meaning differently, and consequeatly translation difficulties arise .

Conclusion :

In this paper we have seen that preserving the connotative meaning of the Arabic emotive expressions seems very difficult if not impossible . This is due to the fact that connotative meaning involves expressions dealing with cultural bound emotive concepts such as love, anger, joy, Sadness, honour, indignation, etc. Such difficulties by resorting to footnotes, para phrasing, exempl ification, etc. It has also been obvious from the preceding discussion that the translation difficulties involved here result in a difference in the attitude of translators towards the conceptual and emotional dimensions of certain culture- bound metophors . Far ther more, difficulties arise in the translation of metaphorical extensions . The example cited is كبت الطائرة which cannot be translated into English in a way as to give the same emotive meaning . On the other hand, certain words can have almost the opposite denotation among different societies as in the case of "terrorists" , freedom fighters .

One final point made in this connection is that, since translation aims primarily at transferring referntial meanings, connotative meanings can be overlooked if the target language cannot meet them .

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the speaker's disparaging view about the subject (topic) of his description . English however, does not have a term which has the same connotations as the Arabic . Newmark (1982 : 133) observes that the translator sometime has to give precedence to emotive and affective elements in the SI over the informative or content elements if the context requires that . The emotive meaning of a lexical item refers to the emotional response which that lexical item arouses in the text receivers . This response could be neutral, positive, or negative, in varying degrees .

Expressions acquire connotations because human beings attach certain sentiments to certain concepts such as "killing and wounding people" in stead of human losses, or 'women and children' in stead of 'civillians' . In the same vein فدائي is rendered by some newspapers as 'terrorist' rather than, 'freedoum fighter' to reflect unfavourable connotations . On the other hand, figurative extentsion of words can be used emotively to express love, respect and dignity, or hatred and contempt . The Arabic verb كبا (ḳaba) is usually used to mean "trip or fall forward", as in كبا الجواد 'The horse tripped' . However in Iraqi war communiques during the war with Iran, we often heard or read the expression كبت الطائرة (lit: The aircraft tripped) in stead of أُسقطت الطائرة (lit : The aircraft was shot down . The preceding Arabic verb is used in this context to express respect and dignity, a sense one always finds in the Arabic proverb لكل جواد كبوة ;
"Every horse but will once trip" . In English, however, no verb has evolved to describe such a situation in such an emotive way .

Another excellent example is the noun ذنب which is usually used to mean 'tail' . Now it is being used derogatively to indicate (somebody who acts or is treated like a servant as in the expression أذناب المستعمرين (lit: tails of the imperialists) "Lackeys of the imperialists" . It should be stressed that figurative extension is a major factor in polysemy .

The verbs ربض – جثم differ from other verbs, viz. جلس – قعد in being associated with strong heavy animals , the lion in particular and hence its metaphoric usage with "soldiers" and "brave men" الابطال الرابضون على الحدود . Although this verb, namely ربض indicates a type of sitting- with chest on the ground, the main connotation of the verb is heaviness, strength, and steadfastness. Such emotive overtones are asually lost when such a verb is translated into English .

Incongruence in rendering Arabic emotive expressions may be caused by the negative and Positive types as in طائرة التجسس "spying plane" and "reconnaissance plane" , respectively . In some languages طائرة التجسس is translated as طائرة الاستطلاع and vice versa . This can be attributed to the way such words acquire their connotations under the impact of political, national or social outlook . Such non- equivalence does exist between Arabic and English and it has its bearing upon the degree of translatability between them . As in the case of other languages, Arabic and English do not follow the same line of semantic development, i.e two corresponding words do not generate the same polysemous words . This supports the theory that languages categorize areas of

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"The emotive meaning of a word is a tendency of a word, arising from the history of its usage, to produce (result from) affective responses in people. It is the immediate aura of feeling which hovers about a word Because of the persistence of such affective tendencies (among other reasons) it becomes feasible to classify them as 'meanings' To explain the above definition, consider the following two sentences :

1a . سأعود الى بلادي

2a . سأعود الى موطني

At translating these sentences into English, a translator should take care of conveying emotiveness inherent in the lexeme موطني since if S/he renders بلادي and موطني as 'my country' S/he would, in effect, preseve the denotative meaning which is identical in both of the lexemes at the expenses of the emotive meaning which is the property of the موطني i.e the latter has more associative meaning. Hence, translating the sentences as

1. b I will return to my country .

2. b I will return home .

respectively would keep the denotative meaning as well as the emotive meaning and here would make them as the SL. Some words appear to differ only in their emotive or evaluative meanings . For example, 'Politician' and 'statesman' are not total synonyms because 'Politician' has - Connotation while 'statesman' has + connotation . Another example could be cited in this respect أبيض is denotatively used in قميص أبيض 'white shirt' but connotatively in ثورة بيضاء 'Peaceful, bloodles revolution'. That is the connotation that associates with بيضاء purity without shedding blood .

What is important for the translator is that S/he must be aware that what may be considered as a highly emotive text in Arabic does not necessarily turn out to be a highly emotive one in English . Let us consider the following excerpt from مغني الربابة على سطح من الطين (The Rebaaba singer is on a Mud Roof) by the Palestinian Poet Samih Al- Qasim (quoted with its translation from K. Suleiman (1984 : 183) : The Rebaab of the tragedy moans in stone hands تئن ربابة المأساة في كفين من حجر . Here we notice how كفين من الحجر (lit two palms of hands made of stone) last some emotive over tones when rendered as "stone hands" . Also تئن which connotes plaintive sound, wail and groan was translated as 'moans'. Moerover, an expression like 'dar al- Salaam' which is related to Baghdad looks relatively odd to native speakers of English when rendered as 'the house of the peace', although such a translation keeps the emotive overtones of the Arabic expression. However, the denotative meaning is "Baghdad". We can also consider the following Arabic sentence which contain words of literary value and examine their function in the sentence and how they are reproduced in the translation : His flabby lips parted . وانفرجت اشداقه المترهلة

The lexical item 'lips' is equivalent to شفتين but not to شدقين which very strongly suggests big, flabby, and unsightly lips. The statement also expresses

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"Some Aspects of Arabic Emotiveness : A problem for Translation"

by
Zuhair G. Farhan
Dept . of Translation
College of Arts
University of Mosul

Abstract

This paper discusses some issues in the translation of Arabic emotive expressions into English . In order to achieve an emotive effect in the target language, English as the case in point, an Arab translator may heighten the emotiveness by using expressions with suitable connotations Some examples of translation from Arabic into English are given to that end .

Introduction :

It is significant to point out that connotation, a term which we shall elaborate further laler on, is a generic term involving aspects such as emotiveness , intensity, moral approbation, etc. Languages acquire conntotations differently . For instance, modern Arabic has several literay sources behind it, which have affected its development and the stylistic value of its vocabulary . We Know that words are verbal symbols standing for objects and concepts of any given culture, which have to be interpreted in relation to other words and concepts in the same culture . Languages place alternative ways of expression at the disposal of the speakers or writers and these can be one way that reflects better the speaker's attitudes . Since there is in every linguistic community agreement about the associations and connotations of words, the hearer normally does not find difficulty in understanding the nuances of the speaker . What comcerns us most is the fact that "emotiveness" is a relatively neglected topic in translation . Thus we shall concentrate on the linguistic and translational dimensions of the concept of "emotiveness" .

Impact of Emotiveness upon Translation :

The meaning of lexical items is divided into denotative meaning and connotative' meaning . The former implies the relationship between lexical items and the non- linguistic entities to which they refer i.e inherent or referential meaning . The latter is also called "associative' meaning, which is asefully distinguished from interent or referential meaning . Connotation is the meaning that individuals in a speech community associte with a lexeme over and above its referential meaning i.e the emotional associations which are suggested by lexical item . Connected with the work of this paper is the term, enotiveness' . So what is the defiuition of 'emotiveness' . One definition is advanced by Strevenson (Strevenson quoted in Shunnaq, 39, 1993) .

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