

Relevance – Based Approach to the Study of DA in Arabic with Reference to Translation

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Abstract:

The present study tackles an approach which has been built in accordance with Relevance Theory developed by Sperber and Wilson(1987). This approach is supposed to account for DA in Arabic and accordingly can analyse Arabic texts in terms of the theory mentioned above. This approach takes the speaker stimulus to be either direct or non-direct. The non –direct stimulus can be handled here via five topic techniques known as similie , metaphor, metonymy, synecdoche and innuendo. A scale of perception of those techniques known among Arabic scholars of rhetoric proves to be invalid here due to many factors and elements involved during the process of communication.

Five Qur'annic verses with five renderings each has been identified and a complete analysis(in accordance with the approach adopted) is provided depending on books of exegesis. It has been proved that Relevance Theory is applicable to Arabic texts with some modifications. Also it is proved that native speakers of Arabic are more able to perceive the intended meaning than the non – native ones.

1. Introduction:

Interpretation as a radical phase of ommunication needs a hard-task processing to be accomplished. Complexity, prosperity and ultiplicity of the lements involved in such a process make it difficult to understand such a notion. However, such an aim is not impossible to handle if concentration is going to be on those elements that have great role to play during the process of interpretation. This process depends on the on – going activity hold between the input stimulus and the out-put in the hearer's mind.

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Scholars of communication differ in their conception of this process. Among which are Sperber and Wilson approach (1987 a and b and 2002) adopted here to account for the data cited in this paper. They view communication in general as a reversal equation of cost /benefit. This equation is successful if the cost (effort) is minimum and the benefit is maximum.

In this paper the aforementioned equation has been dealt with here with the notion of interpretation (التأويل) in direct and non-direct (to avoid using the term indirect) speech to see how does it work in case of Arabic data.

This process of communication can be said to under the umbrella of inferential pragmatics a term proposed here to account for the cognitive processes (as well as the components) underlying the notion of interpretation. Then inferential pragmatics can be defined as the hearer. Oriented pragmatics which depends on the hearer's ability to infer the meaning of a message relying on a set of elements cognitively determined.

And as translation is a phase of communication , application of this approach to translation may yield some radical results (cf Hatim, 1997).

2. Relevance Theory:

Relevance Theory as a theory of understanding handles the speaker/hearer's cognition process of understanding as its basic goal where the notion of context has a great role to play. It answers the question of how the hearer understands the speaker's intended meaning (being direct or non-direct).

The process of understanding is successfully managed when the hearer is able to use the same contextual set that the speaker uses in the process of communication although ultimate percentage of using the same set is hardly if possibly accessible. Accordingly, ultimate communication is never approached.

There should be a "loss" of communication on the condition that such a loss does not affect the message

communicated to a large extent. In such a case. failure of communication may occur.

The contextual set can be defined here as that set of information about the “immediate physical environment , expectations about the future, scientific hypotheses, religions , beliefs, anecdotal memories , general culture assumptions, beliefs about the mental state of the speaker and context(Gutt, 1991 : 43). Such a context is not external , but internal and this what distinguishes Sperber and Wilson context from the traditional notion of context(e.g. Malinowski,1923,and Palmer,1981)approaching thus a way of cognitivizing the context. For such s set to be managed. It has to be organized in such a way which makes it possible to recall a piece of information quickly and easily without so much effort. In this senses, a question may arise, Which piece of information is needed to understand the speaker’s intended meaning ? the most important piece of information needed for the success of information should be the most optimally relevant one on both the speaker’s and hearer’s – side. A piece of information(a message) is mostly optimally relevant when and only when it is recalled with less effort and has great effect to the hearer to understand. Such an effect(benefit) is captured when it makes a change or a modification of the speaker / hearer knowledge of the world positively. Such a changes differs in accordance with the stimulus used.

This constitutes the core of the Principle of Relevance :
Whenever a person set out to communicate something, he automatically communicates the presumption that what he is going to say is believed to be optimally relevant to the audience.
(Gutt, 1991 : 45).

Identification of the speaker intended contextual set is approached via expectation.

“It [message] makes him expect that the contextual information needed for the correct interpretation is readily accessible. Hence he begins the interpretation process from information most readily available to him at that time”(Gutt ,

1991 , 44). The process of communication will go on in a circle – like method in accordance with these assumptions until a proper interpretation is arrived at without unnecessary effort and has a remarkable effect.(see Wilson and Sperber, 2002).

Accordingly, Relevance Theory is built around :(see Figure 1):

Contextual Set

Effect Effort

Benefit Cost



Figure(1) Components of Relevance Theory

The less the processing effort, the more the cognitive effect, the more successful communication is.

A potential processing path is usually followed by participants to arrive at the needed cognitive effects with less Cost. Such a path differ in direct speech(not to use the word grammatically but pragmatically) from non-direct speech where much effort is used in association with already existing assumptions depending on a kind of balance between cost and effort(see section 3, and Kearns , 2000: 270). And it seems that the more inferential the message , the more cost it needs to be understood hesitating thus the balance between cost and benefit.

Relevance, then, is a property of utterance from the speaker and the hearer’s point of view. If the message worth processing is determined by its relevance(Kearns, 2000: 270)(for more about Relevance Theory, see Sperber and Wilson.1987&Goatly,1994).

3. The Approach Adopted:

The approach adopted here sets out a set of principles and rules that the participants use to understand and infer a message. A relation between the speaker and the languages used(the messages) is identified by the hearer. The first side, the speaker’s mind is the psychological side of the relation and the linguistic side represents the message used. Accordingly, two types of cognitive operations are said to be at work in the hearer’s mind. The first is related to the psychological and cognitive status of the speaker’s mind(including his contextual

set) and the second is linguistic related to the message itself(cf Al- Hiyyali, 2004). Then the hearer is expected to go through two types of analyses to understand the message. And since the language used is a common denominator between the speaker and the hearer and has its own rules of existence understanding is possible if the speaker cognitive set is captured by the hearer.

The percentage of communication success relies heavily on such a matching between the cognitive set of the speaker and that of the hearer. If the hearer is able to build almost the same cognitive set of the speaker , he will be communicatively successful. Such a building relies on the stimulus that the speaker sends to the hearer. Such a stimulus is relevant if it creates a change in the hearer knowledge of the world. Relevant in the sense that recalling it from the hearer's mind is done with less cost/effort and with great benefit /effect(cf Holb,n.d. and Blakmore,1987).

When the writer's / speaker's intention is difficult to analyse, it becomes a must to look for a substitution, i.e. the hearer understanding of that intention. The present approach looks for such a possibility, the direction is changed to have the reader a producer of the text rather than a consumer. So, instead of having the relation between the speaker and his text, we turn the case to be the hearer and the text. And since there is a common denominator , language, such a case could be possible(cf Hamid,1996).

The speaker / hearer cognitive set includes a set of datum , each has a role to play in the process of communication. This set includes:

1. The Mental models
2. Knowledge of the world
3. Knowledge of language
4. Personal experience
5. Shared and personal attitudes
6. Social and personal ideologies
7. Cultural knowledge
8. Values

9. Norms
10. Opinions
11. Stereotype
12. Beliefs. (for these terms , see Van Dijk , 2001)

The stimulus that the speaker sends is either linguistic or non-linguistic. The non-linguistic stimulus could be so simple like nodding or very complex like an icon. The linguistic stimulus is either direct or non-direct. Specific techniques are used by the speaker to use the non-direct stimulus for the metaphorical use of language.

Some of the techniques are:(1)

1. Simile
2. Metaphor
3. Metonymy (2)
4. Synecdoche
5. Innuendo(3)

Through the process of inference the hearer tries his best to make use of the speaker – stimulus to deduce the meaning and arrive at a proper interpretation. If the stimulus is non-direct, it is expected that the hearer may exhaust more effort to infer the message at hand than the direct stimulus and both have the same effect(cf Novech ,2002 : 2), since the non – direct stimulus needs more inference than the direct one. If such effect is marked positive, the process of communication is successful, if it is marked negative, a failure of communication is spotted then (see Figure 2).

3.1. Simile التشبيه

Simile is a relationship that holds between two things that show a phase of similarity between them. It consists of three elements, the thing similiated((المشبه به), the simile , and the linguistic indicator of the similie. 1. (أداة التشبيه). تبدين كالشمس

You look just like the sun.

The thing similiated is “ the sun” the similie is the second person(you) who is implied here(انت), the relation is the similarity hold between “she” and the “sun” since both are shining and this relation is indicated by the linguistic maker(ك)(like).

(For more, see Wahba and Al-Muhandis, 1984: 99 and see Matlub and Al-Baseer, 1972).

يا شبيهه البدر في الحسن وفي بعد المنال
جد فقد تنفجر الصدر رحة بالماء الزلال

jar = الجرة = الصدر رحة

You, who look like the full moon in beauty and in hard – to – reach.

Be kind, the jar may burst off to give sweet water.”

In the first line, and specifically its first hemistich, the hearer is likened to the full moon in her beauty and hard – to – reach, ‘she’ the similie, the moon(the thing similiated) , the linguistic indicator is the noun(شبيهه)(similar)(see Matlub and Al- Baseer, 1972: 284).

3.2 Metaphor: الاستعارة

Metaphor is a relationship between two things showing a phase of similarity that the first is deleted and the second is mentioned with a feature for the first without a need to have a linguistic indicator of this similarity between the two. Metaphor can be defined according to its basic elements:

- (a) The thing that the feature is borrowed from.
- (b) The thing to which this feature is given.
- (c) The feature borrowed.
- (d) An icon which detaches the meaning of the feature borrowed from all the other meanings implied.

Here, the indicator of the similarity is dropped, and the thing that the feature is borrowed from is also dropped. Let us consider the following:

فامطرت لؤلؤا من نرجس وسقت وردا وعضت على العناب بالبرد

Then she spilt pearls of drops from an eye of narcissi , watering a cheek of flower, and biting her dark red-dyed – fingers with her shining white teeth.

Here her crying is considered to be similar to pearls and her eyes are like flowers of narcissus, her cheek is just like flowers and her fingers are dark – red- dyed and her teeth are white like snow. However, drops ((دموع), eyes ((عيون), cheek ((خد), fingers ((انامل), teeth ((اسنان) have never been mentioned but only understood in the relation of metaphor (see Matlub and Al-Baseer, 1972: 349).

3.3 Metonymy: ((الكناية)

Metonymy means that the speaker wants to confirm meaning by avoiding its known pronunciation in language but he mentions a next alternative meaning in the real world and points out at it considering it a reference (Al- Jurjani, MD: 70:52). The meaning represented as metonymic is relatively conventional derived in accordance with an allusive scale which becomes a must during the process of interpretation. No sense of homonymy is marked here, but a kind of semantic substitution. Let us consider the following example:

ابيني افي يميني يديك جعلتني فافرح ام صيرتيني في شمالك ؟

show me , have you put me on your left – hand side (Matlub and Al- Baseer , 1972: 372) and also see Ramadan , 1996). Here, the poet is wondering where does his beloved put him, on the right – hand – side , where he is wanted and honored. It is a metonymy of the always – using of the right – hand and its importance since people use their right hand much more than their left hand. Or does she reject him and need him no more to be put on the left – hand side.

3.4 Synecdoche: ((المجاز

Synecdoche is the relationship that holds between two meanings for the same entity that the speaker passes the first – close meaning to arrive at the next far meaning. Synecdoche is either Mursal ((المُرسل) (holds in one word) or ‘Aqli ((العقلي) (holds in a sentence or more). It is called مجاز since the speaker passes the

place where the meaning is put for a word to another place and another word to refer to the same meaning. This relationship holds between the entities synecdochized in the real world. See the following sample.

كم علمته نظم القوافي فلما قال قافيته هجاني 4.

“So much have I taught him structuring rhyme, and when he said a rhyme, satirized me.”

Structuring rhyme is a synecdoche for writing a poem because satirization cannot be achieved but via a poem not a rhyme. The poet tries to say I taught him how to write poetry and when he learned so , he sartirized me. It is considered synecdoche since structuring a rhyme is a step of writing a poem, so then speaker passes writing a poem to structuring a rhyme(see Wahba and Al – Baseer, 1972)

3.5 Innuendo التعريض

Unlike the preceding sciences of tropes, innuendo is not a relation holding between two meanings or things. It is rather an “intended and strategic extra-shade of meaning for a specific purpose”(Al- Hiyali,1998:1). It does not depend on the casual association between the surface structure and the content of the message or between meanings of this message. Such association is transferred to be between the language used, the psychological apparatus and the contextual environment. It is relatively subjective which makes it difficult for the hearer to infer the meaning intended. It is a matter of personal deduction of meaning that is almost not conventional. Such type of meaning is created due to the process of goal – shift from the hearer to somebody else(he directs his message from H1 to mean H2 , creating thus participant – innuendo) or he shifts his goal to mean another(he directs his and the hearer attention to g1 and means g2 , creating thus view – innuendo). And it is the job of the intended hearer to deduce this meaning or it may pass unnoticed marking a failure of communication.

In this sense and according to the definitions mentioned above, the techniques are not the same as far as the efforts that the hearer exhausts during the process of interpreting them is

concerned. The earliest one is the simile due to the existence of the linguistic indicator conventionally known among the Arab linguists.

The most difficult is the innuendo due to the long number of elements involved during the process of interpretation including the context. The other techniques are in between and traditionally known as represented in the following figures(see figure 3).

4. Applications , Discussions and Findings:

In this section , six verses are going to be selected with 5 renderings each together with its analysis and interpretation. A comparison is going to be drawn between the translators to see which of them is successful in rendering those verses at hand. The interpretation followed depends on the commentaries and the model stated so far.

4.1 Text analysis

Text (1):

(سأصليه سقر وما ادراك ما سقر لا تبقي ولا تذر لواحة للبشر عليها تسعة عشر)(المدثر: 26-30)

Translations:

(1) I will broil him in Hell – fire and what shall make thee known what Hell fire is? It will not leave and will not let alone. It scorches the flesh, over it are nineteen angles(Palmer 1942: 506-507).

(2) Soon shall I cast him into the fire of Hell and what makes thee know what Hell fire is. It spares not and it leaves naught. It scorches the face, over it 19 angles (Al- Qadyani , 1955: 590).

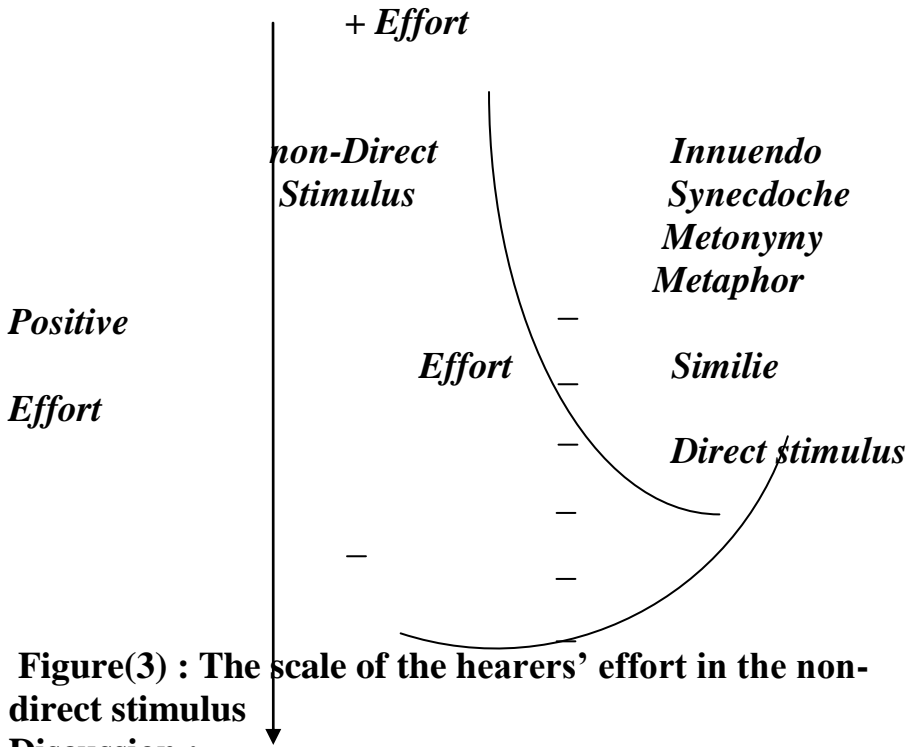
(3) I will surely cast him into the fire of Hell. Would that you knew what the fire of Hell is like. It leaves nothing. It spares no one , it burns the skins of man. It is guarded by nineteen keepers(Dawood , 1974: 56).

(4) Him shall I fling into the burning Ah. What will convey unto thee what that burning is : it leaveth naught, is spareth naught. It shrivellet the man. Above it are 19.(Pickthal, 1982 : 593)

(5) Soon I will cast him into a Hell – fire. And what will explain to thee what Hell – fire is ? Naught doth it permit to endure and naught doth it leave alone darkening and changing the colour of man, over it are nineteen.(Ali , 1993: 1643).

Interpretation:

God here talks with the prophet Mohammed CP.B.U.H about a person called Al- Waleed Bin Al- Mugeera. God threatens him with fire , a fire taken from the hot sun which can melt a person so easily burning his skin and face. Such heating can melt the human brain splitting away all its liquids. Such a description of this heating describes God’s power over the minds much than anything else because it is this part of body which rejects the Qur’aan and makes fun of it. This fire leaves nothing of its power to use it in torturing him and leave nothing of blood and flesh and then we return him black. It burns skin and flesh that 19 angels stand as its guards(Al-Jalalayn, MD:776-777and also see Al-Tahreer waltanweer, 1972: 310).



It seems that all the translators succeed to transfer these verses into English except for the word ((عليها)) which only translator no.(3) renders it successfully into (guarded). Away from this word , the rest is successful. Accordingly, only translator no.(3) followed the communicative approach to translation.

Text(2) "كأمن بيض مكنون" (الصفات : 49)

Translation :

- (1) As though they were sheltered eggs(Palmer, 1942: 384)
- (2) As though they were sheltered eggs(Al- Qadyani, 1955: 442)
- (3) As chaste as the sheltered eggs of Ostrich(Dawood , 1974 : 170)
- (4)(pure) as they were hidden eggs(of the ostrich)(pickthal , 1982 : 442).
- (5) As if they were Delicate eggs closely guarded(Ali , 1993: 1197)(note⁽¹⁾: This is usually understood to refer to delicate complexion of a beautiful women who is compared to the transparent shell of eggs in the nest , closely guarded by the mother bird: The shell is warm and free from stain.

Interpretation :

God refers to the women of the paradise as being eggs of Ostrich as an indication of beauty , softness , whiteness, and transparency. Arabs usually use this word ostrich eggs to refer to the beautiful and white women. It is hidden under the feather of the bird where no light , dust, or people can reach(Al-Jalalayn, MD :590and Matlub and AL-Baseer, 1972 :262)

Discussion :

It seems that translator no.(5,4and 3) refer to the implied meaning of ostrich eggs as mentioned in the interpretation making thus a use of communicative approach to translation.However, only translator no(5) shows the phase of similarity between eggs and women. Such similarity is not understood in the English version since the English community

does not liken women with eggs. And accordingly, translation no.(5) could be our proposed translation.

Text(3) (حتى تأتيهم الساعة او يأتيهم عذاب يوم عقيم)(الحج: 55)

Translation:

(1)Until the hour comes on them suddenly or there comes on them the torment of the barren day.(note⁽¹⁾ Either the Day of Resurrection, as giving birth to no day after it, or a day of battle and defeat that makes mothers(childless)(Palmer , 1942: 289)

(2)Until the Hour comes suddenly upon them or there comes to them the punishment of a Destruction Day(Al- Qadyani , 1955: 326).

(3)Until the Hour of Doom overtakes them unawares or the scourge of the Woeful Day descends upon them.(Dawood, 1974 : 406)

(4)Until the hour comes upon them unawares, or there come into them the doom of a disastrous day(Pickthall, 1982: 325).

(5)Until the Hour of Judgment comes suddenly upon them or there comes to them the penalty of a Day of Disaster(Ali, 1993: 866)

Interpretation:

The Day of Resurrection is taken to be sterile or barren. It is a useless day for the unbelievers since they gain nothing but torture. Also , it is sterile because there is no right after which for the unbelievers to have some rest.

Discussion:

Only translator no.(1) is successful in rendering the verse at hand partially since the word ‘sterile’ refers to more than one connotation among which are absence of night, time of rest, absence of any delivery of a living organism at the plants, animals, or human being level. The other translators failed to express such a meaning and instead, such a day is referred to as ‘a Day of Disaster’ Destructive Day and Woeful Day. So, only translator no(1) follows the communicative approach to translation and his is our proposed translation.

Text(4) (او من ينشأ في الحلية وهو في الخصام غير مبين)(الزخرف : 18)

(1) What ! one brought up amongst ornaments , and who is always in contention without obvious cause⁽¹⁾(Palmer , 1942: 422)

(note(1) : Dothy assign children of this kind , viz daughters to God ?)

(2) Do you ascribe to God are who is reared among ornaments, and who is not clear in disputation(Al- Qadyani , 1955 : 490).

(3) Would they assimilate to Allah females who adorn themselves with trinkets and are powerless in disputation(Dawood , 1974 : 150).

(4) liken they then to Allah that which is bred up in outward show , and in dispute cannot make itself plain(Pickthal , 1982: 400)

(5) Is then one brought up among trinkets, and unable to give a clear account in a dispute(to be associated with God)⁽¹⁾

(Ali , 1993 : 1327)(note : The softer sex is usually brought up among trinkets and ornaments , and an account of the retiring modesty which for the sex is a virtue, is unable to stand up boldly in a fight and give clear indications of the will to win. Is that sort of quality to be associated with God

Interpretation:

Only translators no.(1, 5 and 3) succeed partially in rendering the meaning intended in this verse. All of these translators follow the communicative approach to translation. Mentioning the 'female' or 'the softer sex' indicates that the translators mentioned above are somehow close to the meaning. However, they did not clarify the relation between bringing up among ornaments and cowardliness as clear in the interpretation above.

Text(5) (اني اراني اعصر خمرا) (يوسف : 36)

Translation :

1. Verily , I see myself pressing wine(Palmer , 1942: 199)
2. I saw myself pressing wine(Ali Qayani , 1955 : 222)
3. I dreamt that I was pressing grapes(Dawood , 1972: 41)
4. I dreamed that I was pressing wine(Pickthall, 1982 : 222)
5. I see myself pressing wine.(Ali , 1993 : 563)

Interpretation:

I have seen myself pressing grapes making wine. The word wine here is mentioned as the result of the pressing process since the wine is never pressed but the grapes which will become wine in the future.

Discussion:

Only translator no.(3) is successful in rendering this verse. Mentioning the word ‘grapes’ indicates that the translator is aware of the synecdoche feature established in this verse. However, the synecdoche relation between grapes and ‘wine’ has never been approached.

All the other translators adopt a semantic approach to translation since their translators are word – by – word.

Text(6) :(ذق انك انت العزيز الكريم)(الدخان : 49)

Translation :

1. Taste–verily thou art the mighty, the honorable(Palmer, 1942: 429)
2. Taste ! thou ! didst consider thyself the mighty, the honorable(Al-Qadyani , 1955: 498).
3. Taste this : illustrious and honorable man(Dawood , 1974: 149)
4. Taste! ho!thou wast forsooth the mighty the noble(Pickthall,1982:498)
5. Taste-thou this truly wast thou Mighty,full of honor(Ali,1993: 1352)

Interpretation:

God here directs his words to Abu Lahab, because he used to say that there is no one better than him “there is no more honorable and generous man than me in Mecca”(Matlub and Al- Baseer , 1972: 374 and Al- Jalalayn, MD : 659). It is an expressive use to make fun of him, take this torture, you the honorable and generous man.

Discussion:

It seems that none of the translators reflect this sense of innuendo captured in (العزيز الحكيم)(the mighty, the honorable).All the translators followed a semantic approach to translation

since the verse is translated in all word-for-word. None of them show the sense of making fun of Abu- Jahl as reflected in this verse.

4.2.Findings

According to the analysis stated above, it seems that some translators are successful in rendering some verses of and thus fail to render others(see table one). The native speakers of Arabic(5 & 3) are in general more successful than the others. This we believe , is due to understanding the Arabic culture to which the Glorious Qur'aan is related.

Capturing all the intended meanings especially in the non-direct speech is not that easy task. However, relying on the interpretations seems to help the translators(5, 3) to a large extent.

It is not a matter of reading an authentic interpretation or commentaries , but a matter of choosing these commentaries which should be varied , i.e. more than one type of commentaries should be used to understand the verse at hand. Semantic commentaries(e.g. الجلالين) , linguistic(or grammatical)(e.g. زيادة التفاسير) rhetorical(صفوة التفاسير) and inferential(interpretative)(e.g. التحرير والتنوير) commentaries should be consulted simultaneously to understand the intended meaning.

The translator use both the communicative and the semantic approaches to translation. The communicative approach is followed either directly in the verse translated or indirectly via a footnote(if we consider the footnote to be a part of the text). Those who use the communicative approach of the two types are in our opinion, almost more successful than those who use the semantic approach. As noted in table(2) , translator no.(5) is more successful in rendering the verses cited since he has used the communicative approach often more than the other translators(see table2).

<i>The translators sequence</i>	<i>The Verse Sequence</i>					
	<i>Direct</i>	<i>Similie</i>	<i>Metaphor</i>	<i>Metonymy</i>	<i>Synecdoche</i>	<i>Innuendo</i>
	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>
√	×	√	×	×	×	
√	×	×	×	×	×	
√	√	×	√	√	×	
√	√	×	×	×	×	
√	√	×	√	×	×	

Table(1) : The Translators' Success in Rendering the Data

<i>The Translators' Sequence</i>	<i>No. of Semantic approach uses</i>	<i>No. of communicative approach uses</i>
1	4	2
2	6	0
3	2	4
4	5	1
5	4	2

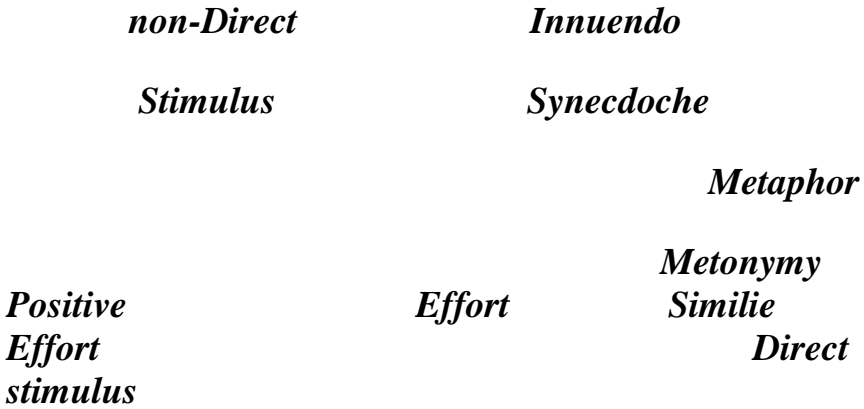
Table(2): The Use of the Semantic and Communicative Approach in the Translation of Our Data.

Another interesting finding worth mentioning here is that a difference of the techniques sequence used in the scale of effort / effect is noticed(see Fig.3). It seems that metaphor is more difficult than metonymy in interpretation. This marks an unexpected difference in the scale of cost/benefit. The



following scale shows these techniques according to the results shown in table 3 above.(see Fig. 4)

+ *Effort*



Figure(4) : The scale of the translators' effort in interpreting our data(cf fig. 3)

Notes

1. Due to the large number of such techniques, the study is going to be restricted to these types.
2. For more other types of non-direct speech see Matlub and Al-Baseer, 1972 : chs. 3& 4.
3. For the definition of these terms, see Wahba and Al-Muhandis, 1985.

Conclusions:

The present study deduces the following conclusions:

1. Relevance theory is a universal of communication which can be applied to Arabic language theory.
2. Thus, it is possible to build a successful approach relying on this theory taking into consideration both the cognitive processing underlined and the cognitive set which plays a vital role in the process of communication.
3. Differences in the percentage of the two sides of the cognitive equation handled in this study marks failure of

communication relatively determined with the percentage of loss and increasing of the two sides of the equation, cost and benefit.

4. The translators cited here for this study follow both the semantic and the communicative approaches to translation and the native speakers of Arabic who follow more the communicative approach than the other more proposed appropriate translation in our view and according to the approach adopted than the non-native speakers and this is due to their background knowledge about Arabic language and culture.

5. Non – Direct speech as opposite to the direct speech can be approached via five tropic techniques, simile, metaphor, metonymy , synecdoche and innuendo. A scale of difficulty to understand these techniques in the Glorious Qur'aan is noticed commonly among the Arab rhetoricians. Such difficulty is due to the many factors(including the cognitive set) affecting the interpretation of the verses containing these techniques.

6. The scale of cost and benefit as known among Arab scholars of rhetoric relatively , and partially fails to account for our data. Metonymy unexpectedly seems to be easier to understand than metaphor making thus a somehow different scale as shown above.

7. Communicative approach to translation proves to be more successful than the semantic approach in the interpretative text.

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ملخص البحث

منهج نظرية المواءمة لدراسة تحليل الخطاب في العربية بالاشارة إلى الترجمة
*د.شفاء هادي الحمندي

تتناول الدراسة الحالية منهجاً بني على أساس نظرية المواءمة التي طورها
سيبر وولسن عام 1987. ومن المفترض أن يعول على هذا المنهج في تحليل
الخطاب في اللغة العربية، بذلك يمكن تحليل النصوص في العربية على ضوء
النظرية المشار إليها اعلاه.

تعتبر هذه النظرية حافز المتكلم مباشراً أو غير مباشر. فالحاق المباشر
يمكن دراسته هنا على شكل خمسة اساليب رئيسة تعرف بالتشبيه والمجاز والكتابة
والمجاز المرسل والتعريض.

وقد تم اختيار خمس آيات قرآنية مع تحليل كامل لكل منها (حسب المنهج
المتبنى في التحليل) اعتماداً على كتب التفسير. وقد ثبتت امكانية تطبيق نظرية
المواءمة على النصوص العربية مع اجراء بعض التغييرات وثبت أيضاً أن
المتحدثين الاصليين باللغة العربية هم الاقدر على فهم المعنى المقصود أكثر من
الذين تكون العربية لغتهم الثانية.

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