

**Interpersonal Deception Theory across Qur'an 12 Narrative:
Cognitive-Interpersonal Sociolinguistic Analysis**

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Abstract

This study lies at the heart of cognitive sociolinguistics and Translation Quality Assessment (TQA). Firstly, the interpersonal deception theory representing the 'cognitive sociolinguistics dimension' is integrated with the 'translation quality assessment approach' -focusing on the interpersonal meaning as one of the three functions stated by Halliday (1973)- to examine Ghali's (2003) English rendition of the Qur'anic narrative 12: Surat Joseph/Yusuf. Given the cognitive sociolinguistic origin, the deceptive process is achieved through three main stages; rationalization, evasion, and jamming. The Qur'anic narrative depicts three 'interpersonal deception' instances a long Joseph's life; when he was a child 'i.e. father deception'; when he was a young man and Zulaikha attempted to deceive both him and the folk of women; and when he became the treasurer of Egypt deceiving his brothers. Secondly, translation refers to rendering the ST linguistic features as well as their functions to the TT. The problem of equivalence (i.e. function equivalence) stems from that the rendering of the ST linguistic features and/or their functions may/not be adequate in the TT due to the target language linguistic and socio-cultural rules (House, 2015). Therefore, this study addresses the issue of representing the equivalent linguistic terms as well as the interpersonal deceptive function across the three selected deceptive instances in Surat Yusuf to figure out the textual-situational dimensions.

Key words: Function Equivalence, Translation Quality Assessment, Interpersonal Communication, Interpersonal Deception Theory

1.0 Theoretical Background and Statement of the Problem

This study lies at the heart of both translation quality assessment and cognitive sociolinguistic research, as it aims at investigating the function equivalence features across the Source Text/ST and the Target Text/TT in the Qur'anic narrative, chapter 12, namely, Surat Joseph. The translational equivalence feature reflects the matching between the message form and the message effect transference of the ST to the TT. The message form transference to the TT is known as the formal correspondence, while the message effect transference refers to the function equivalence (Nida, 1991, p. 26). The functional equivalence is defined in terms of the manners followed by the translators to approach the ST effect in its source context to the TT receptors. In this sense, the TT receptors should be affected the same way as the ST receptors of the message. This effect is reached when the closest naturalness of expression is conveyed

lexically, semantically, and pragmatically regarding the deep cultural information of the intended message. The lexico-grammatical relations, the semantic, and the pragmatic levels display the surface structure of the ST and the TT as well. Additionally, the text function, the context of situation, and the context of culture display the deep structure of the ST and the TT as well.

Given its cognitive and experiential grounds, the functional translation equivalence is categorized into two main categories; the minimal and the maximal adequacy. The minimal adequacy approaches the receptors' comprehension of the TT, while the maximal adequacy effect displays both the comprehension and the transferred function effect on the receptors (Nida, 1991). The ST function is derived from the given situation function. The function equivalence of any text may/not be achieved due to the socio-cultural differences (House, 2015, p. 11) among other linguistic features of the two language systems. The language has three metafunctions the interpersonal, the ideational, and the textual (Halliday, 2014, p. 30). In this study, one of the language functions (i.e. interpersonal) is examined across the deceptive instances of Surat Joseph (Yusuf) in the ST and the TT as well. The interpersonal function of the deceptive discourse is examined in the TT as an attempt to approach the function equivalence mis/match in translation. Pragmatically speaking, the interpersonal deceptive discourse is built when the Cooperation Principle (CP) of Grice (1975) is violated between the interactants. In this sense, there will be a violation of the maxims that hold the information, and conveyed it in an inappropriate manner. Accordingly, the conversational implicature is found telling a lie or conveying falsifiable information.

1.2 Communication process: "Interpersonal activity" Defined

Generally, communication is seen as a 'joint activity' (Krauss and Chiu, 1988, p. 12) where the participants in the process of communication share the content of their minds. There are two basic types of communication; intrapersonal communication and interpersonal communication (West, 2009, p. 6). Intrapersonal communication reflects the ongoing process of the speaker's thinking, evaluating and interpreting a situation to him/her self. On the other hand, interpersonal communication process involves two or more than two participants talking to each other; small groups, large groups; public groups; and between families and friends. The participants in interpersonal communication share, interpret, evaluate, and experience their social behaviors as well as their linguistic performances reflecting their practical

reasoning (Garfinkel, 1967) where both the micro- and macro-levels of language are under processing. Additionally, being cumulative over time (Hartely, 1993, p. 27), as a major feature in interpersonal communication, along with the CP Grice (1975, p. 307), render the communicative process its comprehensive interactive mode where the cognitive, social behaviors and cultural norms are integrated and expressed by language. Consequently, inter-subjectivity (Ickes, 2002, p. 12) is achieved when the participants represent themselves and their self/public image with the appropriate lexical, syntactic, semantic, and pragmatic terms. The inappropriate language use creates a negative atmosphere for message encoding and/or decoding (Hartely, 1993, p. 61), which increases the social cognitive distance, and, accordingly, the social space between the participants.

The interpersonal meaning-the focus of the present study- can be realized across a number of approaches that address both the structure as of mood and modality; and prosody as found in the prosodic features that achieve the interpersonal meaning (Davidse and Simon-Vandenberg (2015, pp. 6-12). The structure of interpersonal meaning is reflected through the scoping and framing notions (p. 6), and the prosodic interpersonal meaning is achieved by the appraisal theory (p. 12). Halliday asserts the fact that the linguistic choices made by the participants in any speech event depends mainly on some reasons, such as the intent beyond the communicative task (Halliday, 2014, p. 470). Furthermore, the speech event displays the mode, field, and tenor, where the context of situation is realized.

This intent affects language performance. The performative functions the verbs play (i.e. persuading, complaining, inviting, requesting and/or deceiving among others) affect understanding the situation. The notion of the 'hidden meaning' is related to the pragmatic theories of the illocutionary force beyond the uttered words (Austin, 1962 and Searle, 1979) where the intent of the speakers determines the linguistic choices. These linguistic choices namely the lexico-syntactic and the lexico-semantic, reflect the amount of information conveyed by the participants and the initiated topic (Haratyan, 2011, p. 263), and the social interaction Halliday (2014, p. 31). The topic and level of information are conveyed by selecting the suitable mood and verb systems in a text (Halliday, 2014, p. 139; Rudolph, 1997, pp. 133-136; Haratyan, 2011, p. 262, and Taverniers, 2015, p. 86). This information is carried by the simplest language unit, i.e. morpheme (later, constructing a clause). Thus, the intrinsic examination of language: lexical, syntactic, and semantic, displays the structure of the situation (i.e. contextual features). Analyzing the lexico-syntactic and grammatical features belongs to the functional

approach to grammar; where the purpose of the text is the main concern (Manfredi, 2008, pp. 41-43). Accordingly, the structural features are combined to match the context of situation that is a part of the context of culture. As a result, the interpreter/translator should be aware of the strategies transferring the form of the ST and affecting the TT audience.

2.0 Interpersonal Deception Theory (IDT)

2.1.1 An Integrated Approach to Interpersonal Deception/ID

'Deceptive discourse' (i.e. information manipulation) is defined by Galasinski (2000, p. 20) as 'a communicative act that is intended to induce in the addressees a particular belief, by manipulating the truth and falsity of information'. The intended behaviors and manipulation of information that Buller and Burgoon (1996, p. 203) and Bach (1981, pp. 351-354) have set, show the participants' management of deception as a 'strategic activity'. The participants are required to manage the three main components of interpersonal deception/ID; information as seen in the content of the message; behavior that accompanies the language use providing some signs and signals to enhance the understanding of the message; and image that constructs the self/public concept and ideology of the speaker (pp. 205-207).

Buller and Burgoon have described this function in the light of the intended purpose of the speaker to convey a false belief (pp. 209-210). Therefore, the selection of the information content by omission, adding, falsifying a particular part of information to be sent through, pre-determined linguistic tools (signs) across non-verbal communication with the efforts exerted to ensure that the self-image of the deceiver reflects a strategic behavior and a well-crafted management designed by the speaker/deceiver (Galasinski, 2000, p. 7). These selected pieces of information must pass through three main stages before being uttered and transferred. These three stages are stated by Bach (1981, pp. 357-362), who points out that deceiving others reflects the deceiver's self-deception of the false claim. These stages are; (1) rationalization that displays the cognitive ability and motives beyond planning; (2) evasion that reflects the way followed to distract others and reduce their attention on the claimed topic; (3) jamming, which is the disapproval of the false claim. This seems to be in accordance with the three steps designed by Cognitive Information Management (CIM) theory (McCornack, 1992) that presents the produced deceptive discourse across three basic stages; Intentional State (IS); Cognitive Load (CL); and Information Manipulation (IM). In this sense, this theory is in accordance with the Interpersonal Deceptive Theory (IDT) regarding the motive (i.e. intent)

beyond deceiving others, namely, to mislead (p. 350). The manipulation is determined by the participants' management of the amount of information conveyed in the flow of discourse by violating one or all of the Cooperation Principle (Grice, 1975). CIM is displayed through four stages that are based on the IDT (Buller and Burgoon, 1996). These four stages display how the deceiver tries to hold the information format by; 1) complex event where plenty of communicative goals are to be reached; 2) formatting the deceptive lie; 3) producing the Bald-Face Lie (BFL) rather than Bald-Face Truth (BFT); and 4) verbal and non-verbal articulation of the BFL. These four steps approach the story of Yusuf.

The narrative information processing, for deception as a strategic speech activity, is a core element. The information management theory is built upon Grice's maxims of CP (pp. 307-311). The violation of any of the conversational maxims; quantity, quality, manner, and relation is considered an intended covert violation that aims at misleading or deceiving the speaker (Thomas, 1995). The deceivers depend on two ways to deceive others; by information 'omission' that is represented when the deceiver prevents some information from the hearer presenting no new claims. The second is information 'commission' which is achieved implicitly or explicitly. Explicit manner conveying messages is found in exaggeration, minimization, or equivalent/vague. However, implicit manner refers to being devious/elusive (Galasinski, 2000, p. 3). The message content of information may be changed to fulfill the speech function. Accordingly, Burgoon, Buller, Guerrero, Afifi, and Feldman (1996, p. 50) have set five main integrated components for meaningful coherent message content (i.e. information display). These five fixed elements combine together the informative package the participants should regard along with sharing mutual cultural background to build conversational cooperation. These five components are: 1) Completeness (informational and conversational); 2) Veridicality (actual and apparent) refers to truthful cognition; 3) Directness/relevance (semantic, syntactic, and pragmatic); 4) Clarity (semantic, syntactic, and pragmatic); and 5) Personalization.

2.1.2 Linguistic Features of Interpersonal Deceptive/ID Messages

Due to its linguistic nature as one of speech functions, deception is performed in daily life since it conveys the meaning of telling a lie or a fake truth. Generally speaking, lying is a prototype of deception that is based on distortion (Galasinski, 2000, p. 2), employing the following techniques; exaggeration, minimization, or equivocation. The content of the message should contain cognitive/emotional demanding expressions (Toma and Hancock, 2010, p. 6). The expressions used arouse and

determine the way each of the participants' affects others. To start with, the cognitive expressions contain: a) Brief single sentences that increase the strategic activity and decrease the non-strategic behavior (Burgoon and Buller, 1993); b) The more use of self references such as 'I' as a personal pronoun to dissociate themselves from the lie than group references (Newman, Pennebaker, Berry, and Richards (2003, p. 666); c) Modifiers are used to raise doubts about one's testimony, and mitigate the other's veracity (Choudhury, 2014, p. 81); d) The use of equivocation and non-factive verbs such as (think, pretend, believe, guess) rendering the meaning of possible options; e) Consequently, the use of the construction 'believe + because' to propose a cause-effect relation; f) The lack of memory terms such as 'I remember, trying to re-orient myself'; g) The modals that indicate leakage (Choudhury, 2014, p. 86); h) The exclusive expressions (but, except, without) to show a lower cognitive complexity that is to separate between what is in a given category and what is not within (Newman et al., 2003, p. 667); finally, I) The use of 'motion' verbs. 'Motion' verbs suggest lower 'cognitive' complexity' (Newman et al., (2003). Deceivers that are telling fabricated stories about any situation do not have any cognitive ability to employ complex words; they need simple concrete descriptions of actions (p. 672).

Additionally, Burgoon and Buller (1993), among others, agreed upon determining some linguistic devices to achieve an emotional appeal; 1) The use of negation structure; a) Contracted negation: not; b) Negative quantifier pronoun: nothing; c) Negative morpheme; un/dis/il; d) Negative emotion/word such as pejorative adj. (horrible, screaming, ashamed, terrified); 2) The use of expressive speech act to render a particular feeling; 3) Specificity reduction such as 'some', 'forever', 'ever', 'sort of', and 'anybody' to mitigate the force of achieving the target; 4) The personal pronoun 'I' is used to justify himself, and the use of 'he, she, you, they) is to distance himself from the actions at hand (Newman et. al, 2003, p. 666); finally, 5) A spoken language contains hesitations, fillers, cut-off and false starts. These features are combined together to present the fake information in a spurt-like clauses; in addition to flouting Gice's maxims to reach the deception effect where the Information Manipulation Theory (IMT) stems from.

4.0 The Concept of 'Function' in Translation

4.1.1 Text Function in Translation

The translation function notion is firstly produced under the label of 'Skopstheorie' that aims at rendering the same ST function-as just one aim- to the TT, taking into consideration its main dependence on the pragmatic quality (i.e. participants, medium, time and place, occasion)

and the participants' intentions expressed by the linguistic features (Mauranen and Puurtinen, 1997, p. 43). Given the origin of the notion of functional translation that depends mainly on 'Action theory', functionalist approaches to translation aim at providing a helpful tool to investigate if the TT reaches the intended communicative function or not (Nord, 1997, p. 42). This communicative function is reflected in the transition from one state of affairs to another, or through displaying the intention beyond this communicative process (p. 43). The ST writer's intention differs from that of the TT writer depending on the situational conditions (i.e. addressees, temporal and spatial setting, the medium for transmitting message, and the motive beyond this speech event) of each context (p. 46). Accordingly, any change (i.e. overt or covert) appears in the TT is due to the TT translator's attempt to correspond the ST intention markers (function units); so that the communicative purpose is rendered, then function with a change is transferred as well. However, due to the various text types' functions, the translator may integrate more than one purpose and function in one text (as the ST indicates). In this sense, the term 'translation brief' is recommended for use (p. 46). Translation brief gives the translator the ultimate freedom to have the basic information and instructions, and employ what s/he finds to match with the whole situation conditions. The situation clues are to be compared between the ST and the TT to approach the intended communicative purpose and function (i.e. one step closer to Translation Quality Assessment/TQA).

TQA is the approach followed to evaluate the translation task from the Source Language/SL to the Target Language/TL, taking into consideration the pragmatic use, the semantic-syntactic relations, the textual aspects, the register (field, tenor, and mode), and the genre varieties (House, 2015, p. 21). In this sense, it covers all language use aspects structurally and functionally. The evaluation is based upon comparison between the ST and the TT to find the extent of mis/matching between the two languages. The results of equivalence adequacy of the SL and the TL may/not be absolute. This is due to the errors that might be found across the two languages. Therefore, House has divided the errors into two categories; the overt errors that contain some features such as; a) the text/speech is not translated; b) there is a slight change in the meaning; c) significant change in the meaning; distortion of meaning; d) breach of the source language system; e) creative translation; and f) cultural filtering. The second category of errors is the covert errors that render a different situational event or mismatch across the transferred situations (pp. 54-57). Therefore, the speech event or the literary text must be rendered in the same way regarding the situational parameters, deep structure, and the text functions.

Firstly, text is classified according to rhetorical function and cognition into five types; narration, description, proposition, argumentation, and instruction. Each one of these types fulfill a certain communicative purpose (Fludernik, 2000, p. 3). Therefore, the purpose of communication is expressed through the activities performed by the participants. To render the form and the content of the communicative message into another language, Source Text/ST is viewed across three main functions according to Reiss 1971 (cited in Munday, 2016, p. 114), are: the informative function to represent objects and facts; the expressive function to represent the sender's attitude; and the operative function to make an appeal to the text receiver (p. 115). The text function is expressed through linguistic markers. Keeping and rendering the function in translation plays a fundamental role in determining the translation type, documentary or instrumental. The documentary translation attempts at keeping the function and transferring all the ST aspects to the TT regarding the culture bound. However, the instrumental translation is a target-based translation that may convey the same function and/or another function (I.e. heterofunctional translation) (Nord, 1997, p. 49). Additionally, to approach the function of translation, the bottom-up approach is followed to start from the smallest text unit till the whole text matching with the surrounding culture.

As the Qur'anic narrative displays a lot of informative details in the form of dialogical activity, the operative function is expressed greatly in the Qur'anic narrative deceptive instances. The operative function here refers to the appeal to the text receiver (Munday, 2016, p. 115). However, in some parts, the Qur'anic narrative displays some information about objects and subjects as well as conveying the aesthetic effect on the readers. Therefore, the ST is conveying the three text types; informatives, expressive, and operatives reaching the interpersonal function. To reach the interpersonal function, the TT is evaluated; each of these textual types, which are reflected through the interpersonal SL, should be held constant to the TL. The interpersonal meaning, according to Halliday (2014, p. 169), is realized in the light of a group of social actions and textual features. The interpersonal theme (i.e. as a textual meaning category) is realized through the vocative use, modal adjunct and mood marking. The vocative use is expressed through the use of address terms and names performing a pragmatic relation to grammar (Shormani and Qarabesh, 2018, p. 2); the modal adjunct shows the speaker's judgment of the message, and the mood-marking clarifies the finite verbal operator (i.e. interrogative clauses, WH/interrogatives, and imperatives 'let's'.

Moreover, the mood system in language is closely related to the modality system in the English language (Khomutova, 2014, p. 396).

The mood system starts with seven moods expressed through the general fact-mood, will-mood, and thought-mood (p. 399). Recently, Blokh (cited in Khomutova, 2014) introduces the indicative mood system as rendering the actuality and factuality of the situation, while the subjunctive mood presents the non-factuality of the situation. Therefore, they present the idea of the speech event in a comprehensive manner (i.e. reality and imaginary) (p. 399). The subjunctive is divided into spective and conditional mood. Spective is found in the forms of (be + imperative); and modal spective (may, let, should +infinitive). Conditional mood is realized in the stipulative (were, knew) and consecutive (had known). In this sense, the tense shift between the present and the past affects the meaning of reality (present/past tense) and unreality (present/past) as in 'wish' sentences. Working on the functional approach across the smallest meaningful unit refers to translation rank function investigation, while the study of the translation level is reflected in the levels of language (i.e. phonology, graphology, grammar, and lexis) (Catford, 1965). The relation between the performed actions and the grammatical structure of the TT will show the interpreter's awareness of expressing the deceptive and/or real actions. Modality, the second interpersonal indicator, is a type of meaning that is associated with mood rather than tense (Huddleston and Pullum, 2007, p. 46). Moreover, modal adjuncts express modalities that contribute to modal verbs (p.7). Halliday's (2014) functional grammar introduces the modals' operators as mentioned in Table 1 (pp. 142-146).

Table 1
Halliday's The Modals' operators

Value	Low	Median	High	
Positive	Can, may, could, might, dare	Will, would, shall, should, is/was	Must, ought to, need, has/had to	
Negative	Needn't, doesn't/didn't need to, have to	Won't, wouldn't, shouldn't, isn't wasn't	Mustn't, oughtn't to, can't, couldn't, mayn't, mightn't, hasn't/haven't to	
Modality Operators				
Type of Modality	Probability	Usuality	Obligation	Inclination
High	Certain	Always	Required	Determined
Median	Probable	Usually	Supposed	Keep
Low	Possible	Sometimes	Allowed	Willing

The language effect is realized through the ideational, textual functions, and interpersonal. The ideational and textual functions are

realized in terms of thematic and rhematic relations in clauses. Functionally, the clause performs the role of: 1) the theme where the clause is treated as the content message; 2) the subject when it is treated as an exchange, the element the speaker uses for the validity of what he is saying; and 3) the actor is the representation of who has done the actions (p. 83). These functions are intertwined to set the structure dimension of the clause. The interpersonal meaning, mood, modality, pronoun choice, and evaluative epithets (Munday, 2009, p. 16) are represented in the ST, and should be rendered to the TT.

In a series of translational studies, the translation functional equivalence has proved to be of a great concern. Two main areas have proved to be of a great importance; firstly, in the literary genre (Jabak and Abdullah, 2017 and Yi, 2013). For teaching purposes, Naganuma (2008) and Farahzad et al. (2010) have employed SFL to get the kinds of text and its metafunctions in both narrative text and experimental study to examine the trainees/students awareness of the functional translation theories through accuracy, appropriateness, cohesion and style.

Concerning Ghali's translation, Sadiq (2010) holds a semantic comparison between four translations, Pickthall, Yusuf Ali, Arberry and Ghali, of Surat Ad Dukhan (the chapter of Smoke). Moreover, Hassan (2014, p. 168) addresses the denotative and connotative features of synonymy in both the ST and TT of four translations of Ali, Arberry, Irving, and Ghali. He investigated the synonymous use of some lexical items and found out that context of situation may lead to inaccuracy in translation. Therefore, Hassan concludes that the four translators have translated the near synonyms inappropriately.

The previous review on some functional translational studies reflects that assessing the deceptive function in Ghali's translation has not been handled adequately before. Although Ghali's translation seems to be submitted to different translational investigations, it is obvious that surat 'Joseph' in Ghali's translation has not been adequately addressed from quality assessment criteria and information manipulation processing reflecting the undergoing process of the deceptive function along the narrative pieces.

5.1 Aim of the Study

This study is undertaken to approach the idea of assessing the function equivalence in the TT of the Qur'anic narrative deceptive samples of Ghali's Qur'anic rendition to reveal the extent the translator is able to reflect the same skopos of the ST or not, giving due concern to the interpersonal linguistic indicators preference in the TT. Therefore, it is

aimed at answering the following questions; A) Does the TT of the Qur'anic narrative represent the interpersonal deceptive meaning through the predetermined linguistic features across the three deceptive stages and along the three excerpts through the mood marking, mood system and vocatives? If yes; B) How does the interpersonal meaning achieved in the TT? And if no; C) What are the problems the interpreter faces that lead to mismatch between the ST and TT?

6 Description of the Study

6.1. Database

Data used for this research are collected from the Qur'anic narrative, chapter 12; surat Joseph (Yusuf). The rendering of the narrative is taken from Ghali's (2003) *Towards understanding the Ever-Glorious Qur'an*. The version under examination is driven from www.scribd.com. This English translation is preferred for the examination because the interpreter is an Arabic native speaker and an Islamic scholar. The instances, where the deceptive discourse is represented, are selected from the narrative and represented in Table 2.

Table 2

The deceptive language Instances

The verses number	The deception process	Participants
1) 7:18	A) Yusuf's loss.	A) The father and Yusuf's brothers
2) A) 23:30 B) 31:34	A) Zulich's trial towards Yusuf and B) Zulikh's trial against the women of folk.	A) Zulikha and Yusuf; B) Zulikha and the women of folk.
3) A) 58:69 B)70:79	A) Yusuf's trial towards his brothers. B) Yusuf's second trial towards his brothers.	A) Yusuf (as the Ruler) and his brothers; B) Yusuf, his brothers, and the pages.

6.2 Framework of Analysis

Translation Quality Assessment (TQA) (House, 2015) is adopted to show the extent the TT approaches the ST (p.31). This approach aims at examining 1) the cognitive as well as the linguistic achievement of the interpersonal function across the TT deceptive samples. This examination is built upon the ST interpersonal functional statement. The interpersonal function is achieved following Halliday's systemic functional of grammar (1973) modals, mood-marking of Blokh (cited in Khomutova, 2014) and

vocatives. In this sense, the frequency of occurrence of the grammatical devices in clauses modals, modality, and vocatives are calculated and tabulated; and 2) the function achievement in the TT establishes mis/match with the ST which is figured out in the light of TQA (House, 2015, p. 60) to clarify the overt and/or covert translation error.

6.2.1 Procedure of Analysis

The analysis of the translated excerpts that display the interpersonal deception instances should explain how the lexico-grammatical features are interpreted and translated to keep its function in the text. The interpersonal deceptive samples are extracted from the ST and the TT. These excerpts contain a lot of meaningful spurt of clauses. The translational clauses are divided into meaningful chunks. Each one reflects the meaning of the translation unit that is a part from the three main categories; processes, participants, and circumstances (Manfredi, 2008, p. 44). This in turn will lead to a deep awareness of the micro and macro levels of meaning of the ST, given that meaningful units could be transferred appropriately rather than the separate lexico-syntactic linguistic features to keep the text function. The ST number and type of clauses are tabulated in comparison to those of the TT. Then the presupposed linguistic features of modals, modality, and vocatives are analyzed in the light of the three TQA factors; mode, field, and tenor. Consequently, the translational adequacy problems appear for further investigation. TQA is applied in the following steps: 1) establish ST and TT profiles that describe the situational dimensions (tenor, mode, and field), the genre, and the function of the text under investigation; 2) comparison between the ST and the TT to get the equivalence mis/match clarifying the overt and/or covert errors in the TT.

6.3. Results and Discussion

6.3.1 Step One: Interpersonal Meaning & Function across the Deceptive Instances

The interpersonal meaning is investigated through the spurt of clauses in the selected samples to display: 1) the intensity of information as presenting the main theme and rheme; 2) the performative function these clauses refer to as employing different speech acts; 3) the cohesive ties used between these clauses either by pronouns (i.e. pro-forms) or conjunctions; 4) the speech event evaluation is indicated through the 'evaluative epithets'; and 5) the easiness to express the continuous meaning development is expressed through modals as well as modality, as shown in Table 3,

Table3
Interpersonal Meaning across the Three Samples

Three Excerpts	N. Clauses	Types of Clauses: indicatives or subjunctives	Pr o.	Modals	Modality	Vocative s; names/a ddress terms
1- Rationalization =						
ST	37 clauses	37 indicative clauses; imperatives, expressive, verbal	68	0	Lam/ لام قسم Kaad/ قد	15
TT	36 clauses		69	Median: will/would & Low: mav/might	Indeed/s urely	15
2-Evasion						
ST	27 clauses	23 indicative +4 subjunctive clauses; ; imperative; interrogative &verbal sentences	61	Sa/ س	-Lam Al kassam/ لام القسم -Lama for time/ لما الوقتية	10
TT	27 clauses		61	Median: will/should & Low: mav	Surely/ indeed. As soon as.	10
3-Jamming						
ST	51clauses	49 indicative + 5 subjunctive; Verbal; nominal &interrogative	99	0	-Ta تالله/ Allah/ La3lahm/ لعلهم	40
TT	50 clauses		11 1	Median: will/would/sh ould	Surely, indeed// possible	40

The frequencies of the interpersonal linguistic features show a high degree of similarity between the ST and the TT. That is to say, Ghali's rendition of the interpersonal lexico-grammatical features across the deception instances is achieved. However, the TT reflects an employment of the modals operators which are not found in the ST. Moreover, the modality tools in the ST are not rendered equally in the TT. The following example represents all the previously mentioned interpersonal linguistic features in one of the second sample:

<p>"فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مَتَكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ" (31:12)</p>	<p>31. So, as soon as she heard their scheming, she sent for them, and she readied for them a reclining (couch). And she brought each one of them a knife, and said, (to Yûsuf), "Go out to them." So, as soon as they saw him, they were greatly (amazed) at him and cut their hands severely (The Arabic verb form implies something done repeatedly or to a high degree or great extent) and said, "Allah forbid! (I.e.</p>
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	Allah forbid that Yûsuf could have ever solicited her!). <u>In no way</u> is this mortal; <u>decidedly</u> this is nothing else except an honorable angel." (Ghali, 12:31)	
Interpersonal deceptive features across ST and TT		
Linguistic categories	ST	TT
Clauses; with the verbs underlined	<p>فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ: أَرْسَلَتْ إِلَيْهِنَّ: وَأَعْتَدَتْ لَهُنَّ مُتَّكًا: وَأَنْتِ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سَكِينًا: أَخْرَجَ عَلَيْهِنَّ: فَلَمَّا رَأَيْنَهُ: أَكْبَرْنَهُ: وَقَطَعْنَ أَيْدِيَهُنَّ: حَاشَ لِلَّهِ: مَا هَذَا بَشَرًا: إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ:</p>	<p>- So, as soon as she heard their scheming - She sent for them; - and she readied for them a reclining (couch); - And she brought each one of them a knife; - Go out to them; - So, as soon as they saw him; - they were greatly (amazed) at him; - cut their hands severely; - Allah forbid!; - decidedly this is nothing else except an honorable angel.”</p>
Speech acts (performatives)	<p>أَخْرَجَ عَلَيْهِنَّ: مَا هَذَا بَشَرًا: إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ:</p>	<p>- Go out to them; In no way is this mortal; decidedly this is nothing else except an honorable angel.</p>

The linguistic analysis is restricted to the verses not the additional interpretation between parentheses.

Pragmatically, the speech event textual features are expressed in terms of using the performative verbs in different speech acts that are depicted in the TT as well as the ST. This is due to the interpreter's attempt to keep the meaning of the situation; themes, action verbs, modal makers, and conjunctions. The function of the performative verbs is clear. In the 'go out to them', the imperative tone indicates the social distance between Zulikha and Yusuf in spite of her passion towards him. This social distance reflects; 1) her anger after the women of folk rumors against her; 2) the locus of decision-making. The second two

performatives; *'In no way is this mortal; decidedly this is nothing else except an honorable angel'* are representative speech acts that indicate a fact in the speech event. The rendering of the verbs, as they are in their tone, renders the same effect of the ST.

Moreover, the interpreter uses 'evaluative epithets' (i.e. severely, greatly) to indicate a rising intonation of doing the action, not to distort the meaning which may lead to losing it. These additive epithets are known as 'translation shifts' (Catford, 1965); for example, the Arabic verb (قطع/Qatta'/cut) with gemination. The interpreter uses the adverb to evaluate the situation, which is another linguistic unit that is not found in the ST.; 1) severely in (cut their hands severely). 2) The Arabic (أكبرنه/Akbb_{rn}ahu/amazed at (i.e. admired)) refers to his over-good looking manner. The two evaluative epithets draw the external reader closer to the ST reflecting the force of the two Arabic verbs. Furthermore, both conjunctions and pronouns are used as cohesive ties of the unified discursive exchanges. The three pronoun voices are used as to restrict the interpretation to the issue discussed and the interpersonal meaning. These findings are in accordance with the previously stated features of the interpersonal linguistic features; firstly) Zulikha does not use a lot of motion verbs because she has not got, as a deceiver, the cognitive ability to prepare complex sentences with a high structure; thus employing simple words to describe the events; secondly) the use of an expressive speech act to render a particular feeling to the deceived persons (Newman, et al. 2003); thirdly) the use of pronouns (in this sample, 'she' is repeated more than one time) to distance herself from the action at hand; fourthly) the use of negation or exclusive terms refer to categorizing the person in another category rather than the previously given one (Burgoon and Buller, 2015).

Cognitively, the linguistic devices' use for deception in the TT reflects the interpreter's intent to submit the TT to mental processes, where the innateness of the human mind began to perform a particular role (i.e. keep the ST form and structure), (Seuren, 2009, p. 106). In this sense, the information intensity conveyed by the ST grammatical devices means that there will be TT grammatically equivalent sentences presenting the same information. Therefore, ST units that have been not translated might be changed grammatically (p. 108-109). These changes are called transformations, namely, Transformational Generative Grammar/TGG. Accordingly, the lexico-grammatical functions of words as 'subject', 'object', and 'verb' become well known and could be transformed in other languages with due interest in the semantic relations of the given text. Thus, the various systems' levels, the more changed lexico-grammatical units in the text. These transformational rules start from the ST phrase

structure to the ST deep structure to the TT phrase structure to the TT deep structure reflecting the internal unconscious processes of the mind (Mao, Gu, and Liang, 2012, p. 1286).

Moreover, Halliday (2014, p. 23) states that language is represented in the form of networks. The meaning of these networks is fulfilled when the linguistic devices (lexico-grammatical) units are appropriately selected. Accordingly, the ST producer selection of some lexico-grammatical features may/not be conveyed similarly to the TT. In the light of the previous results, the TT interpersonal function employs the lexico-grammatical features, which are interpreted through 'the cognitive blending integration networks theory' (i.e. agents, inputs and frame) (Evan and Green, 2006, p. 426). This theory interprets the speech event in the light of a number of factors; 'motives' that are the core elements driving participants to perform certain actions which are cognitively processing; 'agents' who are responsible for achieving the purpose of communication; and 'frame' where the 'inputs' and 'agents' are gathered in the 'blend'. Blending theory goes hand in hand with what Nida states about the meaning of the message (e.g. religious message) that should not be expressed individually without reflecting the conceptual framework of these messages by the participants (Mao, Gu, and Liang, 2012, p. 1287). Blending theory addresses how meaning is structured in the right way. It is obvious that the Qur'anic narrative deceptive samples are applicable to the interpretation across the integrated blending network taxonomy.

The first network is the 'simplex network' where the frame contains a relation between role and value (the case of Yusuf and his father, the father and the sons; the Ruler and Zulikha, Zulikha and the folk of women; and Yusuf and his brothers). This frame is reflected in the family relation which is the basic frame of any network regarding the various motives beyond the event itself (p. 427). Secondly, the 'mirror network', where all the agents share the frame regarding the external world, in other words, the fact in the outside world (e.g. أحب الي ابينا مناغلقت / عصبه: أحب الي ابينا مناغلقت / عصبه). Thirdly, the network that refers to two inputs, and each one is distinct (e.g. the first sample / اقتلوا يوسف: قال قائل لا تقتلوا يوسف / اقتلوا يوسف); the two inputs have distinct frames). Finally, the 'multiple blend' diagram that combines all the previous networks. For the first sample, Figure 1 shows 1) the brothers who decide to kill or to leave the brother; 2) the brother who is left in the desert, and 3) losing (loss/lost) in desert which is an abstract agent as a metaphoric blend.

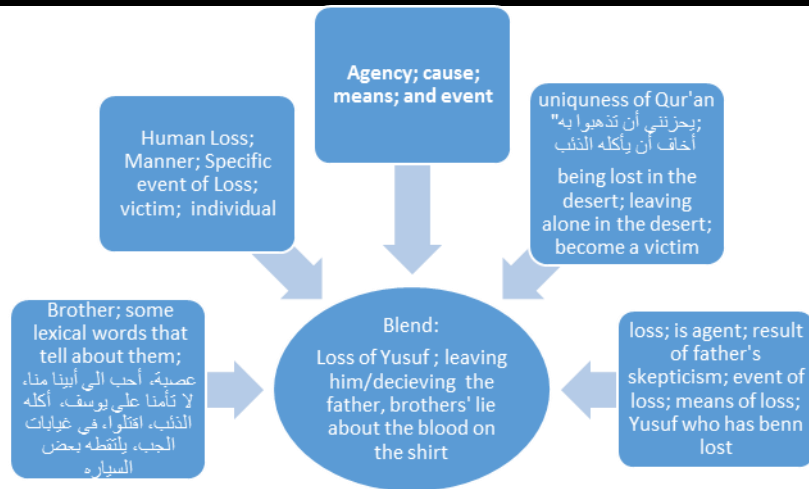


Figure 1: Yusuf's loss; Multiple Blending Diagram

The multiple blending diagram, that combines all the previous factors regarding motives, agents, inputs, and frame, reflects the local and dynamic meanings of the speech event (p. 404). The two meanings are analyzed in terms of a previously stated knowledge that is fixed in the minds of the agents, and a dynamic meaning that is temporarily established on the basis of the motives for performing this action. In this example, the previously knowledge is that of the father's love to Yusuf and the brothers' jealousy. However, the dynamic meaning is reflected in the planning for doing the action (i.e. the desert, the way to get rid of him, the victim, blood, the shirt, and the idea of human loss). These are the online processing thoughts of performing the event on the basis of a given motive and a structured belief. The same meanings are applicable to the other deceptive processes in the Qur'anic narrative.

Moreover, the meanings of the first excerpt can be seen through different inputs that are put in one blend. The first input refers to the father and Yusuf's relation (family relation, father, son, love, caring). The second input is the brothers' relation to each other and to Yusuf (family relation, brothers, hatred, planning to get rid of Yusuf). The third input is the further application of their plan. These inputs are linked together in one frame by what is known as generic space (p. 407). The generic space displays all the roles related to the narrative, the family relations (either love, hatred), brothers (love, jealousy), and crime (motive, planning, performing, and lying). These contradictory relations are combined in the same blend to stress the meaning of 'factual disanalogy' which, in turn, reflects the morals, values, and strategies that may exist and be re/formulated in our daily life. Each of the previously mentioned inputs composed of three cognitive processes: composition, where the two agents establish their relation together; completion refers to the schema and structure planned for; and elaboration that is factual result at hand in

the blend (p. 410). Linguistically, the lexico-grammatical features of deception have been employed to complete the blend with its different inputs, motives, agents, and frames creating the factual disanalogy that results in 'uniqueness' of the event at hand (p. 423).

The modals are employed in the deceptive discourse to reach a degree of leakage. It is important to refer to the interpreter's use of modals in the rationalization and evasion stages, where the amount of information is under processing, transferring a particular amount of information to the TT. Moreover, in the evasion stage, the lie has been produced and there are attempts to avoid the confrontation or to escape from this critical interactional situation. Accordingly, the interpreter resorts to the use of modal markers to render the participants' management of the bald face truth (BFT), or the probability of fixing the bald face lie (BFL) (Buller and Burgoon, 1996). The function of modals, as responsible for 'leakage' of information, seems to be in accord with McCornack's (1992) information management that leads to true or falsifiable factual words. The different forms of deviation will result in falsifiable communicative goals (i.e. deceptive discourse) (McCornack, Morrison, Paik, Wisner, Zhu, 2014, p. 348).

Additionally, the vocatives are employed to restrict the interpretation of all the speech event actions to the interpersonal meaning. Vocatives are employed more in the jamming stage in the three samples, where the lie is planned and is told, and then the deceivers' attempts to jumble up the events. They are used to add a pragmatic meaning to the uttered sentences, as they determine to whom the amount of information is directed and the manner the information is grasped (Shormani and Qarabesh, 2018, p. 4).

Concerning the motives beyond the different instances of deception, the motive is power that drives the brothers in this speech event to perform these actions. Motives are clear and explicit in the three samples, as shown in Table 4.

Table 4
Motives in the Three Deceptive Samples

Sample N.	ST	TT
First sample	"أَذَقَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبَّ إِلَىٰ آبِينَا مِنَّا وَنَحْنُ (12:8عَصَبَةٌ إِنَّا بِنَا لَفِي ضَلَالٍ مُّبِينٍ) قَالَ إِنِّي لِيخْزُنُنِي أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذَّنْبُ	Indeed Yûsuf and his brother are <u>more beloved to our father than we</u> , and we are a <u>band</u> . <u>Surely our father is indeed in evident error</u> . Surely it grieves me indeed that you <u>should go with him</u> , and <u>I fear</u> that the wolf may eat him
Second sample	"وقال نسوة في المدينة امرأة العزيز تراود فتاها	And (some) women folk in the

	عَنْتَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ	city said, “The wife of the governor (Literally: the ever-mighty Al-Azîz) is soliciting her page; (Literally: seeking to win his self) he has already smitten (her heart) with love; (Literally: affected her pericardium, i.e., infatuated her) surely we indeed see her in evident error.”
Third sample	”وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُتَكَرِّونَ” (12:58)	And Yûsuf’s brothers came. Then they entered to him, and so he recognized them, and they were denying him. (Or: not knowing him)

The first two samples of Yusuf's brothers and Zulikha and the folk of women reflect rumours' talk. In the two samples, there were no logical reasons for their claim (i.e. they depend on the emotional appeal) expressed across the expressive speech act. In the first input, the brother used the term (أنا أبانا لفي) (ana abana lafi); (أحب/؟ahabbu/beloved); (عصبة/ 'usbatun/band) and (إنا أبانا لفي) (inna abana lafi: dala:lin mubi:nin/surely our father is indeed in evident error). Moreover, (I fear that the wolf may eat him وَأَخَافُ أَنْ يَأْكُلَهُ الدُّبُّ wa?akha:fu ?an ya?kalahu al thibu). The father's love for Yusuf is obvious. That drives them to complete their planning. Although they have the inner motive, the father's skeptical reaction by the expressive speech act asserts their intention to harm Yusuf. Additionally, the father initiates the false story the brothers depend on. They were planning to kill or to cast him into the unseen bottom.

The perception of the situational event factor, in the first sample, is in accord to 'cognition' (i.e. the fact that they are band) creating a factual analogy, and then experienced in the social practice impolitely describing their father in 'evident error'. Similarly, the second sample reflects the folk of women dependence on the 'emotional appeal' using the same impolite tone when describing her as 'in evident error'. Both the first and the second instances of deception generalize the prepositional phrase and the expressive speech act for the description of the other that shows a degree of cognitive commitment of the deceivers. The deceivers, in the first and the second inputs, show a cognitive commitment employing the expressive speech acts. On the other hand, Yusuf's attempt to deceive his brothers in the third input depends only on logic; when arguing about their equipments. This reflects the way he selects to deceive or tell a lie to return back with them to their father. Thus, it is regarded as a 'tricky' trial to consolidate again. Generally, the use of lexical terms such as performative actions, deictic terms, modals, and vocatives, in the interpersonal function, plays an indispensable role to achieve the interpersonal deceptive function when contextually well-established to

suit the situational conditions (Oswald, Maillat, and de Saussure, 2016, p. 527).

6.3.2 Step Two: TQA across the Deception Instances

6.3.2.1 TQA across the Three Deceptive Stages

As stated by House (2015), TQA depends mainly on evaluating all aspects of language use in the speech event. Thus, any situation is divided into three situational dimensions: field, tenor, and mode. Each of these situational dimensions is dedicated to describe and/or add to the meaning and function performed in the given situation. The examination of the 'field' shows what the subject of the situation is. The 'tenor' investigation shows the agents' relations to each other (i.e. how the matters in a given situation are related to each other). Finally, 'mode' (Halliday, 2014, pp. 32-33) is designed to indicate the medium employed to distribute the subject matter and the tools used to communicate through it.

ST Profile across the Samples

Field: the source text is driven from the Holy Qur'an, the Arabic version. Surat Yusuf represents chapter 12 in the Holy Qur'an. It is a Meccan Sura (i.e. it has been delivered before the Prophet's migration to Madinah). The sura represents all the elements of a literary novel, the plot and the characters. It is a narrative that is full of different instances of deception with its three stages, and the motive beyond each trial is clarified throughout the analysis. The lexico-semantic mis/matches are presented in the next section.

Statement of Function

According to Halliday's functions of language; the three elements: field, tenor, and mode, figure out the main linguistic as well as the contextualized features of the text. The 'field' dimension shows a high elaborated text, some prosodic features in some verses, repetition of some terms (address/kinship terms and/or lexical derivational words) and clausal linkage expressions. For the 'tenor' dimension, both the consultative and authoritative styles are found in both the ST and the TT. The consultative is found between the father and his sons, while the authoritative is found in the second two samples where: 1) Zuliakhawith Yusuf and Zulikha with the folk, and 2) Yusuf is controlling the situation with his brothers. The power relations reflect the social distance between the participants in different situations. The illocutionary forces are expressed across the performance of different speech acts. Finally, for the

'mode' dimension, the story presents multiple instances of dialogic moves in the written form.

Comparison across the Deceptive Messages of ST and TT

General

The situational dimensions figure out the degree of mis/match of the ST and the TT. The following table displays some of the mismatches through the overt errors (House, 2015) investigated within the three stages across the three Qur'anic samples. Table 5 presents the mis/matches of the lexical-syntactic features of both ST and TT. The verse, where the shift (i.e. category, class, rank) (Catford, 1965, pp. 73-79) is found, is mentioned in both the ST and the TT with reference to its deceptive stage. Both lexical and syntactic mis/matches represent the field and tenor of House (2015, p.75) model of evaluating translation.

Table 5

The Comparison of ID messages across the ST and the TT

ST+ID stages	TT+ Equivalence	Illustration/Comment
يَلْتَقِطُهُ (10; evasion stage)	' <u>Will pick him</u> ' Class shift	Field/ The tense in the ST is present; no (sa/س or sawfa/سوف) is found to reflect the future tense. However it is translated into the future; using a median modal.
يَخْلُ (9; evasion stage)	' <u>May be free</u> ' Class shift	Tenor: The modal 'may' renders the probability impressions which is not stated in the ST.
إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ (8, rationalization)	' <u>Surely our father is indeed in evident error</u> ' Level shift	Tenor: the translator increases the degree of certainty; employing two assertive tools; (Inna/إن) is rendered in two adverbs; surely/indeed which might be changed to verily.
وَاللَّهُ الْمُسْتَعَانُ (18, Jamming)	' <u>Allah is (The One) Whose help is to be sought</u> ' Class shift	The ST derivational noun (Al mostaan/المستعان) has no clear equivalent in the TT. Therefore, the interpreter employs the clause in the passive voice to render the same meaning.

<p>(23, Rationalization) وَرَأَوْدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ</p>	<p>'<u>And she in whose home he was solicited him</u>' Class shift</p>	<p>The ST verb construction using the (Taa/تاء) is indicator of the feminine pronoun which is rendered as 'she' and the pronoun (Al latii/التي) which is indicator of feminine pronoun as well cause a dubious rendition of the clause. It might be rendered as '<u>she has solicited him who was in her home</u>'.</p>
<p>(23, Evasion) قَالَتْ هَيْتَ لَكَ</p>	<p>"<u>Come! Everything is ready for you.</u>" (i.e., take me)" Class shift</p>	<p>Field: The ST verb (halet/هيت) is rendered as 'come' which might be '<u>come on</u>' as a phrasal verb to reflect the degree of familiarity and intimacy; -The addition of '<u>everything is ready for you</u>' which is not mentioned in the ST; and -the use of the interpretative verb as (take me) doesn't match the speech event.</p>
<p>(23, Evasion) مَعَاذَ اللَّهِ</p>	<p>'<u>Allah be my refuge</u>' Level shift</p>	<p>Field: The V. to. Be is used with the pronoun that is not found in the ST. which might be <u>Allah is the refuge.</u></p>
<p>(24, Evasion) وَلَقَدْ</p>	<p><u>And indeed</u> Level shift</p>	<p>Tenor: This adverbial tool is represented in the ST as (la/ل) which is used for oath; and (kaad/قد) which describes the degree of certainty. The two tools are represented as 'and indeed'.</p>
<p>(24, evasion) لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ</p>	<p>'<u>had he not seen the proof of his Lord</u>' level shift</p>	<p>Field: the ST doesn't use the negation tool. The articles (law laa/لولا) can be translated as 'unless/except for'.</p>

<p>كذلك لتصرف عنه (24, evasion)</p>	<p>'Thus it was, that We <u>might</u> turn about' <u>Class shift</u></p>	<p>Tenor: the past low modal renders the feeling of the probability for doing the action, the matter which is not expressed in the ST.</p>
<p>مَا جَزَاءَ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُعَذَّبَ (25, Jamming) عَذَابٍ أَلِيمٍ</p>	<p>What is the recompense of <u>him</u> who was willing to (commit) an odious (deed) to your family except that he should be imprisoned or (receive) a painful torment? <u>Level shift</u></p>	<p>Field: the pronoun addition specifies the recompense to a particular male person; while the Qur'anic ST did not specify/determine anyone.</p>
<p>إِنَّهُ مِنْ كَيْدِكُنَّ (28, Jamming) إِنَّ كَيْدَكُنَّ عَظِيمٌ</p>	<p>She rely this is of your (The Arabic adjective is feminine plural) (women's) plotting; surely your (The Arabic adjective is feminine plural) plotting is <u>monstrous</u>. <u>Rank bound shift/class shift</u></p>	<p>The adjective used in TT is 'monstrous.' The adjective is driven from the noun 'monster' which in Arabic is (wahsh/وحش). The ST meaning of the adj. indicates horrible/terrible performance for doing the action; therefore selecting the 'horrible/terrible) may be accurate to the performance description.</p>
<p>"فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَأَنْتِ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سَكِينًا وَقَالَتْ إِخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ رَّحِيمٌ" (31:12) Rationalization</p>	<p>So, as soon as she <u>heard</u> their scheming, she <u>sent</u> for them, and she <u>readied</u> for them a reclining (couch). And she <u>brought</u> each one of them a knife, and said, (to Yûsuf), "Go out</p>	<p>The use of epithets 'greatly' and 'severely' is not found in the ST. they have been added to the TT to replace the gemination on the verbs that render the intensity of doing the action more than one time.</p>

	<p>to them.” So, as soon as they <u>saw</u> him, they were <u>greatly (amazed)</u> at him and <u>cut</u> their hands <u>severely</u> (The Arabic verb form implies something done repeatedly or to a high degree or great extent) and said, "Allah forbid! (I.e. Allah forbid that Yûsuf could have ever solicited her!) In no way is this mortal; decidedly this is nothing else except an honorable angel." (Ghali, 12:31)</p> <p>Level shift</p>	
<p>32, evasion) وَلَئِن لَّمْ يَفْعَلْ مَا (وَأَمْرُهُ لِيَسْجِنَ وَلِيَكُونَ مِنَ الصَّاغِرِينَ Jamming</p>	<p>and indeed <u>in case</u> he does not (perform) what I <u>command</u> him, indeed he will definitely be imprisoned, and indeed he will (really) be of the ones belittled.</p> <p>Class shift</p>	<p>The Arabic tools that are used to render the conditional meaning is represented by the use of 'in case' which grammatically may be changed into 'the conditional if'. Additionally, the verb 'command' is sometimes used for 'the political issues'. It might be changed simply to the verb 'asked for'. However, 'command' renders the authorial and social distance Zulikha has over Yusuf.</p>

<p>(فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)</p> <p>(76)Rationalization</p>	<p>So he began with their sacks before his brother's sack; thereafter he drew it forth out of his brother's sack. Thus We plotted for Yûsuf; in no way indeed could he take his brother, in the king's religion (OR: law) except that Allah <u>decided</u>. We raise in degree (s) whomever We <u>decide</u>; and above <u>every (man) owning knowledge is One Who is Ever-Knowing</u>(76); Class shift</p>	<p>The Arabic 'يشاء/yasha'/want' has been translated into 'want' not as it is found in the TT; decided which in Arabic means 'qarar/قرر'. The 'decision' comes after a series of thinking and consulting others while have options to select. However, when talking about Allah, Al-mighty, there is neither consultation nor thinking. So the clear-cut-desire verb 'want' may be preferable in this verse. The 'decided' selection has been repeated two times. The clause 'and above every (man) owning knowledge is One Who is Ever-Knowing' represent the epithet and the evaluative adjective that functions as 'exaggeration formulae'.</p>
<p>إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدُنَا مَكَانَهُ Jammig</p>	<p>Surely he has a father, aged and <u>great</u> with years; so take one of us in his place; surely we see that you are one of the fair-doers.” Level shift</p>	<p>The evaluative epithet 'great' means 'eazim/عظيم' is not found in the ST. however, the interpreter may mean by the word (شيخا/shaykhana) the English great. However, he may use 'an old-aged father'.</p>
<p>وَأَنَا بِهِ زَعِيمٌ</p>	<p>And for that I am a (<u>sure</u>) guarantor.” Level shift</p>	<p>The adjective 'sure' is not mentioned in the ST.</p>

The comparison of the ST and the TT, is conducted on the selected samples of the deceptive use of language across the Qur'anic verses, reflects some equivalence problems. The language found in the TT seems to be simpler than Standard Arabic Language, as the English language gives the ability to employ the punctuation marks, dividing the complex

sentences into simpler clauses, the use of numerical arrangement to refer to the sura verses, and the use of interpretations and/or repeated verbs to clarify the meaning. These types of equivalence varieties are known as translation shift from SL to TL. Table 5 displays the shifts that occur in the deceptive instances. It is obvious that the most frequent shifts across the samples are the class shifts, where the departure occurs at the operations achieved by the structural units (Catford, 1965, p. 78), and level shifts, where the departure occurs at the grammatical-lexical levels and vice versa (p. 73), finally, the only case of rank-bound shift that leads to, in my point of view, a class shift (that results in a negative transference of the adjective), where functionality appears in the adjective 'monstrous.' The adjective is derived from the noun 'monster' which in Arabic is (wahsh/وحش). The ST meaning of the adj. indicates horrible/terrible performance for doing the action. The rank bound shift leads to bad translation (p. 75).

The sacredness of the Qur'anic narrative and the interpreter's awareness of the Arabic language are responsible for all the situational parameters that have been rendered in the TT; they contain the same details, activities, and the same functions performed by the participants. It seems that the family members render the intimacy and solidarity feelings through Yusuf's relation to his father and the brothers together, either in the first or the third sample. The social distance and power relations are found in the instances when Zulikha talks to Yusuf and folk of women and between Yusuf and his pages. This social power is expressed through the use of imperative tone showing a/symmetrical relations.

As a result, the 'genre' of writing, which seems to be the same of the ST with little change of the framing, cohesive ties, and repeated conjunctions, which do not distort the meaning or convey another different meaning, is kept as it is. Moreover, the ST as well as the TT reflect the thematic-rhematic relations that provide a chronological order of the events, and social activities that determine the interpretation of the narrative to interpersonal relations. These linguistic features compose a series of lexical layers. The use of these layers of lexical terms in TT reflects the interpreter's awareness of the incrementality issue, where the deceptive discourse starts from the smallest lexical item to the most relevance relation to the surrounding context (McCornack, 1992). In this sense, a plenty of consciousness activities are performed (Baars and Franklin, 2007), as well as evoking the working memory and motivation to produce speech in the way it is produced. The production of a lie or a falsifiable discourse is less-load intensive, since it suits the situational conditions and will not require a package of truthful information that is

stored in the long term memory. Then, its maxim of quality has been violated (McCornack, 1992).

Statement of Quality

According to House (2015, p. 13), translational function equivalence is applied to both the ST and the TT after making a detailed textual analysis to serve the duty of assessing the translational text. In this sense, analyzing the three deceptive samples across both the ST and the TT reveals the following:

The interpreter deals with the text coherence carefully. The cohesive devices have been employed obviously as well as the ST. This appears along the three samples and within the deceptive stages. On tenor, the positive sense that is found in the ST is rendered to the TT taking into consideration the interpreter's stance of continuous use of interpretative text even to the single word, for example, (i.e. verbs). There is a due interest in the lexico-syntactic features across the deceptive stages. This interest appears through the representation of the same social activities performed by the narrative participants. This, in turn, elucidates the reason why the interpersonal function is conveyed through the socio-cognitive portrayal of speech events. As for mode, the attempts, followed by the interpreter, do not change the literary genre of the ST as a narrative. Contextually, the participants' ideologies and their social roles, the topic and its themes, the climax and all its activities surrounding it; and textually, the performative verbs, the cohesive ties and some of the stylistic features have been rendered in a careful manner to the TT. Therefore, the intended function (i.e. interpersonal) is conveyed accurately.

It seems that the interpreter has achieved what is known as 'langua-culture' (Risager, 2005, p. 190), that is, to get solutions avoiding the problems of language, culture, knowledge, and background to reach the 'success conditions' in a translated text. However, some lexico-grammatical shifts concerning the use of modals and modalities in the TT reflect the interpreter's attitude towards the external world (i.e. the English culture); 2) they mitigate the degree of intensity of the performed action; 3) they provide an evaluation of the speech event; 4) modals and modalities help to de/contextualize events in a way that interprets the situation; 5) concerning the use of phrasal verbs, their use helps to create the 'image schema in the readers mind' to achieve the intentional stage or transition from one state of affairs to another (Nord, 1997, p. 43), that is, to achieve the function of the TT as well as the ST; 6) The 'formal correspondence' (Catford, 1965, p. 27), where the TT category unit is supposed to fulfill the same ST category unit. The translator may resort to the 'textual equivalence' when being unable to replace the same ST

function to the TT. This results in producing ST and TT linguistic categories pairs. Therefore, the interpreter should use the 'function operators' such as 'modals, modalities, and evaluative epithets' to approach the effect of the ST.

The examination of the overt errors (House, 2015), that serves the same role of Catford's translation shifts (1965), proves not to distort the meaning; however, it determines the TT function that is supposed to be sent. Moreover, this departure ascertains that the untranslatability of the Qur'anic verses should be accompanied by degrees of systemic separation across the SL and the TL (Matthiessen, 2014, p. 319).

The interpersonal deceptive function is achieved in the light of language functions (Jakobson, 1960) firstly, the referential function is achieved between the participants when consulting, dictating, or informing each other. Secondly, expressive function is achieved when conveying the feelings of the ST; expressive speech acts are used, as well as evaluative epithets (p. 4), in addition to some modifiers that render the force of doing the action. Thirdly, appellative function is completely directed to affect the receivers' perception; in this study both the logos and ethos (Aristotle canons) are used. Sometimes the participants resort to emotional or logical appeals to affect/persuade each other. In all, the phatic function of the interactive processing is achieved in every stage, between stages, and within stages. That is to say, the uniqueness of the Qur'anic verses and the commentaries from Allah on the performed actions, are found from the very beginning till the end of the whole narrative.

Given its comprehensive trend as a social action, and after analyzing the sura excerpts, the functional adequacy is found between the ST and the TT. Functional adequacy (function determinism) reflects the performed activity by the interpreter when following particular rules to achieve its main skopos (cited in Munday, 2016, p. 127) which is measured and evaluated across the selected excerpts, that is to say, the basic 'rules' of this theory are found to be achieved in the TT; a) the translational action is determined by its skopos; b) the TT does not offer any new piece of information; and c) the coherent sense is found in the TT and with the ST. The adherence to the linguistic features to achieve coherence within the TT and with the ST is not the seldom factor that achieves the 'functional adequacy'. The interpreter relies on his cultural awareness and knowledge of the Arabic language that helps him to convey the meaning to the TT, or approaches it closer to get a simplified description of social actions.

Conclusion

The function equivalence is proved to be of a great importance to convey the meaning and effect through the TT as well as the ST. The linguistic tools have been functionally employed (i.e. for deception as a cognitive process), i.e. modals, mood marking, and vocatives through the spurt-like clauses to convey the effect of the communicative message of the ST to the TT receptors. The translational shifts reflect the differences between the two systems' levels of language. In the light of the above claims, it may be concluded that: a) investigating the ST function is important before initiating the translational process; b) keeping the genre of the ST in the TT is important to get the same effect on the TT receptors; c) investigating the 'I' language and the 'E' language links the inner to the external that maybe of help for the interpreter; d) the cognitive-linguistic analysis of the ST, given its various genres and functions, would help in employing the appropriate linguistic devices; and e) the function equivalence and the TQA approaches help in setting generalizations to describe the lexico-grammatical transference from the SL to the TL.

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