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FROM TEXT LINGUISTICS TO TEXT TYPOLOGY: TOWARDS A PRAGMA-SEMIOTIC APPROACH TO THE TRANSLATION OF AL-ILORY'S ARABIC TEXTS TO ENGLISH

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1.0 Introduction

Translation, which is recognised as an ideology-laden rather than a neutral or ideology-free activity¹, consisting of the ideology of translating and the "translation of ideology"² has become an important medium of international communication and a means of rapprochement between and among nations of the world.

Modern linguistics stresses the fact that texts are entirely different in structures, situation and function because they are produced for a large spectrum of communicative purposes. This assertion is true of translation because the translator, according to Dressler, does not translate "words or individual sentences, but texts".³ Hence, translation is understood as a procedure aimed at producing an equivalent text as close as possible to the source text. This procedure also requires syntactic, semantic and pragmatic comprehension by the translator of the original text, because text is above all considered as a maximal unit. All of syntax, semantics and pragmatics are deemed largely as components of semiotics, the theory or science and analysis of signs and sign systems and their meanings specifically those concerned with communication between human beings in different societies and cultures.⁴

2.0 Translation: Some Conceptual Definitions

The definition of translation is "central" but controversial and "differs radically."⁵ Some theorists define it in terms of equivalence relations,⁶ while others reject the theoretical notion of equivalence, claiming it is either irrelevant⁷ or damaging⁸ to translation studies. Yet other theorists steer a middle course: Baker⁹ uses the notion of equivalence "for the sake of convenience – because most translators are used to it rather than it has any theoretical status"¹⁰ while Nida states that "The scientific study of translation can and should be regarded as a branch of comparative linguistics, with a dynamic dimension and a focus upon semantics."¹¹

On his part, Fedorov, cited in Wills, supports the view that "translation theory should be regarded as a branch of linguistics, since every type of interlingual translation must be looked at within the framework of the interrelations between source language and target language."¹² Catford

follows a similar line of reasoning when he contends that translation is an operation performed on languages.¹³ It is a process of substituting a text in one language for a text in another language. Therefore, it appears that any theory of translation must draw upon a theory of language, "a general linguistic theory". This is the basis upon which this paper argues for the close relevance of textlinguistics, semantic and syntax to the science of translation is considered a pragma-semiotic approach to the translation of languages, an approach or theory that investigates or takes into account "the totality of the signification system," linguistic and non-linguistic, in the communication system and the concomitant effects of these signs in a given context.¹⁴

3.0 Text Linguistics and the Science of Translation

It has been claimed by text linguists that every text is characterized by one or several basic communicative functions. Texts with comparable basic communicative functions can be combined into a text type, that is, expository, instructional and argumentative. On this basis, text-typologists assert that different text-types require in the process of translating not only different transfer methods, but also different translation equivalence criteria.

From a text linguistic perspective, each text is dependent on conditions of origin and reception, that is to say situationality which must be reflected in any attempt to deal with texts, taking internal and external factors into account in textual translation or involving the textual and contextual dimensions. Accordingly, it is the task of the translator to deal with original texts in such a way as to guarantee an optimal degree of translation equivalence in the target text. In other words, text-linguistically focused translation research, according to Wills, must develop a frame of reference which views a text as a communicatively oriented configuration with a thematic, functional and text pragmatic dimensions.¹⁵ These three textual dimensions can be derived from the respective surface structure of texts.

Text linguistics, therefore seems to be of significance to the science of translation, because the text confronts the translator with a double task: first, to analyse the text under consideration, i.e. text function, subject matter, and the relationship between addresser and addressee in the source language text; and secondly, to carry it over adequately into the target language text. In doing so, being armed with the principal rules of text linguistics in the process of translating; an optimal and adequate translation may be arrived at the long run.

4.0 Translation Models: Approaches to Translation

Though there have been important shifts of emphasis concerning translation, the discussions and arguments about its nature are still relatively the same. The disagreement fundamentally lies in two points:

literal versus free translation, and emphasis on form versus emphasis on content. Knox cited in Steiner, sums up the whole issue in two questions: which should come first, the literary version or the literal; and is the translator free to express the sense of the original in any style and idiom he chooses?"¹⁶

For the purpose of this paper, the four basic models of translation identified by Chau¹⁷ will be discussed. These models have connections with different theories of translation which have different conceptions of language, and consequently of the approach to translation.

4.1 The Grammatical Model

The proponents of this model consider language as a grammatical code for communication, and that the translation of a text is an inter-lingual operation conceived in linguistic terms. It is the replacement of the grammar and lexis of the source language by the grammar and lexis of the target language. The approach is empirical and anti-mentalistic. It is practised by reference to prescriptive grammar in the "traditional grammar method", and by reference to descriptive contrastive grammar in the "formal linguistic method". Both methods operate on the level of "langue", i.e. "the internalized linguistic culture, the formal system that can be analysed apart from its use in everyday life" as opposed to 'parole', "the actual use of language to achieve a purpose"¹⁸ with words and sentences as units of translation. Thus, equivalence may be sentence to sentence, clause to clause, group to group, or word to word. Equivalence between grammatical units may be considered at different levels of ranks: machine translation, for instance, would be at word or at morpheme rank. This is the model adopted by advocates of Bloomfieldian Structuralism like Catford and others, as well as by those who subscribe to Chomskyan linguistics like Fedorov and others.

Within the grammatical model, translation will be the replica of the source language text structure regardless of whether the reader, who may be living in a different society, will understand certain customs or cultural references, or whether the text will produce the same effect. The contextual elements are not taken into account as the translator is primarily concerned with the structural or grammatical correctness and accuracy at the level of the sentence.

For instance, in Arabic-English translation or translation of Arabic text into the English language, the translator ignoring cultural differences will translate a Syrian in response to a compliment on a newly acquired piece of jewelry as "Thank you, it is yours" or "Thank you, I offer it to you." These renderings are grammatically correct, however, the sense or meaning is not adequately captured and the translation is therefore dubious. A more appropriate rendering might be "Thanks a lot". Another

example is that of someone referring his wife as Umm Nasir literally "the mother of Nasir" which is correct but for an English receiver, a different rendering like "Mrs." would be more appropriate.

4.2 The Cultural Model

Language, according to this model, is a cultural manifestation and translation is an inter-cultural operation. The theory follows two methods: first, "the ethnographical semantic", whose approach to translation is semantic, focuses on the contrasts between two different worldviews and on how to express the source language so that it is assimilated in the world of the target language as naturally as possible. Second, "the dynamic equivalent", with an ethnographical approach, concentrates on the target language reader's response and on how to make him react similarly to the source language reader. The former, as is the case with the grammatical model, operates on the level of "langue" or "any particular language that is the common possession of all the members of a given language community"¹⁹ and takes the lexicon as a unit of examination.

The latter, the dynamic equivalence, operates on the level of "parole", or simply the use an individual makes of langue, and takes the sentence as a unit of examination. And if in the grammatical model the role of the translator is to substitute a code by another code, his role in the cultural model is to substitute the meaning of the culture as far as possible. To illustrate this point, Nida (cf. Mounin),²⁰ distinguishes two types of equivalence: *formal equivalence* or the equivalence of form and *dynamic equivalence* based on the principle of equivalent effect. The author classifies the problems of equivalence when going from one cultural world to another within a translation into five fields: ecology, material culture, social culture, religious culture, and linguistic culture.²¹

In both models discussed above, the translator's duty is to achieve an acceptable rendering. He keeps the structures used in the original only in so far as they do not hinder total comprehension and assimilation of the whole text, in which case he will intervene to clarify certain concepts or omit others. The Arabic expression, "*as-salaam 'alaykun*" for instance, will not be rendered by "peace be upon you" which has religious overtones; instead, it will only be "hello". The same thing is applicable to "*ahlan wa-sahlan*" that an Arabic speaker would say when, for example, opening the door for someone. Its equivalent "welcome" would be seen formal and even unnatural to a native English speaker who would just say "come in" in this situation.

4.3 The Interpretative Model

There are two methods in this model: the "text analysis" method which is contextual and advocates that translating should be an objective

interpretation of the source language text, and the "hermeneutic method" which is existential and for which translation is an "ontological, intersubjective interpretation" of the source language text. In the interpretative model, and for both methods, language is an interpersonal and personal means of communication, and translation is an inter-textual operation.

Both methods operate at the level of parole taking as a unit of examination. In text analysis, the duty of the translator to the source language text is to achieve a holistic reading by reconstructing the meaning of the source language text and conveying it to a particular audience at a particular moment. In the hermeneutic method, on the other hand, the translator's duty is to achieve a co-subjective reading by "sympathizing with the author and creating a new existence through language."²² The approach is non-scientific and subjective.

With this model and more particularly within the hermeneutic method, translation becomes a re-creation of the source language text. Let us take the example of an English text about the life of the Watson family who live in a small English village. The translator will first of all, find a new setting: a small village in Algeria for example and another family, the Masri family. The latter would not go to church on Sunday, but to the mosque on Friday. Mr. Masri would not go to the local pub, but to the local *maqha*, (café), and weekends would be on Thursday and Friday.

The ultimate objective of these theories was to substitute a target language structure for a source language one, or to substitute different cultures, and that was quite disappointing. Modern text linguistics, on the other hand, has stressed the fact that texts are the primary forms of linguistic manifestation. According to Wills, "Texts are produced for a large spectre (sic) of communicative purposes. They show different conditions of origin, different structure functions and they are designed for different recipients."²³ This is also true of translation, as mentioned earlier. "The translator does not translate words or individual sentences but texts"²⁴

It is a fact that translation involves far more than the replacement of lexical and grammatical items between source language text and target language text, and it certainly does not involve mere strings of unrelated sentences, because sentences are parts of larger unit, which is the text. Therefore, our main concern will be focused on the text as a maximal unit for the translation of Arabic to English.

In Arabic, what is considered the closest equivalent for the English word "text" is the word "nass". Although the term is loosely used to indicate any written piece of composition in verse or prose, ranging from a short passage to a whole book, the word *nass*, when it does not mean "textbook", implies that the composition has a related meaning and coherence. Thus, as

indicated above, the Arabic *nass* will be taken as a maximal unit for translation, because it often provides the translator with a clear conception of the interrelated meanings among sentences and helps him to disambiguate certain expressions, particularly those which seem to pose semantic problems in translation.

According to Lyons, in standard, as opposed to dialectal language, the term 'text' is normally understood as "the product of more or less conscious and controlled composition."²⁵ Lyons's definition further states that, the text has a determinate beginning and end, some kind of internal coherence or unity among sentences. In practice, when translating a text, coherence and unity should be maintained in the target language text.

The foregoing discussion shows that text linguistics appears to be the most adequate model in the science of translation. It helps translators first to study and analyse text then to render it faithfully into the target language text without distorting the spirit of the source language. This may be demonstrated in what is conceptually referred to as the text-typological model which forms the thrust of this paper.

4.4 The Text typological Model

The method followed in this model is mainly based on discourse analysis and text linguistics. Text typologists observe that three major dimensions should be taken into consideration in the procedure of translating any text (of Arabic or other languages): pragmatics, semiotics and communicativeness. Pragmatics defines discourse action on the extra-textual environment; semiotics regulates the 'interaction' of pragmatic intentions with the environment; and the communicative dimension sets up discourse 'transaction' providing three contextual variables: field as the subject matter which can be interpreted in terms of semantics, tenor as the degree or level of formality which can be defined in terms of syntax, and mode as the medium in which the text is either written to be read or written to be spoken. Hence, the conflation of pragmatics, semiotics, and communicativeness is called 'text-typological focus.'²⁶ This text-typological focus yields different text types. According to de Beaugrande, "A text type is a set of heuristics for producing, predicting and processing textual occurrences and hence acts as a prominent determiner, or efficiency, effectiveness and appropriateness."²⁷ Therefore, text types, on the basis of pragma-semio-communicative function²⁸, which we consider as "pragma-semiotic" approach, can be classified into three basic categories, subsuming a number of others:

4.4.1 Expository

This can be divided into three kinds: descriptive, focusing on objects and relation in space; narrative where the focus is on events and relations in time as in the case of news reports; and the conceptual in which the focus is on concepts and relations in terms of either analysis or synthesis.

4.4.2 Instructional

This is neither argumentative nor narrative; rather, it is regulative. The mode is written to be read reflectively. The field is international law and treaties. An instructional text type aims at the formation of future behavior, either with option as in advertising or with no option as in treaties, contracts, and other binding documents.

4.4.3 Argumentative

This can be overt as in the counter-argumentative (letter to the editor) or covert as in the case making of a propaganda tract, where a thesis is cited and argued through. The latter form may be considered as expository plus evaluative. In this text type, we find that the text begins with the thesis or what we call a tone setter on which the whole text is based. The tone setter is either a thesis cited to be opposed or thesis cited to be argued through. The thesis is a statement of opinion set by the text producer for achieving his purpose, that is to say, persuading his readers of a point of view. It follows, then that text types are pragma-semiotic constructs. They take shape and materialize in text structure.

This model is not to be confused with the interpretative model (the text analysis method). A basic difference between the two is that whereas the text analysis method is quantitative, the text typological approach primarily focuses on function. Text analysis uses statistics and isolates a language sample, for example the English used in science identifies a given linguistic feature for example, 'voice' and counts the frequency of passive constructions with the aim of arriving at quantitative generalizations such that it can be said that the passive in English for science accounts for x per cent. The text-typological model, on the other hand, takes each language sample as a communicative event in its own right and considers the function of a particular utterance in a particular text and relates it to a type. Whereas the former model would state that there must be a given number of passives in the scientific text, the text typological model would instead analyse the various uses of the passive and their functions according to the type of text. For example, the passive form, with a deep sense of horror like 'fuj'at' 'was afflicted with grief', conveys an idea of catastrophe, shock, and consternation and sets the sense for further developments along similar lines.

In the text typological model, the duty of the translator towards the target language text is to achieve an objective reading by rendering the text in the equivalent type and form as it appeared in the source language. The translation process within this model involves as indicated above, keeping the appropriate equivalence at the three levels: structure, text, and context which comprise three contextual variables or parameters: pragmatics, semiotics and communicativeness.

5.0 Semantics in Translation

Scholars and philosophers of language have viewed the notion of meaning from different perspectives. They have offered various theories of meaning to support, in one way or the other, various kinds of theories. However, they have only recently come to recognize the importance of a theory of meaning for understanding the various uses of meaning. On the other hand, some semanticists regard meaning as use, (i.e. words are used in language to mean something else and ultimately to communicate). This association of meaning and use can best be illustrated with Wittgenstein's statement that "the meaning of a word is its use in the language". While emphasising not just the role of an expression within the language, but the role of language in human life, Wittgenstein remarks that "language is integrated into our behaviour and our interactions with others in an intimate way. We use it to give commands, to answer question, to greet each other, to argue and so on."²⁹

Other theories, on the other hand, consider that meaning is rooted in the framework of speech acts theory. They argue that any sentence or even any utterance must imply another meaning. The theory of speech acts, developed originally by Austin,³⁰ is explicitly concerned with sentences of all kinds. Austin's main concern is to characterize the kinds of act that can be performed by uttering sentences. It has been argued that to specify the speech acts for which a sentence is used by standard is to specify the meaning of that sentence. Thus, Austin distinguishes three kinds of speech acts: a locutionary act, an act of uttering a sentence with particular referents for the terms it contains - an act of saying something; an illocutionary act, an act of asking a question, giving a warning, making a prediction - an act performed in saying something; and a perlocutionary act, an act of persuading someone to do something - an act performed by saying something.³¹

The literature on the subject of meaning contains a bewildering diversity of approaches, conceptions and theories, most of which can be grouped into three types: the referential theory which identifies the meaning of an expression with that to which it refers or with the referential connection; the ideational theory with which it refers or with which it is

associated; and the behavioural theory with the stimuli that evoke its utterance and the responses that it in turn evokes."³²

5.1 Abstract Meaning Versus Languages in Concrete

When we speak of translation, we are primarily concerned with concrete and material language. Naturally, this does not mean that the process which goes on between the source language text and the target language text should consider concrete concepts and concrete associations only, but rather that "translation and interpretation have to be based on words, sentences, linguistic meaning, language apart from the interpreter's paralanguage and body language...they have no other material foundations."³³ Words, however, are not divine entities that stand by themselves, "as a proof of the existence of God, or as a way of predicting the future"³⁴, but they are "linguistic symbols", to use Nida's term, that are free, arbitrary and conventional. The freedom with which we are allowed to deal with words, or linguistic symbols, enables us to communicate with others, because "without such freedom no communication in the usual sense – much less translation from, one language to another would ever be possible."³⁵

Meaning, therefore, does not exist without words. According to Newmark, meaning arises from sights, sounds, smells, tastes, surfaces... as well as desires, feelings, ideas, memories, images...etc., that reach consciousness;³⁶ but all these can only be mediated by words, assisted sporadically by mental images. Yet when one translates, one does not transfer free words from the source language to the target language. Although the freedom of symbols, according to Nida, enables us to enter and use different symbols already known in one language "to describe new objects which come into the culture"³⁷, yet when we translate, we translate words that are used in context, that is "words that are lexically conditioned and constrained by collocation and connotation, grammatically by syntax, intonationally by word order, sometimes phonetically by assonance, alliteration, and moreover they are normally referentially bound."³⁸

5.2 Words and Meaning

When dealing with the meaning of words, we do not wish to say that the translator should expend on 'literal' or word-for-word translation; rather we would like to emphasise that words are textually and culturally bound. However, in this section, we will be concentrating on words rather than structures. Therefore, the problems of dictionary meaning versus contextual meaning, polysemy, synonymy and lexical translatability will be examined.

5.2.1 Dictionary Meaning Versus Contextual Meaning

When the translator is faced with words which are unfamiliar to him or, in a more general term, ambiguous, he will usually refer to the dictionary for help. It is obvious that the dictionary may not be the only reliable source for the final or better solution for the translator has "to reconcile several possible meanings, including the author's intended meaning, the dictionary definition, and his own interpretation of the word or phrase."³⁹ The dictionary may furnish several possible meanings for one word, and the translator will be faced with another, more subtle and more intriguing issue, when he has to choose the appropriate equivalent for that word. Looking more closely into the target language text, we find that the translator sometimes gives more than one equivalent in his translation for a given item in the target language text. Furthermore, he tries to improve the target language text either by omitting or by adding certain words or expressions for the sake of clarification.

5.2.2 Polysemy

Polysemy occurs when one word in a language has several different meanings or is capable of multiple interpretations. The word 'mouth' for instance, is a polysemous form in English which indicates several different meanings; it is "one lexeme with several different senses: 'organ of body', 'entrance of cave', etc".⁴⁰ It is not necessary, however, that a polysemous word in English should have a similar diversity of meaning in another language. Therefore, we would expect of find a different set of polysemous words in Arabic.

Polysemy is related to the broader issue of ambiguity, in which one surface expression has many underlying structures. Lyons⁴¹ tries to explain polysemy in terms of several criteria, that is, by supplying etymological information in which the historical derivation of words is given, by using native speaker's intuitions of relatedness of meaning, or by applying a componential analysis of the meanings of words. Nida and Taber, on the other hand, does not consider polysemy to be a crucial problem for the translator, since "the different meanings of a single word are rarely in competition, for they not only have relatively well defined markers which help to differentiate the meanings, but so often they are so diverse as not to complete with one another for the same semantic domain."⁴²

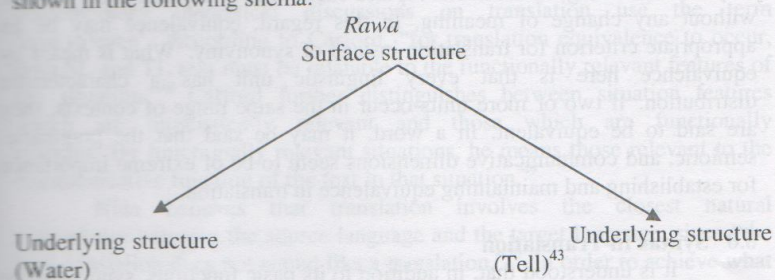
Arab linguists refer to the problem of polysemy as "*Ishtirak*." They argue that such a phenomenon enriches the language and makes it more capable of representing the physical world around us. They also believe that all kinds of *ishtirak* of one single root have one general meaning. So, many meanings will be attached to the original meaning of a particular root, and they will develop in the course of time and diverge from the original meaning

of that root. That is why one word has many meanings besides the original one. For example, the verb 'rawa' is a polysemous word which has an original meaning 'water' and an additional meaning 'to tell' or 'relate a story'. To illustrate the semantic domains of this polysemous word, the following examples are illustrative:

Rawa

- a. *rawa Muhsinu l-arda*
Watered Muhsin the land
Muhsin watered the land
- b. *rawa Muthamilum qissatan*
told Muthamil a story
Muthamil told a story

The underlying structures of the above polysemous verb can be shown in the following schema:



The main concern here will not be concentrated on arguments about the original meaning of words, but on the nature and domain of the semantic phenomenon of polysemy and its implications in the field of translation. Two different meanings of 'rawa' can only be determined by the use of each verb in its actual context, because after all "context clarifies."⁴⁴ It is evident from the above cited example that polysemy occurs in Arabic as well as in English. However, polysemy is language specific, that is, the linguistic forms which carry meanings in English. Such polysemous forms must be handled with the utmost care by translators in the discipline of Arabic because they cannot be translated properly out of their context.

5.2.3 Synonymy and Lexical Translatability

Synonymy occurs when two or more linguistic forms can be used to substitute for one another in a particular context, and still give similar but not necessarily identical meanings. Many linguists believe that complete synonymy does not exist in any language and complete equivalence is something unattainable. Nida, for example, defines synonymy in language as

"words which share several but not all essential components and thus can be used to substitute for one another in some but not all contexts without appreciable difference of meaning in these contexts."⁴⁵

Newmark takes a position similar to that of Nida when he declares, "I do not approve of the proposition that translation is a form of synonymy."⁴⁶ Again, McGure, consistent with Newmark, considers that even apparent synonymy does not yield equivalence and "hence a dictionary of so-called synonyms, may give 'perfect' as a synonym for 'ideal' or 'vehicle' as synonym for 'conveyance' but in either case can there be said to be complete equivalence, since each unit contains within itself a set of non-translatable associations and connotations".⁴⁷

As pivoted out, synonymy presupposes replaceability and interchangeability. This means that words can be described as synonymous if they are interchangeable and can replace each other in any and every context without any change of meaning. In this regard, equivalence may be an appropriate criterion for translation instead of synonymy. What is meant by equivalence here is that every linguistic unit has a characteristic distribution. If two or more units occur in the same range of contexts, they are said to be equivalent. In a word, it may be said that the pragmatic, semiotic, and communicative dimensions seem to be of extreme importance for establishing and maintaining equivalence in translation.

6.0 Syntax in Translation

It is understood that, in addition to its basic functions, syntax can be used in language to create positions of special emphasis and focus. Clefting for instance, is a syntactic device used to focus on a particular constituent in the sentence. The process of clefting involves extracting a constituent from its basic position in the sentence and putting it in a more prominent position, as in the example below:

1 Most of the car we see in Nigeria comes from abroad
The constituent, from abroad in (1) above may be given more emphasis by placing it at the beginning of the sentence and surrounding by the words "it is/was...that..." as follows:

2. It is from abroad that most of the cars we see in Nigeria come.
Sentences resulting from this process are called cleft sentences. In addition to the clefting device, other devices are used to achieve similar effects, for instance, the passive voice and word order which have to do with foregrounding and backgrounding. Actually, these syntactic devices are used for prominence, emphasis and focus. They also serve other functions like markedness or the deletion of the subject as in the case of passive voice.

It is well known that the semantics of a sentence can be affected by its syntax. Although the same words can be used to produce two versions of

a sentence, the semantics of each sentence will vary as the pattern of its word order varies. The way in which words are arranged reflects the semantic purpose of the text producer. This leads us to say that the syntax of a sentence may be manipulated to produce a specific effect on the reader/receiver.

7.0 An Overview of the Equivalence Theory in Translation

Many linguistics and theorists of translation have discussed the notion of equivalence in the process of translating a text from one language to the other. Generally speaking, translators agree that a translation "corresponds to" or "matches" its original in relevant respects. Many different labels have been given, each of them representing a specific characterization of what an acceptable translation is to be. Some of these labels are: "similarity", "analogy", "adequacy", and "congruence", but most contemporary theoretical discussions on translation use the term 'equivalence'. According to Catford, "for translation equivalence to occur, both SL and TL text must be relatable to the functionally relevant features of the situation."⁴⁸ Catford further distinguishes between situation features which are linguistically relevant and those which are functionally relevant. By functionally relevant situations, he means those relevant to the communicative function of the text in that situation.⁴⁹

Nida believes that translation involves the closest natural equivalence between the source language and the target language, since "the best translation does not sound like a translation."⁵⁰ In order to achieve what Nida terms 'dynamic equivalence', the translator should give priority to meaning, rather than form or style. By 'dynamic equivalence', Nida means that it involves "the reproduction of the message rather than the conservation of the form of the utterance."⁵¹ Nida, furthermore, discusses the problem of translation equivalence in terms of four priorities: the priority of (a) contextual consistency over verbal consistency, (b) dynamic equivalence over formal correspondence, (c) the oral, i.e. heard from over the written form, and (d) familiar forms over traditionally more prestigious forms.⁵²

In discussing the issue of equivalence, Popovic stresses the importance of the 'concept of shifts' which sees translation as a semiotic transformation.⁵³ The 'concepts of shifts' in Popovic's framework may be considered a practical interpretation of Nida's term 'dynamic equivalence' except that the former capitalises on the fact the translator's aim is to achieve 'expressive identity' between the source language and the target language texts.

Lefevre takes the discussion of equivalence a step further, when he stresses the importance of 'communicative value'. According to him, "the translation of literature is mainly concerned with matching communicative

value with communicative value."⁵⁴ By 'communicative value' Lefevre means the ability of the translator to measure the time place tradition elements found in both the source language and the target language.⁵⁵ Thus, Lefevre takes into account the historical, i.e. diachronic, geographical, and contextual aspects of the text.

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equivalence in translation then should not be approached as a search for sameness, since sameness cannot even exist between two target language versions of the same text, let alone between the source language and the target language versions.⁵⁶

This view is very similar to Nida's which emphasizes the importance of equivalence rather than identity.

Furthermore, linguistics and semantics introduce the equivalence relation in terms of synonymy as 'semantic equivalence', Mates supports this view saying that "two expressions are synonymous in a language if and only if they may be interchanged in each sentence in language without altering the truth value of that sentence."⁵⁷ In this way, it seems that synonymy may be defined in terms of equivalence. The two expressions may be viewed as systematically equivalent in the sense that their semantic characteristics do not differ. Mates, on the other hand, says of translation:

A body of discourse A is a translation of another body discourse B if and only if there is a correspondence between the meaningful parts of A and those B such that corresponding parts are synonymous.⁵⁸

Conversely, Catford defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."⁵⁹ It may therefore be said from these two definitions that the two seem to differ in that the first defines translation in terms of synonymy whereas that they start from different premises with respect to the nature of meaning in natural languages.

From the viewpoint of a theory of texts, Neubert observes that "Translation equivalence must be considered a semiotic category"⁶⁰ as it comprises a syntactic, a semantic, and a pragmatic component. In other words, equivalence results from the relation between signs, from the interrelation between the signs and what they stand for, and from the interaction between the signs and what they stand for. These three components are hierarchically related to one another: semantic equivalence must be given priority over syntactic equivalence whereas both syntactic and semantic

equivalence are conditional and are modified by the requirements of pragmatic equivalence.

On his part, Halliday contrasts the linguist's interest in translation theories (which involves "how things are") and a translator's interest in a theory (which concerns "how things ought to be")⁶¹, refines the questions and sets them in a wide context of reflection on language, thus offering thought provoking comments on system, equivalence and value in respect of translation assessment.⁶² With reference to the process of translation, Halliday suggests that:

translating proceeds by three stages: (a) item for item equivalence; (b) reconsideration in the light of the linguistic environment and beyond this (it is almost an afterthought) to a consideration of the situation, (c) reconsideration in the light of the grammatical features of the target language where source language no longer provides any information.⁶³

As far as translation quality assessment is concerned, Halliday rightly points out that:

The equivalence of units and of items is lost as soon as we go below the sentence; the further down the rank scale we go, the less is left of the equivalence. Once we reach the morpheme, the vestiges of equivalence disappear. The morpheme is untranslatable...⁶⁴

In respect of the register variables field, tenor and mode in translation, Halliday emphasises the importance of contexts in deciding the "value" of different strata.⁶⁵ As a guideline for translators to follow, he stipulates what can be seen as "a principle of hierarchy of values" when he lucidly observes that,

Equivalence at different strata carries differential values; ... in most cases the value that is placed on it goes up the higher the stratum - semantic equivalence is valued more highly than lexico-grammatical, and contextual equivalence perhaps most highly of all; but ... three relative values can always be varied, and in any given instance of translation one can reassess them in the light of the task.⁶⁶

And finally, Halliday justifies his interrogation of translation equivalence by asking: "equivalence with respect to what?"⁶⁷ Equivalence, he asserts, should be defined in respect of the metafunctions (ideational, interpersonal, textual).⁶⁸ For him, although "in any particular instance of translation, value may be attracted to equivalence of different ranks, different strata, different metafunctions", it is "usually at the higher lexicogrammatical units" in rank, and "typically" at the higher stratum within language, i.e., that of semantics in strata, that equivalence is most highly valued.⁶⁹ As far as with regard to the three metafunctions, Halliday thinks that "high value may be accorded to equivalence in the interpersonal or textual realms but usually only when ideational equivalence can be taken for granted."⁷⁰ At this juncture, Halliday concludes as follows:

A "good" translation is a text which is a translation (i.e. is equivalent) in respect of those linguistic features which are most valued in the given translation context and perhaps also in respect of the value which is assigned to the original (source language) text.⁷¹

8.0 Recommendation and Conclusion

The object of translation is to make the knowledge, insights and wisdom embedded in one language text available to the speakers of the other language so that knowledge will be a common property. Many works, from the religious to the classical have been translated over the past centuries with a view communicating knowledge in a way pronounced now by globalization and making knowledge global property. Among black writers and thinkers all over the world, Shaykh Adam Abdullah al-Ilory would tower high as a result of his contributions to advancing knowledge through teaching, preaching and writing. His works represent a landmark in the Arabic scholarship not only in West Africa but throughout the Muslim world such that he was considered by Shaykh Muhammad Tarikh al'aqli of Medina as far back as around 1946 as one of the wonders of his time.⁷² Written in Arabic, his works, about 200 in general are still not assessable to a wide range of potential beneficiaries including millions of Muslims not only in Nigeria and West Africa but across the world. It is therefore recommend that a translation process of the al-Ilory's works be set in motion such that at the time his 30th year of his departure will be marked, at least ten of his important works beginning from those that were not published in Nigeria would be available in English with the average of a book translated in a year.

The recommended books for this project are *Mujazu Tarikhi Nijiriya*,⁷³ *Misbahu d-dirasatil 'Arabiyya fi 'di-diyari n'Nijiriya*;⁷⁴ *Al-Islam fi*

*Nijiriya wa Uthman bn Fudi*⁷⁵; *Al-Islam wa taqaalidu'l-Jahiliyyah*;⁷⁶ *Tawjihu'd da'wah wa'd du'at*;⁷⁷ *Tarikhu'd Da'wah ila llah baynal-ams wa'l-yawm*;⁷⁸ *Tarikhu'd Da'watil Islamiyyah*;⁷⁹ *Nasimu's Saba fi akhbari'l Islam wa 'ulama 'yuruba*;⁸⁰ *Falsafatu'n-nubuwwah wa'l-ambiya fi daw'il Quar'an wa-s-Sunnah*;⁸¹ and *al-Islamu 'lyawm wa ghadan fi nijiriya*.⁸²

This paper has examined the close relevance of text linguistics to the science of translation especially in Arabic-English category. It has also shown the importance of translation as a medium of international communication and a means of rapprochement between and among different nations of the world. The paper offered some conceptual definitions of translation and reviewed translation models such as the grammatical, the cultural, the interpretative and the text-typological models, advocating the text-typological model which is subsumed under the pragma-semiotic approach to translation proposed in this paper, as the most appropriate for engaging in translation from Arabic to English. The role of meaning and syntax in translation, especially the semantic phenomena of polysemy, synonymy and lexical translatability together with the concept of equivalence and its implications in the field of translation within the discipline of Arabic Studies, are also discussed.

From the discussion, especially those concerning polysemy, it is revealed that polysemy occurs in Arabic as well as in English and that polysemy is seen to be language-specific, that is, the linguistic forms which carry different meanings in Arabic may not be the same as those which carry different meanings in English as evident in our illustrative examples. Such polysemous forms, the paper has recommended, should be handled with utmost care by the translator because they cannot be translated properly out of their context. It is also emphasised that both the semantic and the syntactic dimensions be taken into account when translating any text because meaning to a translator is as important as colour to a painter. It is posited that meaning is the soul of the target language text in the process of translation, otherwise if the semantic dimension is ignored by the translator, the translation will be distorted. Equivalence between the source language text and the target language text should be maintained as much as possible whether semantically, or syntactically, because the main task of the translator is ultimately to convey the same effect to the recipient. The translator must therefore not be tempted to connote meanings which are not intrinsic to the appropriate situations of the source of language text or the target language text cultures; otherwise the translation would become partially or totally distorted and negotiating meaning will constitute a serious problem.

Finally, it could be seen that the emergence of text linguistics in the sixties has marked a new phase in the history of linguistics and translation.

Before that time, translation was very traditional because it lacked a proper linguistic approach. It floundered between various linguistic models such as the grammatical and the cultural, which proved to be problematic. Nevertheless, the fact remains that the models of translation reviewed in this paper engender the emergence of the pragma-semiotic approach to translation proposed here which we believe can best be adopted as an effective framework for translation studies in the Arabic discipline beginning with the translation of the works of al-Ilory and others.

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