references. The strategies used to render such texts include functional equivalence and literal translation plus an explanatory note.

It is obvious that in translation in general the translator has to bring about an equivalent effect on the reader similar to the effect maintained on the SL receiver. It is found that in rendering culture-bound terms and expressions, the translator has to be faithful in conveying the message or the spirit of the text. However, if this effect is hard to achieve then literal translations plus explanatory notes are recommended. When the translator finds it impossible to render the message accurately, footnotes are considered as an indispensable part of the translation process. Thus, a footnote is likely to accompany literal translations rather than functional ones.

It is also found that translators need to have a background knowledge that helps them in dealing with problems of translation in general and those of intertextuality in particular. If the translator does not have this background knowledge regarding prior texts, he will not be able to decipher the meaning and consequently will distort the message.

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