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The Effect of Structural Changes on Ideological Meaning in the Translation of English News into Arabic: With Reference to BBC News Discourse

Abstract. The study examines context (*field, tenor* and *mode*) in electronic media political discourse in BBC News texts. The study looks at how translators use their social roles to relate with their audiences in such media discourses as the Internet. It aims to answer the research question: *What is the extent of the sustenance of the messages in the Arabic translation in terms of field, tenor and mode as well as in terms of the communicative and societal functions as compared to the same terms in the original messages of the ST?* Hence, the main objective is to examine the content and form of the Arabic translation as compared to the English source text in terms of *field, tenor* and *mode*. The article has taken cognizance of Halliday and Hasan's (1985) ideas on functionality and Hatim's (1997) ideas on translating across different nations. The findings have shown that *the field, tenor* and *mode* are useful in the examination of the data from the perspective of events, participants and language; but they are less useful in the examination of the message in terms of the hidden cultural elements and ideology that may exist in a text. In addition, we found that translators show preference for those language forms which can be understood by different types of social classes.

Key words: sociolinguistics, culture, translation, message, media.

1. Introduction

This study focuses on a form of political discourse which is channelled through the electronic media. It looks at three variables of situational features identified by Halliday (1978: 32) that determine registers – *tenor*, *field* and *mode*. The data for this study were drawn from BBC News from the Internet. All of the English original messages (ST) were rendered in Arabic. The major focus in the analysis is on the interpretation of language forms in political discourse. The translator is usually the dominant writer, because of the practice to keep the meaning of the source text un-

distorted (Robinson 2003: 25). Obviously, this notion of translation ethics is too restricted as the translator in specific cases is expressly required to distort the meaning of the original text to live up to the audience expectations, such as adapting the target text for children's story, television, advertising campaign, etc. (Robinson 2003: 26; Icoz 2012: 131). This is in line with Tymoczko (2006: 448), who asserts that new investigations in the field of translation studies confirm that translation can be adapted to suit different contexts, readership, media, technology, etc. Thus, this study presents a study of the Arabic translation of English news from the view of the functions of the news texts especially in terms of *field*, *tenor* and *mode* as conceptualized in Halliday and Hasan (1985). This study also considers the texts in terms of their communicative functions as viewed in Hatim (1997) and in terms of Fishman's (1972) sociolinguistic view that language is to a large extent a reflection of the society which uses it.

Translation theorists have noted many difficulties involved in intercultural translation. As a result, they have extensively investigated the cultural differences among languages and facilitate the development of translation procedures in order to overcome these hindrances. Culture represents an interlaced network of different aspects of life. Theorists thus realize that culture is a very complex and controversial issue because "all human groups are cultured, though in vastly different manners and grades of complexity" (Sapir 1949: 80). In addition, it has been noted that such complexity lies in the fact that what is considered culturally acceptable to one group of people can be regarded as totally strange and mysterious to another. For instance, "In the Muslim Arab society, it is lawful for a man to marry up to four wives if he can treat them equally and fairly, whereas in the Christian West, polygamy is prohibited" (Makhlouf 1996: 4). Polygamy, thus, is unacceptable to the people of the West because normally it never happens in their society and it is by no means part of their culture.

As for translation, these differences among cultures represent an area of difficulty, the degree of which depends on whether the languages involved are close or remote culturally.

> This implies that translation between languages of disjunct cultures is more difficult than carrying out translation between languages that are culturally related or similar. This does not imply, however, that translation between languages that are culturally related or similar is a straightforward activity. In fact, it embodies some serious pitfalls from the translators as well, though to a lesser degree compared with translation between languages of different cultures. (Ilyas 1989: 123)

This difficulty often becomes unavoidable simply because the culturally emotive terms of the message drop some or all of their connotative meanings when processed by translators. In other words, the picture of some linguistic elements arrives to the readers of the TL with a partial or total blur. Consequently, they do not elicit the expected response as they do from SL speakers. In this case, the translator should use compensation to make the picture look clearer. "When the languages involved are so distant that the same figures do not exist in one or the other, different

procedures for the translation are implemented to achieve a partially successful transfer. In this case, compensation is nearly always resorted to" (García 1996: 64).

As far as intercultural Arabic-English translation is concerned, the example presented by Ilyas (1989: 124) may give more understanding to this point. Moreover, according to Ilyas (1989: 124), when the translator comes across the hindrance of not finding a corresponding TL equivalent for the SL item, s/he usually resorts to a non-corresponding equivalent item, which may have an equivalent function in the TL culture. Thus, they are included among the cultural elements that cause difficulty in translation. Overcoming such a difficulty requires a considerable effort on the part of the translator, who should at least try to provide a TL translation that is equivalent both in meaning and use to the SL phrase. The translator is supposed to be well aware of the compensation tools of translation so that they can ensure proper transmission of the proverbial expressions to the TL readership with reference to the cultural context in a particular setting. Translators should be familiar with Arabic culture so that they can successfully transfer Arabic texts into English (Kadhim 2014: 30).

2. Methodology

For the purpose of this article, we employ a composite methodology derived from Halliday and Hasan's functional model (1985), and the ideas of Hatim (1997) which are summarized below.

2.1 Halliday and Hasan's (1985) Functional Model

Halliday and Hasan's theory of functions (1985), relates to the stylistic, sociolinguistic and rhetorical aspects of language. They are more general and at the same time more restrictive in their theory of functions. They are more general in the sense that they suggest three functional categories of language: the ideational (i.e., experiential), the interpersonal and the textual. They are more restrictive in the sense that their explanation of the systematic realization of the context of situation is confined to three, namely, *field, tenor* and *mode*, through the three functional components of the semantic system mentioned above respectively.

In the ideational function, Halliday and Hasan's theory relies on and departs from the text to detect the real meaning. It must refer to our experience of the real world. For them, the interpersonal meaning to the language functions as a way of acting, a progression from the semantic meaning to the pragmatic one and to text as a communicative intercourse vehicle. As for the textual meaning of the text, they recourse to grammatical features, texture, structure and generic features of language. In this study, we will focus our analysis of the messages of the Arabic translation of English news only on the three realizations of the context of situation, namely *field, tenor* and *mode*. The term *field* refers to "…what is happening, to the nature of the social action that is taking place", while *tenor* has to do with who is taking part in the transaction as well as the nature of the participants, their status and roles, and *mode* concerns with "…what it is that the participants [of a transaction] are expecting language to do for them in that situation" (Halliday and Hasan 1985:12).

2.2. Hatim's (1997) ideas on communication across cultures

Hatim (1997: xiii) notes that a careful consideration to a given text means "…someone attempts to mediate in communicating its 'import' across both linguistic and cultural boundaries …" and such an attempt is "… one way of making sure that we do not settle for a partial view of what goes on inside that text." Hence, he suggests that cultural elements play an important role in communication among nations and in the process of translation. Hatim has studied texts based on two main elements as follows: (a) the cultures of Western and Islamic-Arab and (b) the sociolinguistic elements in a situation when they are in contact by using texts that people from different cultures can reach and understand the culture of one another properly (Hatim 1997:157). Hatim's (1997:157) ideas are to view a text within and across a number of cultural boundaries so as to enable the language user from either of the two cultures in question to operate felicitously within the rhetorical conventions not only of the target culture but those of his or her own. Among other things, he makes the following observation:

> In the regrettable but not common situation of cross-cultural misunderstandings, which often result in or from a breakdown in communication, what is at the root of the problem is invariably a set of misconceptions held by one party about how the other rhetorically visualize and linguistically realizes of a variety of communicative objectives. Such notions would then be paraded as truisms about the nature of the language of those on the other side, its textual norm and its rhetorical tradition. (Hatim 1997:157)

With regard to English and Arabic texts, Hatim (1997:173) identifies two kinds of audiences that the procedures of the two texts assume: the *counter-arguments* which are typically addressed to the skeptical and the *through-arguments* which assume a supportive audience. On the matter of the nature of the occurrence of audiences with respect to text, Hatim (1997:173) notes the following:

> Some texts are going to be more oral than others. While this can certainly implicate text type, it does not necessarily make morality an exclusive property of Arabic, English or any other language. Furthermore, some languages would tend to display a particular preference for this or that strategy, but this does not make tendency in question. These are merely preferences, tendencies, trends. For example, Arabic prefers through-argumentation whereas English orients its rhetorical strategy the other way, towards counter-argumentation.

3. The data

The data presented in this article were collected from the BBC news online from January 2005 to April 2006. One hundred cases were collected as part of our study. This study will analyze 4 types of data and their Arabic translations in terms of *field, tenor* and *mode*, selected as representative of the tendencies identified in the whole corpus. The articles have been taken from the BBC News texts from the Internet. The abbreviation 'Trs' in the data analysis below stands for Transliteration.

4. Data Analysis

4.1. The fugitive al-Qaeda Leader's

In this section, we shall examine the phrase *the fugitive al-Qaedah leader's* in terms of *field*, *tenor* and *mode*. Consider the data in Table 1 below.

Table 1. The *field* of *the fugitive al Qaeda leader's*

ST	Bin Laden call falls on deaf ears… US intelligence believes the Audio tape aired by an Arab TV channel is genuine making it <u>the fugitive al-Qaeda leader's</u> first message since January.
TT	....هيلا بوسنم يتوص ليجست يف <u>ةدعاقلا ميظنت ميعز</u> ندال نب ةماسا لاق
Trs	*Qala osama bin laden <u>za'eem tandeem al-qa'eda</u> fi tasjeel sauti mansub eleih….*
Glosses	said Osama bin Laden <u>leader organizing *al qaeda*</u> in sound recorder.
Field in ST	the fugitive al-qaeda leader's
Field in TT	*za'eem tandem al-qa'eda* 'leader organizing al qaedah'. The translator has replaced the lexical word 'the fugitive' into *tandeem* 'organizing'.
Quality of message	Perce Perceptually, the BBC sees Bin Laden as a fugitive leader of the *al-Qaeda*. Thus while the focus is the same, i.e., in Bin Laden being a leader, the emphasis is different. The West sees him as a fugitive, while some Arabs see him as one who is capable of handling his organization well. Hence, it is a semi-literal translation.

In Table 1, we are concerned with the phrase *the fugitive al-Qaeda leader's* in the ST and its corresponding Arabic translation (underlined), and the impact it has upon the perception of the Arabic news readers. It is noticed that the *field* of the ST regards Bin Laden as a fugitive which is evidenced from the noun phrase *the fugitive al-Qaeda leader's*. It has been translated into Arabic as زعيم تنظيم القاعدة (*za'eem tandeem al-qa'eda*) 'leader organizing al-qa'eda', which is also a noun phrase describing Bin Laden's merits. That is, the translator has replaced the lexical word *the fugitive* of the ST with the word تنظيم (*tandem*) 'organizing' to reflect a more neutral perception of Arab readers upon Bin Laden than in the West. The meritorious leadership quality of Bin Laden in the ST is sustained in the corresponding Arabic TT, in that the focus of the message remains the same while the emphasis has shifted from regarding him as a fugitive to one who is capable in keeping his organization well-placed. In these respects, the translation is not fully literal but rather a semi-literal one.

The English ST describes a *field* pertaining to a political matter. The phrase *the fugitive al Qaeda leader* is used to describe Bin Laden as a leader of an organization with the enemy is in hot pursuit. The repetitive and continuous use of the nouns to describe him is evidently a way of emphasizing the seriousness of the West in portraying him in the world of the media. In this respect, the translator attempted to emulate that kind of portrayal by having a similar repetitive technique in the Arabic version: زعيم تنظيم القاعدة (*za'eem tandeem al-qa'eda*) 'leader organizing *al-qa'eda*'. However,

although the focus is the same, namely Bin Laden being a leader, the emphasis in the ST and the TT is somewhat different. In the ST, he is being conveyed as a fugitive leader, while in the TT, he is seen as a well-organized leader. The fugitive (i.e., negative connotation) part of the story has been suppressed. Such an approach where the translator has empathized the readers' perception of Bin Laden can be seen as befitting the Arab societal-cultural milieu only when we fall back on Hatim's (1997) view of translating across different cultures or nations; we have to be seen as communicating in that new cultural setting.

Also, in the new context of this TT and bearing in mind the field of the discourse, another explanation why the translator acts the way he does must be considered; that is, from the metaphorical use of the word *al-Qaeda*. The original message does not change the name of *al-Qaeda*. In the Arab world, *al-Qaeda* is not just any organization, it is more than that; for example, metaphorically *al-Qaeda* in the TT has represented Bin Laden's foundation or Bin Laden's ideology in which no negative quality should be attached to it.

Next, we shall reconsider the data from Table 1, but we will do so in terms of the *tenor* of the text as represented in Table 2 below.

Table 2. The *tenor* of *the fugitive al Qaeda leader's*

ST	Bin Laden call falls on deaf ears US intelligence believes the Audio tape aired by an Arab TV channel is genuine making it <u>the fugitive al-qaeda leader's</u> first message since January.
TT	....هيلا بوسنم يتوص ليجست يف <u>ةدعاقلا ميظنت ميعز</u> ندال نب ةماسا لاق
Trs	*Qala Osama bin Laden <u>za'eem tandem al-qa'eda</u> fi tasjeel sauti mansub eleih….*
Glosses	said Osama bin Laden <u>leader organizing al qa'eda</u> in sound recorder.
Tenor of ST	<u>the fugitive al-Qaeda leader',</u> the writer has characterized Bin Laden as a fugitive
Tenor in TT	<u>za'eem tandem al-qa'eda ,</u> the translator has characterized Bin Laden as an individual capable or organizing things well. His role as a fugitive is eliminated.
Quality	Semi-literal translation

In Table 2, we still focus on the underlined constituents. It can be noticed that the *tenor* of the ST is one in which Bin Laden is conveyed as *the fugitive al-Qaeda leader*. This functional role of Bin Laden has been translated into ميعز ميظنت ةدعاقلا (*za'eem tandem al-qa'eda*) 'leader organizing *al-qa'eda*', which also reflects Bin Laden's merits and ideology. Here, the translator has changed the character of Bin Laden from being portrayed as a *fugitive* in the ST to an individual who is capable of leading and *organizing* something. In the eyes of the translator, changing this role and character of Bin Laden is a way of making the TT more acceptable to the Arab society. In other words, while the participant remains Bin Laden, his role has been portrayed more positively. Also, while the ST sees the negative quality of Bin Laden as a *fugitive*, the translator stresses his positive

quality and his role of an organizer to the Arabic news readers. Hence from the viewpoint of his role, the original message is only partially retained. Therefore, it is a semi-literal translation.

Finally, we shall examine the same text in terms of its *mode*; that is, the nature and purposes of the linguistic expressions. We present it in Table 3 below.

Table 3. The *mode* of *the fugitive al Qaeda leader's*

ST	Bin Laden call falls on deaf ears US intelligence believes the Audio tape aired by an Arab TV channel is genuine making it <u>the fugitive al-Qaeda leader's</u> first message since January.
TT	...هيلا بوسنم يتوص ليجست يف <u>ةدعاقلا ميظنت ميعز</u> ندال نب ةماسا لاق
Trs	*Qala Osama bin laden <u>za'eem tandem al-qa'eda</u> fi tasjeel sauti mansub eleih….*
Glosses	said Osama bin Laden <u>leader organizing al qaeda</u> in sound recorder.
Mode in ST	<u>the fugitive al-Qaeda leader's,</u> is used in a declarative sentence, and the function of the message is thematic.
Mode in TT	ةدعاقلا ميظنت ميعز (*za'eem tandem al-qa'eda*) 'leader organizing *al qaeda*'; the word ميضنت (*tandem*) 'organizing' suggests skilful character and elevate his position.
Quality	The message changes somewhat; hence, it is a semi-literal translation.

The phrase *the fugitive al Qaeda leader's* has been expressed in a declarative sentence. This implies that the speech function of the original message is thematic with a purpose such as announcing the negative character of Bin Laden, that is, Bin Laden being a fugitive and leader of the *Al–Qaeda* organization. Towards that end, the writer of the ST describes Bin Laden in a declarative statement in a series of cohesive nouns as *fugitive, al Qaeda, leader.* Such a structural schematization conveys a proposition of intense in the original message to the ST reader. As evidenced from the opening phrase ندال نب ةماسا لاق (*Qala Osama bin laden*) 'Said Osama Bin Laden', the same technique of a declarative sentence as well as word repetition have been employed by the Arabic translator; but instead of choosing an Arabic equivalent of *fugitive*, he has chosen the word ميظنت (*tandem*) 'organizing'. By so doing, while he has been able to maintain the intensity of the original message simultaneously, he was creating a new purpose; namely, to shift the emphasis to the positive quality of Bin Laden which is the ability to organize things. In this sense, the output is a semi-literal translation. In terms of Fishman's (1972) sociolinguistic views, here the translator's choice of linguistic terms is merely adapting the portrayal of Bin Laden to the Arab audience.

To summarize this section, from the perspective of *field, tenor* and *mode*, it can be observed that the Arabic translation of the English phrase *the fugitive al Qaeda leader's* does not fit squarely into the term *literal translation* as within the similarities there is still some degree of difference of information between the ST and the TT. Hence, we have suggested a new term, semi-literal translation.

4.2 *Parliamentary speaker*

In this section, we shall examine the phrase *parliamentary speaker* in terms of *field, tenor* and *mode*. We will consider the data in Table 4 below.

Table 4. The *field* of *parliamentary speaker*

ST	Maliki endorsed as new Iraq PM Maliki also gave the post of <u>Parliamentary speaker</u> to Mahmood AL mashhadani, a Sunni Arab.
TT	اخترير محمود المشهداني و هو سني <u>رئيس للجمعية الوطنية</u>....
Trs	*Ukhteera mahmood al-mashadani <u>wa huwa sunni</u> <u>raeesan lil-jam'eeyah al-wataneeyah…</u>*
Glosses	Chosen Mahmood Mashadani and <u>he Sunni president for the association the nationalism.</u>
Field in ST	<u>Parliamentary speaker ,</u> the *field* is specified to two lexical words only, but still indicating an important political event in the appointment of a principal political office to a Sunni Arab.
Field in TT	و هو سني رئيس للجمعية الوطنية (*wa huwa raeesan lil-jam'eeyah al-wataneeyah*) 'president for the association the nationalism'. The *field* has been extended to include a broader scope of a 'nation' and 'president' as well as 'association'.
Quality	An overtranslation

In Table 4, we are concerned with the underlined constituents. It can be noticed that the *field* of the ST is the appointment of a *parliamentary speaker*. In the perception of the Arabic translator befitting the socio-cultural milieu of the Arab readers, this event has been extended as the appointment of رئيس (*raesan*) 'president', للجمعية (*lil al jam'eeyah*) 'the association' and الوطنية (*al wataneeyah*) 'the nationalism', which is also a noun phrase describing Mashhadani's political post. As a consequence, the translator has widened the *field* of the ST, the nominal *parliamentary speaker,* to nouns. In addition, surrounding the appointment of a *Parliamentary Speaker*, the original message has been elaborated to include detailed information about the nominated candidate. The name *Mahmood Al-Mashhadani*, is supplemented with the information about the religious sector, *Sunni*, and his race, *Arab* suggesting the exhaustiveness of the announcement of Mashhadani's appointment in the political media. Although the same range of information is found in the TT, noticeably it has been given a greater emphasis on the appointment by virtue of the fact that the political terms such as للجمعية الوطنية (*lil-jam'eeyah al-wataneeyah*) 'the association the nationalism' has a greater scope of an association and nation. Taken as a whole, the TT is an overtranslation of the ST.

Next, we will reconsider the data from Table 4, but we will discuss them in terms of the *tenor* of the text as represented in Table 5 below.

Table 5. The *tenor* of *parliamentary speaker*

ST	Maliki endorsed as new Iraq PM Maliki also gave the post of <u>Parliamentary speaker</u> to Mahmood AL Mashhadani, a Sunni Arab
T	اخ‍تير محمود المشهداني و هو س‍ني رئيس للجمعية الوطنية...
Trs	*Ukhteera mahmood al-mashadani wa huwa sunni <u>raeesan lil-jam'eeyah al-wataneeyah…</u>*
Glosses	Chosen Mahmood Mashadani and he Sunni <u>president for the association the nationalism.</u>
Tenor in ST	<u>Parliamentary speaker,</u> the tenor has referred to the specific role of the participant 'Mahmood Mashadani ' in the process of interaction policy
Tenor in TT	<u>*raeesan lil-jam'eeyah al-wataneeyah*</u> (president for the association the nationalism). The translator has described Mashhadan's post as president of the national society to the readership of the TL text.
Quality	An overtranslation

In the ST, the participant is mentioned as *Mahmood AL Mashhadani,* a Sunni Arab. The same range of information has been translated in the Arabic TT as محمود المشهداني و هو س‍ني (*mahmood al-mashhadani wa huwa sunni*) 'Mahmood Mashhadani and he (is a) Sunni'. As we move further to see his role, however, there is a difference in the way it is perceived in the ST to that one that is perceived in the TT. In the TT, *Mahmood AL Mashhadani* has been seen not merely as a person whose function is within the confines of a parliament, but more than that, his role encompasses more globally within a nation. It is a perception that is most natural within the Arab socio-cultural context. As a consequence, the translator has painted a broader concept to the new political role of *Mahmood Al Mashhadani* in the TT compared to the information in the ST. Therefore, it is a case of overtranslation.

We move on to reconsider the data in Table 4 above in terms of its *mode* as presented in Table 6 below.

Table 6. The *mode* of *parliamentary speaker*

ST	Maliki endorsed as new Iraq PM Maliki also gave the post of <u>Parliamentary speaker</u> to Mahmood AL mashhadani, a Sunni Arab.
TT	اخ‍تير محمود المشهداني و هو س‍ني رئيس للجمعية الوطنية....
Trs	*Ukhteera mahmood al-mashadani wa huwa sunni <u>raeesan lil-jam'eeyah al-wataneeyah…</u>*
Glosses	Chosen Mahmood Mashadani and he Sunni <u>president for the association the nationalism.</u>
Mode in ST	<u>Parliamentary speaker</u> , the original message is a declarative message
Mode in TT	رئيس للجمعية الوطنية‍ (president for the association the nationalism.). Expressed in a declarative sentence to inform the TL reader about the appointment of a political post from among the Arab Sunni nationals.
Quality	An overtranslation

Here, the declarative sentence has a purpose to inform the readers of an important appointment to a political office. The office is *parliamentary speaker*. The appointed person is *Mahmood Mashadani*. There is also additional information; namely, that he is an Arab who is a Sunni. The Arabic version also comprises a declarative sentence whose purpose is also to inform. In so far as the person and the appointment to a political office are concerned, the Arab TT contains the same information. There is a difference, however, in the nature of the noun that is being declared. While the ST declares it as a simple post of a *parliamentary speaker*, the TT text declares much more than that. It declares a position that assumes a three-in-one post رئيسا للجمعية الوطنية (*raeesan lil-jam'eeyah al-wataneeyah*) 'president for the association the nationalism' which, in the sense of Fishman (1972), is a reflection of the sociolinguistic and cultural perception of the Arab speakers in Iraq. Hence, from the perspective of the *mode* of the TT, it is an overtranslation. In summary, seen from the perspective of *field, tenor* and *mode*, the Arabic translation of the English phrase *parliamentary speaker* is a case of overtranslation.

4.3. *Traders*

In this section, we shall examine the translation of the English word *traders* into Arabic in terms of *field, tenor and mode*. First, we consider Table 7 below showing the *field*.

Table 7. The *field* of *traders*

ST	Iran fears drive oil to new high But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.
TT	و يرى محللون ان استمرار التوتر سيدفع ا ل اسعار في ا الاتجاه المزيد بشكل يتجاوز تقريبا سعر 75 دولار للبرميل .
Trs	*Wa yara <u>muhalilun</u> ana estemrar al-tawatr sa yadf' al-as'ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s'r 75 dular lil barmil*
Glosses	And <u>analyst</u>s see that continuing the tension will push the prices in the high direction which access 75 dollars per barrel.
Field in ST	Selling and buying oil; its prices are buoyant; it creates fears among buyers and sellers.
Field in TT	محللون (*muhalilun*) (a) 'a group of people analyzing the oil crisis' or (b) 'general analysts'
Quality	An ambiguous translation

The English word *traders* as used in Table 7 concerns the activities of buying and selling oil, the prices are buoyant and there is a continuing fear of the rising price. It has been translated as محللون (*muhalilun*) 'analysts'. In the first reading of the TT, this piece of information is also obtained. However, in the absence of the word النفط (*al naft*) 'the oil' in the context of situation, when the word محللون (*muhalilun*) 'analysts' is considered in a broader scope, the word محللون (*muhalilun*) may have a second interpretation, namely that of the analysts in general. Due to these two possibilities, the translator's choice of the word محللون (*muhalilun*), although not incorrect, is somewhat inappropriate and makes the TT potentially ambiguous. Hence, it is an ambiguous translation.

The data concerning the perspective of the *tenor* of the text for the word *traders* are presented in Table 8.

Table 8. The *tenor* of *traders*

ST	Iran fears drive oil to new high But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.
TT	و يرى ان استمرار التوتر سيدفع ال ا سعار في ا لاتجاه المزيد بشكل يتجاوز تقريبا سعر 75 دولار للبرميل .
Trs	*Wa yara <u>muhalilun</u> ana estemrar al-tawatr sa yadf' al-as'ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s'r 75 dular lil barmil*
Glosses	And <u>analyst</u>s see that continuing the tension will push the prices in the high direction which access 75 per barrel.
Tenor in ST	<u>traders</u> refer to people who deal in oil transactions such as oil producers, agents and buyers.
Tenor in TT	محللون: two possibilities: (a) oil traders and (b) analysts in general.
Quality	An ambiguous translation

The data presented in Table 8 show that the *tenor* of the ST contains the lexical plural noun *traders* which in a business society can possibly refer to business people who usually deal in oil transactions such as oil producers, agents, buyers and sellers. The favourite reading of the Arabic TT محللون (*muhalilun*) 'analysts' also conveys this range of participants. However, due to another possibility of a wider range of usages of the Arabic word in a wider spectrum, various repertoires and networks of sociolinguistic communication in Arab society in the sense of Fishman (1972), it may also have an additional, though less favourite reading of a 'general analyst'. Hence, from the perspective of the *tenor* of the Arabic text, there is a possibility of the Arabic translation being ambiguous.

We move on to reconsider the same data from the perspective of the *mode* of the text as presented in Table 9 below.

Table 9. The *mode* of *traders*

ST	Iran fears drive oil to new high But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.
TT	و يرى محللون ان استمرار التوتر سيدفع ال ا سعار في ا لاتجاه المزيد بشكل يتجاوز تقريبا سعر 75 دولار للبرميل .
Trs	*Wa yara <u>muhalilun</u> ana estemrar al-tawatr sa yadf' al-as'ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s'r 75 dular lil barmil*
Glosses	And <u>analyst</u>s see that continuing the tension will push the prices in the high direction which access 75 per barrel.
Mode in ST	<u>Traders</u>, is the head of the text and precedes by a lexical word; text opposition *but* expresses positives sense.

Mode in TT	مجللون is the head of the text and preceded by a lexical word; the additive conjunction و (*wa*) 'and' confirms the availability of the original information; but its occurrence with other words serves a possible duality of meaning (a) traders and (b) analysts.
Quality	An ambiguous translation

By virtue of the sentential conjunction *but*, the *mode* of the context of situation of the language of the ST is expressed in a contrastive sense giving rise to a declarative-contrastive meaning. In other words, due to the fear of Iran, the oil traders hold the negative view of the price of oil to keep on increasing. In terms of *mode*, the usage of the word *traders* in the context of '…drive oil to new high' can only positively refer to people who deal in oil business and handlers of oil. In the case of the Arabic TT, the use of the conjunction و (*wa*) 'and' suggests the first reading holds true; however, its usage together with the word مجللون (*muhalilun*) 'analysts' in the context of situation where the word النفط (*al naft*) 'the oil' is not also used, may give rise to another interpretation, namely that of 'the analysts on matters other than oil'. In other words, an idea that is not conveying the original sense and meaning of the original message. In this sense, the translation is ambiguous.

4.4. *Have reduced the number of weapons*
In this section, we will examine the verb phrase *have reduced the number of weapons* within its context of situation in terms of *field, tenor* and *mode.* Consider the data in Table 10 which presents the verb phrase in terms of *field.*

Table 10. The *field* of the verb phrase *have reduced the number of weapons*

ST	Iraq tribe 'taking on Al Qaeda' They set up the salvation council for Anbar and claim to <u>have reduced the number of weapons</u> and foreign fighter coming into this area.
TT	و اسست هذه العشائر "مجلس انقاذ الا انبار" و زعمت انها ساهمت في <u>خفض</u> عدد الاسلحة و المقاتلين الا بناج في هذه المنطقة.
Trs	*Wa asasat hatheh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi <u>khefd</u> 'dad al-asleha wa al-muqatileen al-ajaneb fi hathih al-mantaqa.*
Glosses	And these tribes established 'AL anbar rescue committee' and claimed that she (AL anbar rescue committee') participated <u>in reduce number of the weapons</u> and the foreign fighters in this area.
Field in ST	<u>have reduced</u>: infighting took place due to the supply of weapons and the presence of foreign fighters; the weapons and foreign fighters have been reduced.
Field in TT	خفض, (<u>*khefd*</u>) 'reduced': it covers the same events as in the ST above, but at the same time, it sets them out in the past tense.
Quality	In terms of a wrong time frame, it is an incorrect translation.

In the above data, the *field* of the English ST is about the political events in Iraq at a certain point. These events are described in the present perfect tense. They refer to the setting up of the salvation council for Anbar and the reduction of weapons and foreign fighters. The same political situation in Anbar city, however, is set out in the past tense in the Arabic ST, namely the usage of the verb خفض (*khefd*) 'reduced'. As a consequence, the translator formulated the message some-what differently than that found in the TT. In other words, he sees them as completed events. Thus, in terms of *field,* there is a dislocation of time frame from the present perfect to a past tense and, therefore, grammatically, the output is an incorrect translation.

We will now reconsider the same data in terms of the *tenor* of the situation as set out in Table 11 below. Here, we will be interested in the identity and nature of the participants.

Table 11. The *tenor* of the verb phrase *have reduced the number of weapons*

ST	Iraq tribe 'taking on Al Qaeda' They set up the salvation council for Anbar and claim to <u>have reduced the number of weapons</u> and foreign fighters coming into this area.
TT	و بناج الا نيلتاقملا و ةحلسالا ددع ضفخ يف تمهاس اهنا تمعز و "رابن الا ذاقنا سلجم" رئاشعلا هذه تسسا و ةقطنملا هذه يف.
Trs	*Wa asasat hatheh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi <u>khefd</u> 'dad al-asleha wa al-muqatileen al-ajaneb fi hathih al-mantaqa.*
Glosses	And these tribes established 'AL anbar rescue committee' and claimed that she (AL anbar rescue committee') participated <u>in reduce number of the weapons</u> and the foreign fighters in this area.
Tenor in ST	'have reduced': the weapons and foreign fighters, the rescue committee, people of Anbar city, weapons and the foreign fighters are participants; the reduction is ongoing.
Tenor in TT	خفض (reduce), the same participants are found in the TT; there is a difference, however, in the number of those participating and the fact that the execution of reduction was completed.
Quality	While the ST talks about a process of reduction that is ongoing, the reduction of the participants is regarded as complete in the TT; hence, it is an incorrect translation.

In Table 10, the scope and nature of the participants are the same in the ST and the TT. These are the tribes, the people of Anbar city, the committee, the weapons and the fighters. What is different between the two texts is the timing and the manner of the reduction of some of the participants. In the ST, the reduction is an ongoing process and nearing completion; but the usage of the past tense in خفض (*khefd*) 'reduced' suggests that the translator is not interested in what has gone before, but rather he is more focused on the fact that the reduction of weapons and fighters were completed. As a consequence, the translator has given an incorrect translation.

Now we move on to reconsider the same text from the perspective of the *mode* of situation as in Table 12 below.

Table 12. The *mode* of the verb phrase *have reduced the number of weapons*

ST	Iraq tribe 'taking on Al Qaeda' They set up the salvation council for Anbar and claim to <u>have reduced the number of weapons</u> and foreign fighter coming into this area.
TT	و اسست هذه العشائر "مجلس انقاذ الا نبار" و زعمت انها ساهمت في <u>خفض</u> عدد الاسلحة و المقاتلين الا جانب في هذه المنطقة.
Trs	*Wa asasat hatheh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi a'dad al-asleha wa al-muqatileen al-ajaneb fi hathih al-mantaqa.*
Glosses	And these tribes established 'AL anbar rescue committee' and claimed that she (AL anbar rescue committee') participated <u>in reduce number of the weapons</u> and the foreign fighters in this area.
Mode in ST	<u>have reduced;</u> the declarative conjoined structures express process of action to reduce weapons by the participants that is almost completed.
Mode in TT	خفض (*khefd*) 'reduced'. The declarative expression of conjoined clauses captures the same theme which is to reduce weapons; but it perceives the action as fully completed.
Quality	An incorrect translation.

The ST in Table 12 is set in a conjoined declarative sentence putting together a number of participants and events. Its declarative purpose is to express a thematic sense that action has been taken to reduce the number of weapons and that the process is almost completed. In the Arabic version, however, while the same declarative and conjoined structures are used to put together all the participants, and thematically to report an action of weapons reduction, the translator sees the action as only having been fully completed. There is a shift in focus. Possibly, this is the way the action is naturally seen from the perspective of the Arabic language. If so, this is in congruence with Fishman's (1972) view that linguistic expressions are reflections of the perceptions of its speakers about their surroundings. Therefore, although the *mode* of the situation of the original ST message, *have reduced,* has been changed to a past tense in the Arabic TT, the Arab readers find the form natural. Nonetheless, the fact remains that the resulting translation is not entirely adequate.

5. Conclusion

The *field, tenor* and *mode* approach has proved useful in the examination of the data from the perspective of events, participants and language; but it is less useful in the examination of the message in terms of the hidden cultural elements and ideology that may exist in a text. From the four texts that have been examined, it is also clear that the translators seem to have been keen to use the type of language which can be understood by different social classes. In other words, they attempted to pitch the language of the TT to one standard that would be understandable to the masses for wider readability. One of the analysed cases was ambiguously translated while another received an "incorrect" representation (translation). In this regard, Hatim's (1997) views on com-

munication across different cultures and nations in translation studies have served as useful tools in understanding more clearly the nature of the ST (source text) and the TT (target text) as well as the translation problems. In particular, Hatim's ideas have helped us understand the data (both the ST and the TT) better especially in terms of us being more careful in our examination of the data as different lexical words/phrases/clauses can have different connotations in different nations/cultures. In general, against such difficult backgrounds, we find that the translators have done fairly well. This is because, apart from the few cases of overtranslation, as a whole, their translation outputs are noticeably acceptable to a wide circle of readers who come from different social classes, educational and cultural backgrounds.

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