

A Functional Translation Assessment of Hyperbole and Understatement

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Abstract

Translating ideological discourse requires certain translation skills and effective cultural-linguistic transfer strategies. Said's (1994) Representations of the Intellectual is problematic to translators, as he addresses crucial issues which reflect his intermingled ideologies. This book is particularly chosen because it explores the status of the intellectuals in their society. The style is rich with various rhetorical devices through which his inclinations, motives and intentions are implicated. The aim of this paper is to functionally assess the Arabic translation of English rhetorical devices, namely hyperbole and understatement, which indicate Said's (1994) ideologies. For that reason, Nord's (1991, 1997) approach to functional text analysis is followed. Comparing source text (ST) ideological extracts with its Arabic target text (TT) highlights inaccurate lexical choices and incoherent figures of speech, which in turn distort the author's ideologies. Therefore, the current research provides linguistic procedures and effective translation strategies, to convey the ST function as manifested in suggested translations.

Keywords: functional translation assessment, functional text analysis, hyperbole, understatement, translation problems, and translation strategies.

1. Introduction

Rhetorical devices enrich the style of the authors and reflect their ideological stances. Edward Said's writings raise diverse political, social, and cultural issues. Although his books tackle injustice, racism, and inequality, his narrative mode is captivating. Said's (1994) *Representations of the Intellectual* is a manifestation of the challenges that the 20th century intellectuals face. Said (1994) uses hyperbole and understatement to highlight the sociopolitical stereotypes and misrepresentations of the intellectuals, by which those in power and government officials maintain hegemony. Hyperbole "is a figure of speech ...known as overstatement, in which the speaker expresses a weaker meaning than his words carry in themselves" (Allott, 2010, p.88). In other words, speakers tend to exaggerate to draw attention of the hearers. Understatement "deliberately expresses an idea as less important than it actually is, either for ironic emphasis or for politeness and tact" (Harris, R. A. & University of Kentucky, 1997, p.8). Horn and Ward (2006) define understatement as "a figure in which we say less but mean more" (p.3). Rendering these rhetorical devices from English into Arabic should convey the author's ideological stance and the source text (ST) effect. However, these literary devices are problematic, as they have to be culturally adapted to be comprehensible to the target reader. The aim of

this paper is to assess Khodour's (2003) Arabic translation of Said's (1994) book, by adopting Nord's (1991, 1997) approach to functional text analysis to point out the common translation problems. In the assessment of the translation of Said's (1994) ideological discourse, I tend to answer the following questions:

1. How does the translator convey the author's ideology to the target-reader?
2. Does the TT represent any of the translator's intervention?
3. Which figure of speech is rendered ineffectively in the TT? When do mistranslations occur?

2. Review of Literature

2.1 Translation of Ideology

Ideology is tackled from different perspectives in translation studies (TS); such as the translators' intervention, intentional and unintentional misinterpretation of concepts and terms for geopolitical/economic purposes, and difficult linguistic and contextual analysis of ST. For example, Hatim and Maison (1997) state that translators tend to render ideological discourse differently. Some of them translate the ST terms and concepts literally in the target language (TL). Others look into the underlying meaning and depend on their cultural assumptions of the target culture (TC) by means of illustrations in the TT (pp.146-147). Thus, degrees of the translators' mediation are variable. For instance, Hatim et al. (1997) explains that minimal intervention is traced in the English version of Khomeini's Farsi speech, as some stylistic features or lexical items sound incomprehensible to the target reader (p.149). However, maximal translators' mediation is exemplified in the Spanish UNESCO courier. In this text, the translator relates the semiotic dimension of the text to its context, to highlight the relationship between the discourse participants (Hatim et al., 1997, p.223). In this case, the translator transmits ideologies according to his/her presuppositions as conveyed by the lexical choice and cohesion (p.155). Finally, partial mediation is spotted in the English version of *Montaillou* (1975/1980; as quoted in Hatim et al., 1997, pp.159-160). Partial translator's intervention reflects his/her "neutral" production of the TT, which is manifested by his/her TT perfect linguistic competence and translation procedures (p.159). Consequently, Hatim et al. (1997) conclude that translators' intervention can be measured according to four criteria: (1) genre, (2) discourse modes of speaking and writing, (3) forms of texts, and (4) texture.

Furthermore, Hatim (2007) examines explicit and implicit ideology by discussing "repetition and emotive dictions" in Arabic, as a formal

orate language (p.87). He points out that explicit ideologies can be detected when the discourse reflects what is mentioned in the text. Nevertheless, ideologies are implicit when the discourse indicates something else which is not clearly mentioned or understood in the text. He adds that ideology becomes obvious when there is a “strong” relationship between “text” and “discourse” (p.87). Hatim (2007) relates socio-cultural ideology to the social “attitudes” towards a “social reality,” which highlight how people react to a certain social phenomenon in their society, such as “racism” (p.87). As for translational ideology, it reflects the readers’ reaction towards the “product and/or process” of a translation. In this case, the TT is estimated as either a foreignization or domestication of the ST.

Moreover, Kelly (1998) in her paper makes insights to the possibility of arriving at the translation decisions for rendering institutional terms, which have ideological significance in the media. Her study pays special attention to improve the negative stereotypes of source culture (SC) existing in the target culture (TC). Kelly (1998) examines the papers that misrepresent Spain economically, while they represent Britain positively (p.62). For instance, the fishing trade between Spain and Britain caused many problems. Consequently, the British press stereotyped Spain in *The Daily Mail* in December 23rd 1994, and accused it of cheating “[t]he government in Madrid does nothing to discourage such cheating. It employs only 17 inspectors to monitor its fishing fleet” (p.62). Thus, the press gives the target reader the impression that Spain has intentionally no control over its few inspectors. Finally, Kelly (1998) recommends that adopting Newmark’s communicative approach to translation would help translators maintain “cultural equivalence” in rendering concepts and terms. She concludes that cultural equivalence could help translators find the exact or almost the equivalent lexical items and terms in the TL that can convey the same effect of the ST in the TC. She also highlights the significance of applying the theoretical framework of critical discourse analysis (CDA) as represented in positive presentation of the Spanish press versus negative presentations and stereotypes of Spain by the British press.

In addition, Schäffner (2003) looks into the “extratextual and intratextual aspects of ideology” in a joint policy paper presented in 1999, by both Blair, the leader of the British Labour party, and Schröder, the leader of the German Social Democratic Party (SPD) and was published in English and German. Schäffner (2003) identifies that the aim of this paper was to modernize the concept of social democracy according to the status quo of both countries (p.2). Schäffner (2003) adopts Nord’s (1997a) functionalist and Toury’s (1995) descriptive approaches, as well

as the framework of CDA. First she identifies that the addressees of the two texts are not only “the members of the two respective parties ... but also leaders and members of other social democratic parties in Europe” (p.4). Then, she points out that linguistic discrepancies are mainly manifested in lack of coherence, “ambiguous co-references” (p.5). She indicates that violation of linguistic norms leads to ideological and cultural problems in the TC (p.1).

She reviews the differences between the textual profiles of the ST and TT in terms of their social contexts, and examines the titles, concepts and metaphors that are considered problematic to the TC. For example, Schäffner (2003) states that the concept “Third Ways” in the ST title: “*Third Ways and New Centers*” has two interpretations in the British society. The first one, is misinterpreted in the TC due to the fact that it was used in the history of politics “during the Cold War, when Capitalism and Communism were seen as ideological alternatives, third ways were sought between these two opposite poles” (p.7). The second interpretation of this concept goes back to “the New Labour” to refer to a “project to redefining the left” (p.7). Conversely, the title of the German product “*Die Neue Mitte*,” reminds the German society of a slogan that was basically used for the 1998 elections and was meant to attract voters to the SPD who used to vote for the conservative parties in Germany (p.8). Thus, the concept has a different ideological significance in the TC.

To further highlight the ideological influence of the concept on the SC and TC, Schäffner (2003) focuses on extratextual factors that affect the understanding of TC. She reviews comments of newspapers published in 1999 after the release of this policy paper, such as *The Economist* and *Der Spiegel*. The comments were to clear out vague concepts in the TT, such as “distribution of fair opportunities to all social categories of people” and “social justice.” These concepts are debatable and misinterpreted because they are ideologically vague to the German society, which is sensitive to topics related to its rights. Another extratextual factor that she pays attention to is the sociopolitical background of the SC and TC. This policy paper was jointly produced by Blair and Schröder; however, Schröder had been recently appointed for eight months and was considered a modernizer. Thus, the two social contexts are relatively different, so what was successful in Britain received severe criticism in Germany, according to the norms of their labour system. Then, she mainly pinpoints the TC reaction to the ideological conditions of text production.

Nord’s intratextual and extratextual analysis of ideology is of great contribution to the current study. Her model reinforces Schäffner’s

(2003) attempt to “link textual features to the social and ideological context of text production and reception. Both the German text and the English text can thus serve as windows onto ideologies and political power relations in the contemporary world” (p.16). Throughout her analysis, Schäffner (2003) points out that although ideology is basically determined by the ST, translators are usually oriented to carry out the translation according to the requirements of their organizations to meet the needs of their clients. Consequently, this results in a different ideological significance in the TC, as conveyed through the social and linguistic norms of the TT (p.1). Finally, Schäffner (2003) narrows down the definition of ideology to that of van Dijk, in order to explain the ideological significance of some perplexing concepts to the TC. Thus, adopting Nord’s functionalist approach to TS and van Dijk’s CDA of ideology helps Schäffner (2003) to point out the conservative identity of SPD which was against some radical political changes in Germany. Schäffner (2003) concludes in her paper that her analysis singles out unequal power relations between the proposed Labour System and the old one in Britain and Germany (p.16).

In comparison, few studies look into the Arabic translations of Said’s books critically, to the best of my knowledge. The only book which is tackled from the perspective of TS is *Orientalism*. In this study, the researcher evaluates the Arabic translation of Kamal Abu Dib (2003) from five text-linguistic dimensions; graphic, lexical, syntactic, semantic and pragmatic (Hamad 2006, p. 51). For example, the graphic problems lie in mixing up the two Arabic graphemes: (إ) and (ا), wrong use of punctuation marks and misprints (p.63, 1.4). As to the inaccurate use of punctuation marks, the researcher states that the TT has multiple punctuation mistakes, such as deletion of quotation marks and square brackets. Besides, misprints cause graphological errors and hinder text comprehension. At the word level, Hamad (2006) focuses on inconsistent lexical items in the TT as compared with their ST. For instance, certain ST lexical items into non-standard Arabic words and Classical Arabic words. In addition, syntactic problems mainly occur because of the mistranslation of the modifier, while semantic ones result from ellipsis, rendering ST words to inaccurate lexical items, and disregard of collocation in the TL system. Finally, pragmatic mistranslations occur when the translator overlook the ST intentions, and misinterpret its implicature. However, Hamad’s (2006) examination of Abu Dib’s translation of *Orientalism* has neither developed a cultural bent nor acknowledged the author’s ideological stance.

2.2 Rhetorical Devices in English and Arabic

In most cases, hyperbole and understatement are used for the sake of politeness. Leech (1983) states that “[t]here will naturally be a preference for overstating polite beliefs, and for understating impolite ones” (p.146). Besides, hyperbole is usually used for “praising others” whereas “understatement is used in criticism”(p.146). In this respect, Leech (2014) explains that speakers usually resort to understatement to be “less informative,” mainly when people have “critical remarks” in a polite way (p.237).

Meanwhile, understatement occurs in the forms of diminishers or negations. Participants use diminishers especially for “downtoning or minimizing the cost of action,” such as “small in wish” (Leech, 2014, p.161). The use of the adjective “small” makes the word “wish” less emphatic, but polite. Moreover, downtoners like “a bit, a little” also denote criticism as implied in “I was a bit disappointed” (p.193). However, sometimes speakers use “just” impolitely to end a conversation, as exemplified in “Mary, Stephanie, could you guys *just* go to bed?” (p.161) Leech (2014) states that if the addressees are adults, the word “just” will imply that the speaker is rude. However, if the addressees are children, this will be a motherly request and definitely inoffensive. In addition, he points out that using negative particles indicates criticism, such as “it is not nice” (p.192). Similarly, he highlights that adjectives, which have negative connotations, are used for giving negative feedback, as illustrated in “it is bad/rotten” (p.192).

Third, hyperboles and understatement do not always occur for the sake of producing polite statements, but also occur in idiomatic expressions and statements marked by the use of quantifiers/intensifiers. For example, “[h]er eyes nearly popped out of her head “refers to the highest conceivable point on a scale of surprise” (p.146). First, hyperbole occurs when authors use superlatives, such as “Elvis was *arguably* the most loved human being the world had ever known” (p.103). Second, if the speaker or author repeats the same hyperbolic expression, as in “I wouldn’t trust her an inch...Not an inch” (p.105). Third, the use of intensifiers such as “absolutely, really, and ghastly” as well as adjectives like “incredible, brilliant, massive and terrified” have “the feature ‘extreme’ [as] many hyperboles” (p.107).

Finally, the use of repeated expressions like thousands, ages, days also mark the use of hyperbolic expressions. This is manifested in “I mean they there were one or two that just went on *literally* for days and days and days and days” (p.109). Another example that underlines the use of hyperbole by repeating “thousands” is obvious in “you mentioned the

explosion of information, particularly in the science area where there are thousands, *literally* thousands, of publications and scientists producing more information, more data, every day and pumping into these things” (p.109). In addition, Claridge (2011) points out that hyperbole is not only used to give positive feedback or to praise participants engaged in the conversation. Nonetheless, she introduces the term “negative overstatement” to refer to hyperbole that results in negative feeling or evaluation (pp.111-112). In this respect, she states that negative hyperboles are used to indicate criticism and are more emphatic and effective than sarcasm, as they “elicit addressees’ negative feelings more strongly than other forms” (p.142). For example, she highlights the anger and rage the Germans feel due to the bad status quo in this excerpt:

The country [Germany, CC] has been in a particularly bad mood these past few months as another round in the economic reform debate has trundled on weighed down with *the usual hyperbolic stuff* about ‘ **crisis**’, ‘ **collapse** ’ and ‘ **outrageous** ’ attacks on the welfare state. (p.151)

In this context, the nouns in bold are hyperbolic and are used to criticize stagnation. They are mainly used to reflect negative evaluation of current events and imply some tendency to cause political unrest.

In the discussion of Arabic stylistic devices, I focus on the grammatical techniques that writers use to guarantee accuracy of the figurative meaning. At the lexical level, Al Gahez (1998) states that an eloquent rhetorical style should not have any ambiguous, obscure or obsolete lexical item, in order to be figuratively comprehensible and effective (p.88). Hyperbolic expressions are the so-called hyperbolic participles in Arabic, which are used to refer to the action or its doer by means of exaggeration (Al-Qurashi, 1985, p.17). In Arabic there are nine forms derived from the root of trilateral and quadrilateral transitive and intransitive verb to indicate hyperbole, by adding letters to the root (Ibn Jinny, 1952, pp.267-268). For instance, the word “قدر” (i.e., fate) becomes hyperbolic “اقتدر” (i.e., be fated), as it gains its force when letters are added to the root (Ibn Jinny, 1952, p.265). In comparison, the hyperbolic lexical item “أكول” is derived from the verb ‘أكل’ to refer to someone who eats a lot. Hyperbolic expressions are derivatives that occur in these forms:

“إفتعل، فعّل، فعال، تفاعل، افعوعل، فعول، مفعّل، مفعال”

(Al-Qurashi, 1985, pp. 40 & 59).

In addition, Al-Qurashi (1985) states that hyperbolic expressions are implicated through contextual clues that refer to horrific, unrealistic, or magnificent incidents (pp. 50-51). Another form of hyperbole is given by using the noun or the verbal noun as sustentative adjective, such as “جن جنونه” (i.e., he went crazy) (Al-Qurashi, 1985, p. 60). In this example,

the substantive adjective “جنونه” is a verb intensifier (lit. his craziness). The substantive adjective is used for emphasis because it is derived from the same verb, which occurs in the passive verb, to modify it predicatively. In addition, substantive adjectives “serve as nouns or noun substitutes”; for instance, when someone says “نزل الكبار” “و الصغار إلى الشارع”, this is literally replaced by the conjoined substantives “the big and little” (i.e., the adults and children descended to the street) (Ryding, 2005, p.240). Similarly, substantive adjectives are used to replace verbal nouns such as “رجل عدل” (i.e., a man of justice) (Ibn Jinny, 1952, p.259)

Moreover, “المفعول المطلق” (i.e., cognate accusative) is also a grammatical construction which is used as a verb intensifier (Ryding, 2005, p. 80). Cognate accusative is used for emphasis “by using the verbal noun derived from the main verb,” such as “غضب غضباً شديداً” (i.e., he became extremely angry) (Ryding, 2005, p. 83). This in turn forms a hyperbolic expression, which is grammatically accurate in Arabic. Furthermore, periphrastic or phrasal comparative give comparative and superlative adjectival construction. For example, in this phrase “كان أكثر تعاطفاً مع العرب” the word “أكثر” is used to replace the intensifier “more” in English “He was more favorably disposed toward the Arabs” (Ryding, 2005, p.249). As for the superlative form, it is also hyperbolic such as “السؤال الأصعب” (i.e., the hardest question) (p.251).

Like the English rhetoric, authors use understatement in Arabic for the sake of brevity, in order to implicate more than what they state (Badees, 2008, p.33). Al-Quzwiny (2003) reinforces that understatement should be phrased according to the common linguistic and cultural norms (p.145). Failure to produce concise and comprehensible understatement, inevitably results in obfuscation (Al-Maidany, 1994, p.27). The first type of understatement includes short phrases in which the lexical items are brief and comprehensive (الإيجاز بالقصر) (Al-Garem & Amin, 2010, p.224). For instance, the Qura’nic term “القصاص” (i.e., retribution) (Qur’an, 1:178, p.27) is an effective and all-inclusive understatement. This term indicates briefly that whoever takes the life of an innocent believer should be killed in return, as a kind of punishment (Al-Garem & Amin, 2010, p.224). The second type of understatement involves ellipsis, which can be identified by restoring and interpreting the deleted word, phrase, or sentence (Badees, 2008, p. 54). To exemplify, in the Qura’nic verse “و سئل القرية” (Qur’an, 12: 82, p.245) (lit. ask the village), the understatement refers to the country’s inhabitants. In this context, readers can restore the ellipsis and understand the intended meaning (Al-Gurgani, 1991, p188). Similarly, Badees (2008) reinforces

that understatement should be lexically and structurally clear, so that readers can infer the underlying meaning (pp.49&63-64). Thus, having discussed the Arabic grammatical and stylistic features of metaphor, hyperbole and understatement, in the following section, I discuss briefly the functional approach to TS and select the suitable model for this study.

3. Methodology

3.1 Data Collection and Research Design

Representations of the Intellectual (1994) was first introduced in the BBC's Reith Lectures. Then Said (1994) compiled the lectures in a book under the same title. His main aim is to elevate the low status of the intellectuals, mainly those who attempt to oppose to the government. This book is translated by the Syrian translator Khodour (2003). The ST is thematically coherent, as a book which includes an introduction and six chapters, and consists of 121 pages. The same text organization and sequence of chapters are manifested in the TT. The current research is based on a qualitative comparative approach to TS, in which the lexical item is considered the functional unit that transmits the author's ideology to the TC. Thus, the ST word choices, hyperbole, and understatement are compared with their TT counterparts.

3.2 Theoretical Framework: Nord's Model of Translation-Oriented Functional Text Analysis

In the current research, I examine Said's (1994) ST and its TT (i.e., Kodour's (2003) translation, according to Nord's (1991, 1997) functionalist approach to TS. This approach gives primacy to the ST function in the translation process. In order to render the ST socio-cultural message plausibly to the target reader, translators should understand the whole ST before the translation process. Therefore, Nord (1991) sets a model for ST analysis to enable translators to comprehend the function of the ST content and form (pp.1-3). She reinforces that linguistic and translation competence of the translator will enhance the interplay between the translator's role as bicultural and bilingual (p.11). In addition, Nord (2002) replaces the term "translation equivalence" by "fidelity"/ "loyalty" (p.32). Nord (2006) states that fidelity to ST is "the translator's task to mediate between the two cultures...that mediation can never mean the imposition of the concept of one culture on the members of another" (pp.33-34). Hence, Nord (2006) believes that the translator's loyalty should be to the "intention" of the ST, by "adapting the structure of the TT" (Branco, 2012, p.54). The functional model relates the text function to text structure in terms of intratextuality and extratextuality. Nord (1991) explains the term of ST intratextuality as the semantic, syntactic, and stylistic properties of the ST. Such linguistic aspects are important to the translator, in order to analyze the meaning precisely

(p.14). In addition to this, the extratextual elements, which are otherwise known as pragmatics, point out the situation and actions in the ST. Hence, the translator will be able to understand the purpose of the ST and will cater for the TT purpose/skopos after detailed intratextual and extratextual analyses of the ST.

3.2 Procedures of Data Analysis

Nord's (1991) threefold model consists of a translation brief, ST analysis and translation profile of the problems encountered in the translation process. These three elements are integrated in this

paper to conduct a functional assessment of the TT as compared to the ST. First, the translation brief includes the client's requirements before the translation process, to help translators decide on the ST function and translation strategies. Since the TT has already been produced, the translation brief is provided, in order to describe and assess the strategies used in translating the TT, by focusing on the following points:

- the medium of ST transmission;
- the subject matter;
- the author's intention;
- the ST function;
- ST addresses as compared to those of the TT;
- the motive for the production and reception of the ST, which is deduced by the intratextual analysis.

Second, the functional assessment of the ST is done by descriptive comparative analysis of the intralinguistic elements of the ST and its TT. This is done by following Nord's procedures for macro and microstructure analysis. The macrostructure analysis is concerned with the whole text organization through which translators can "elicit" the purpose of ST production. The aim of macro/microanalysis is to explain the political and professional pressures, and their impact on the author's ideology. I attempt to point out the reason for the variable style of the ST and its TT. For the purpose of this study, on the macrostructure level, I focus on thematic paragraphs of ideological significance. The major themes that Said (1994) discusses frequently are: the political and professional status of the intellectual versus his marginalized role in the society, and suppression of his views by means of death threats and exile. Since such pressures are not directly stated, the target reader has to understand what the author wants to implicate.

Therefore, on the microstructure level, I look into simple and complex sentences from a lexico-pragmatic perspective. I describe the way the author uses hyperbole and understatement. Hence, I pinpoint Said's (1994) underlying ideologies and assess how they are rendered in the TT.

First, I compare Said's lexical choices, in six extracts, with their counterparts in the two TTs, by explaining their contextual meaning. Second, in order to guarantee accuracy of the suggested word choices, a variety of English and Arabic thesaurus and dictionaries are used. Third, the translation strategies used by the two translators are described and better alternatives are provided by suggesting other plausible translation strategies and grammatical techniques, which are explained by means of back translation. Thus, the ST and TT analysis points out the extent of the functionally effective transmission of the author's ideologies and the way his intentions and motives are adequately conveyed. Third, after the macro/micro analyses are done, a profile of the translation problems is provided.

4. Analysis

The following figure shows the extralinguistic elements that are identified through reading the TT as compared to the ST.

Figure 4.1 Translation Brief of ST and TT

Translation Brief	ST	TT
Intended text function	documentary text: a book that is composed of six chapters. In addition, it is a referential text which implicitly aims at setting free the intellectual from marginalized public image and involving him in politics	A documentary text which attempts to convey Said's ideology. However, textual incoherence distorts some of the major paragraphs that discuss the public role of the intellectual.
The addressees	Intellectuals in the East & West	Arab intellectuals
The medium	The Reith lectures were first broadcasted on the BBC. Then, Said compiled the lectures and published them in a book under the same title.	A written Arabic book
The motive	Said wants to lampoon the overwhelming power of the West over native international and Arab intellectuals. This dominance strips the intellectuals of positive socio-political practices and misrepresents their profession. Thus, Said aims at raising the awareness of	Khodour does not provide an introduction to point out why he translates this book in particular. However, it can be inferred that Khodour translates this book for spreading Said's ideas. Reviewing Syria's history, this country has witnessed detention; since Hafez Al-Assad's rule, for suppressing political opinions

	intellectuals to be able to achieve the required radical reforms in their countries.	and deterring social changes, despite the economic welfare that Syrians enjoyed.
The time and place of text reception	It was first delivered in the form of BBC lectures in 1993, and later they were compiled and published in Random House Company in 1994, New York .	-Published in 2003, Syria. -The duration of translation is not given.

4.2 Translation Assessment of Hyperbolic Expressions

Ineffective translation of hyperbole on the microstructure level invariably distorts the author's motive and ideologies, on the macrostructure level. For instance, Said criticizes the discrimination against him in particular, and Arab intellectuals in general by using hyperbole.

But almost from the moment that the announcement of the lectures was made by the BBC in late 1992 there was a persistent, albeit relatively small chorus of criticism directed at it for having invited me in the first place. I was accused of being active in the battle for Palestinian rights, and thus disqualified for any sober or respectable platform at all. (Extract 1, p.x)

TT:

لكن تقريباً منذ اللحظة التي أعلنت فيها البي بي سي عن المحاضرات في نهاية عام ١٩٩٢ كان ثمة إصرار ، وإن يكن عاصفة صغيرة نسبياً من النقص موجهة إليها لأنها وجهت لي الدعوة في المقام الأول. اتهمت بأني نشط في المعركة من أجل الحقوق الفلسطينية، وبالتالي غير مؤهل لأي منبر رزين أو محترم على الإطلاق. (٦.٦)

The purpose of hyperbole is to indicate how Said's professional status is negatively affected by his anti-colonial views. In assessing the translation of hyperbolic expressions, in this extract, the translator gives a rather inconsistent TT. For example, "a persistent, albeit relatively small chorus of criticism" is a hyperbolic phrase that consists of a strong adjective "persistent" and followed by the adverbial phrase "relatively small," as a downtoner to lessen the intensity of the hyperbole. However, this hyperbole is rendered inaccurately in the TT, as Khodour swaps this hyperbole for a metaphor: "كان ثمة إصرار، وإن يكن عاصفة صغيرة نسبياً من النقص [sic]". He translates "a...chorus ... criticism" to "a small storm of criticism." The ST hyperbolic expression means "disapproval ...expressed by a lot of people at the same time" (Collins Dictionary online), which in turn indicates that Said was fiercely attacked by those who discriminate him, for giving the Reith Lectures, as being originally Palestinian. Although Khodour

the intellectual is to cause political unrest when necessary. To prove this, one of the meanings of ‘embarrassing’ is “to cause problems for someone, especially an organization or politician” (Macmillan Dictionary online). Thus, a better alternative in the TL, than those provided in this TT, could be “يثير المشاكل”.

In addition, Khodour gives the literal counterpart of “contrary” as “the exact opposite” of something (Collins Dictionary online). As for the last hyperbolic adjective ‘unpleasant,’ it is also rendered literally. This adjective means “very unfriendly and rude, or offensive; disagreeable” (Collins Dictionary online). Khodour’s adjective “منفراً” conveys the sense of “من يلقى الناس بالغلظة و الشدة” (i.e., being tough and strict) (Lesan Al Arab online), or “[يجعل شخصاً] يكره أو يأنف” (i.e. to make someone hate or detest something) (Omar, 2008, p.2252). Consequently, contextual meaning and effect are not maintained in both TTs. Since the professional ideology is not conveyed, an alternative translation of this hyperbolic adjective could be “بل و يستنكر الوضع الراهن المتردي”. In order to explain how this suggested translation conveys the ST pragmatic meaning, back translation strategy is provided as follows: “even to denounce deterioration of the status quo.” The verb ‘يستنكر’ (i.e., denounce) entails the sense of objecting to something that one finds ‘unpleasant.’ By the same token, one of the meanings of “unpleasant” is “disagreeable” (Collins Dictionary on line). Then, the phrase “deterioration of the status quo” is added to explain the ideological stance of the author and highlights that intellectuals condemn social and political corruption. Thus, by means of applying the strategy of explication, the ST hyperbole is rendered comprehensively. In sum, the suggested TT could render the ST ideology effectively as manifested below:

"و أقل ما ينبغي على المثقف القيام به هو أن يجعل جمهوره يشعر بالرضى و الارتياح، بل يعتبر هدفه الأساسي هو أن يثير المشاكل ، و يحض على المعارضة ، و يستنكر الوضع الراهن المتردي"

Moreover, in the following extract, Said highlights his professional ideologies by using hyperbole extensively. He aims at underlining the positive traits of the intellectuals, when they act against the government. However, incorrect lexical choices and lack of coherence in the TT, do not transmit the figurative meaning.

Real intellectuals, according to Benda's definition, are supposed to risk being burned at the stake, ostracized, or crucified. They are symbolic personages marked by their unyielding distance from practical concerns. As such therefore they cannot be many in number, nor routinely developed. They have to be thoroughgoing individuals with powerful personalities and, above all, they have

to be in a state of almost permanent opposition to the status quo.
(Extract 3, p.7)

TT1:

فالمثقفون الحقيقيون، وفقا لتعريف بنيدا، يفترض بهم أن يجازفوا بخطر الحرق أو
النبتذ أو الصلب. إنهم شخصيات بارزة رمزية موسومة بنأيها الثابت عن الاهتمامات
العملية. و لذلك لا يمكن أن يكونوا كثيري العدد، و لا أن يطوروا بشكل روتيني.
يجب أن يكونوا أفراداً مدققين و ذوي شخصيات قوية، و فوق كل شيء يجب أن
يكونوا في حالة تضاد مع الوضع القائم على نحو شبه دائم. (p. ١٩)

The first occurrence of hyperbole is marked by using three hyperbolic participle adjectives in this verb phrase (VP) “to risk being burned at the stake, ostracized, or crucified.” Said resorts to this hyperbole to glorify the endurance of intellectuals when they oppose the government. First, Khodour’s translation of the ST hyperbolic adjectives into conjoined nouns is vague. There is a syntactic ambiguity in the TT. The verb “يجازفوا” is followed by the hyperbole without indicating to the reader that the intellectuals are going to endure such calamities. This is obvious by using the strategy of back translation to explain Khodour’s TT “Real intellectuals, according to Benda, are supposed to risk the dangers of burning, ostracizing or crucifying.” Thus, the TT sentence has two interpretations: either the intellectuals are going to face such dangers, or they are going to carry out such perilous acts to harm others. The recipient of the action is not obvious in Khodour’s sentence. In addition, the verb “جازف” (i.e., risk) in Arabic is always followed by nouns, either with possessive pronouns attached to them, or with reflexive pronouns to explain who is in danger (Omar, 2008, p.371). Thus, Khodour’s translation should have been rendered as “أن يجازفوا بأنفسهم و “يتعرضوا للحرق أوالنبتذ أو الصلب” to be more plausible (i.e., to take the risk themselves and be burnt, ostracized or crucified).

Due to the discrepancies spotted in the TT, this alternative translation is provided “أن يكونوا مجازفين تحفهم المخاطر فيحرقوا أو ينبذوا من “المجتمع أو يصالبوا (صيغ المبالغة) in Arabic maintains the same force of the ST participle adjectives “to be burnt, ostracized, or crucified.” In addition, they form metaphorical hyperbole. This is evident by using the strategy of back translation “real intellectuals should be risky and surrounded by dangers, as to be burnt, ostracized from the society, or crucified.” The metaphor “surrounded by dangers” represents the constant dangers of burning, ostracizing or crucifying intellectuals as growing around them. The sense of continuity is manifested in Arabic by the use of hyperbolic participles.

Before the discussion of the second hyperbole in “[t]hey are symbolic personages marked by their unyielding distance from practical concerns,” assessment of Khodour’s lexical choices is provided to

pinpoint the pragmatic effect of the whole sentence. Khodour renders the phrase “symbolic personage” as “شخصيات بارزة رمزية” (i.e., symbolic eminent persons). In the SL, the word ‘personage’ has two meanings: “a person of importance, or distinction,” or “a figure in history, a play, a novel” (Collins Dictionary online). Since Said discusses Benda’s definition of the intellectual as an altruistic person who sacrifices everything for the sake of duty, the word “personage” refers to intellectuals as historical figures. Therefore, Khodour’s translation does not maintain the pragmatic effect, though it represents them as important people.

As for the translation of the hyperbolic adjective phrase (Adj. Phr.) “unyielding distance from practical concerns,” it is somewhat unintelligible in the two TTs. First, the rendering of the hyperbolic adjective ‘unyielding’ is problematic. Khodour renders as “الثابت” (i.e., fixed). Although the ST word has this interpretation in the SL, the ST pragmatic effect is not conveyed. Macmillan online dictionary defines unyielding as “very strict and severe.” The Arabic word “شديد” is a better hyperbolic expression than that used by Khodour, as it intensifies the contextual meaning of “البعـد” (i.e., distance). Then, the phrase “practical concerns” is also vague in the ST and is literally rendered in the TT as “الاهتمامات العملية”. This translation does not convey the contextual meaning as intended in the ST. Said implies that intellectuals represent pure figures who are not involved in daily life activities and are not overwhelmed by its needs. Thus, the phrase “practical concerns” can either refer to their own professional concerns. Accordingly, to convey this pragmatic meaning the phrase “مشاغل الحياة العملية” (i.e., life concerns) would be an effective alternative in this context.

Another instance of inaccurate translation is evident in the rendering of the third hyperbolic sentence “therefore they cannot be many in number, nor routinely developed,” in the form of negative hyperbole. The negative particles ‘not’ and ‘nor’ are downtoners which lessen the intensity of the quantifier ‘many’ and the adverb of frequency ‘routinely.’ The first part of this hyperbolic expression is not problematic in the two TTs. However, when it comes to the translation of this phrase “routinely developed,” mistakes occur in both products. In the TT, the translation of the adverb is linguistically inaccurate “و لا أن يطوروا بشكل روتيني”, as the use of prepositional phrase (Prep. Phr.) to replace adverbs or adjectives is informal. To produce an accurate version, the use of the cognate accusative (مفعول مطلق) “لا تتطور شخصيتهم تطوراً نمطياً” could render the same hyperbolic expression coherently and conveys the same pragmatic effect.

Meanwhile, the Khodour continues to render ST hyperbolic adjectives literally, as illustrated in this sentence “[t]hey have to be thoroughgoing individuals ... and...to be in a state of almost permanent opposition to the status quo.” First, the Adj Phr. “thoroughgoing individuals” is rendered as “أفراد مدققين” (i.e., meticulous individuals). In Cambridge English dictionary online, the word thoroughgoing means “complete, detailed and careful.” Similarly, Macmillan dictionary online defines it as “careful and cautious.” The contextual meaning of this adjective characterizes intellectuals as being perfect and idealistic. Thus, Khodour fails to convey this sense.

As for the last hyperbolic expression, “to be in a state of almost permanent opposition to the status quo,” Khodour’s TT “أن يكونوا في حالة تضاد مع الوضع القائم على نحو شبه دائم” is incoherent for two reasons. First, his lexical choices are incorrect; mainly for replacing “opposition” by “تضاد”. The meaning of opposition is “strong disagreement” (Cambridge Dictionary online) and “hostile or contrary action or condition” (Merriam Webster Dictionary online). However, Khodour’s word “تضاد” means ‘contradiction,’ which is defined as “the act of saying something that is opposite or very different in meaning to something else” (Merriam Webster Dictionary online). Second, Khodour’s wrong lexical choices are obvious when he uses “الوضع القائم” (i.e., the existing situation) to replace the term “the status quo.” Nevertheless, it is a political term that refers to “the existing state of affairs,” according to *Merriam Webster Dictionary* online, and is always translated as “الوضع الراهن”. Moreover, the ST hyperbolic adjective “almost permanent” is incomprehensible, because Khodour replaces it by a Prep. Phr. “على نحو شبه دائم” (almost in a permanent way). This structure in Arabic is incorrect and the translator could have rendered the hyperbolic adjective as “معارضين للوضع الراهن” (i.e., “معارضة شبه دائمة”). Thus, coherence is maintained by one of the grammatical constructions of hyperbole, in which the substantive adjective “معارضة” is used as a verb intensifier.

Since Khodour’s translation is unintelligible and neither intensifies the hyperbolic expression nor conveys the translator’s ideology, an alternative translation should be provided to maintain Said’s motive as follows:

” و أهم شئ هو أن يظلوا معارضين للوضع الراهن دائماً“

The strategy of back translation points out the rendering of strong hyperbole in the TL. The alternative sentence would be rendered as “above all, they have to remain in a permanent opposition to the status quo.” First, the verb ‘يظلوا’ (i.e., remain) adds to the force of the hyperbolic adjective ‘permanent’, which is replaced by the adverb of frequency “دائماً” to modify the action verb. Then, the strategy of lexical

deletion is followed to maintain coherence, as rendering the adverb ‘almost’ is meaningless in the TT discussed above. Thus, the ST pragmatic effect is conveyed and coherence is maintained. To conclude this, the TT assessment on the microstructure level highlights that the functional units, which integrate stylistic devices that occur in phrases and clauses, are incomprehensible. Therefore, on the macrostructure level, the ideological stance is pragmatically incoherent.

4.3 Translation Assessment of Understatement

Said adopts understatement to accentuate the common misrepresentations of the intellectual politically and socially. Therefore, ineffective translations of understatements are traced when the TL lexical counterparts do not convey the ST intended meaning denotatively and connotatively. In the following example, Said expresses his disappointment for being politically detached saying:

I had certainly become used to being peripheral, outside the circle of power, and perhaps because I had no talent for a position inside that charmed circle, I rationalized the virtues of outsiderhood.
(Extract 4, p.107)

TT:

"و بالتأكيد أصبحت معتاداً على أن أكون محيطياً بعيداً عن المركز، و خارج دائرة السلطة، و ربما لأنني لا أملك الموهبة لموقع داخل تلك الدائرة الساحرة، عقلنت فضائل اللانتماء." (pp. ١٢٤-١٢٥)

Said uses understatement twice; first, it is exemplified in “I had certainly become used to being peripheral, outside the circle of power.” The adjective “peripheral” is replaced by “محيطياً بعيداً عن المركز” (i.e., I used to be away from the center), which not convey the negative sense of the understatement as implicated in the ST. In *Collins Dictionary* online, “peripheral,” means “something that is not very important compared with others activities or issues; incidental, or minor.” Khodour’s translation denotes the sense of unimportance, but does not convey Said’s feeling of marginality. Hence, an alternative translation could be “وفي الحقيقة اعتدت “على العيش مهمشاً خارج دائرة السلطة”. Back translation of this version could be “In fact, I am used to live peripherally, outside the circle of power.” This suggested TT maintains the ST lexico-pragmatic effect by rendering the exact meaning of ‘peripheral’ as “مهمشاً”. Using lexical addition strategy in “على العيش” maintains textual coherence. Thus, this translation conveys the ideological stance of Said’s understatement as implied in the ST.

Second, Said uses another understatement in the dependent clause “and perhaps because I had no talent for a position inside that charmed circle” to indicate how politicians select their favourite intellectuals to set

their own ideological stance among the public. However, the understatement is literally translated, as Khodour renders “position” as “موقع” by following the word for word strategy. Having referred to “that charming circle” before as “the circle of power,” this indicates that the word “position” has the contextual meaning of a post that gives the intellectual the power of achieving actual changes. Despite the discrepancies spotted, the Adj. Phr. “that charming circle” is rendered effectively as “الدائرة الساحرة”, which indicates that the circle of power attracts intellectuals. After the micro/macro structure analysis is conducted, an alternative translation of this understatement is provided as “ربما لأنني لست موهوباً لأتولى منصباً داخل هذه الدائرة الساحرة”. The use of back translation interprets the suggested TT as “Maybe because I am not talented to have a post inside this charming circle.” The underlined VP explains the ST word ‘position’ by rendering its denotative meaning as suggested in the ST.

Finally, Said ends this extract by another understatement which is evident in this sentence “I rationalized the virtues of outsiderhood.” This sentence implies that he is not the desired model of the intellectual who wins posts for propagating government policy. The translation of this stylistic device, in TT1, as “عقلنت فضائل اللا انتماء” is incoherent and ambiguous. At the lexical level, Khodour uses the vernacular word “عقلنت” rather than the standard Arabic form of the verb “عقلت” (Karami, 2001, p.616). Khodour follows the strategy of word for word translation, which is obvious when he replaces “virtues” with “فضائل”. His lexical choices do not convey the intended contextual meaning of the ST. Therefore, this suggested TT “بل أثرت مزايا الانزواء عن الانتماء لسلطة ما” attempts to correct the inaccuracies highlighted above. To explain the suggested version, back translation is provided “I preferred the merits of seclusion to being in power.” Thus, the ST ideological stance is maintained by using lexical items in the TL that closely denote the sense of outsiderhood in ‘الانزواء’ (i.e., seclusion). In addition, the ironic meaning is conveyed by replacing “rationalized the virtues” by “أثرت مزايا” (preferred the merits). The verb “أثر” means “اختار...” (i.e., to choose or prefer something) (Haqah, 2007, p.16). Finally, the addition of “being in power” maintains textual coherence and explains that intellectuals are excluded from political participation.

In underlining the negative political role of intellectuals, Said refers to Benda’s attack in this understatement:

Benda was writing in 1927, well before the age of the mass media but he sensed how important it was for governments to have as

their servants those intellectuals who could be called on not to lead, but to consolidate the government's policy. (Extract 5, p.6)

TT:

"كان بيندا يكتب عام ١٩٢٧، أي قبل عصر وسائل الإعلام العامة، لكنه تحسس كم كان هاماً للحكومات أن تستخدم هؤلاء المتفقين الذين يمكن ان يستدعوا لا ليقودوا، بل ليعززوا سياسة الحكومة". (p.٢٠)

First, Khodour does not convey Said's understatement of opportunist intellectuals, when he overlooks the translation of 'servants' in this sentence: "he sensed how important it was for governments to have as their servants those intellectuals." In the TT, the ST sentence is replaced by "لكنه تحسس كم كان هاماً للحكومات أن... وتطلب معرفة (الخبر) ... وتتبع اخبار القوم "تحسس" (Madkour, 1994, p.150), and it has the same sense of "to find out, probe" (Omar, 2008, p.494). Khodour does not render the contextual meaning of the verb "sense" as "to understand and recognize" (Cambridge Advanced Learner's online), and gives the wrong equivalent, whereas Inani translates it into 'يدرك' effectively. Moreover, Khodour conveys the functional meaning of the phrasal verb "call on" by replacing it with "يستدعوا" in the passive form, though Inani renders it incorrectly as "استعان". Khodour gives the exact meaning of the phrasal verb as "to ask someone in a formal way to do something." (Cambridge Dictionary online) This in turn implicates the way intellectuals act submissively. Hence, an alternative translation of this understatement could be "ولكنه أدرك أهمية أن يكون للحكومة" "مثقفون يعملون على خدمتها". The use of back translation strategy interprets this proposed translation as "but he realized how important [it] for the government to have intellectuals to work on serving [it]." The understatement in this version is obvious because the Prep. Phr. "يعملون على خدمتها" has the same ST negative meaning of "servants." Therefore, Said's ideological stance is functionally rendered in the TC and the target reader could infer the author's contempt for hypocrite intellectuals.

Another instance of inaccurate rendering of understatement occurs when the translator does not adapt this stylistic device in the TC, as illustrated in the following example:

On Commenting on the announced themes of my Reith Lectures- Representations of the Intellectual- a sympathetic journalist states that it was a most "un-English" thing to talk about. Associated with

the word “intellectual” was “ivory tower” and “a sneer.” (Extract 6, pp.x-xi)

TT:

تعليقاً على المواضيع المعلن عنها في محاضراتي – صور المثقف- يصرح صحفي متعاطف أنها شيء "غير إنكليزي" إلى حد لا يمكن التحدث عنه. فما ارتبط بكلمة مثقف هو "برج عاجي" و "ملاحظة ساخرة". (pp. ٦-٧)

Said, in this extract, employs understatement excessively. However, rendering this figure of speech is problematic. In the TT, this sentence “it was a most "un-English" thing to talk about” is literally translated as “أنها شيء "غير إنكليزي" إلى حد لا يمكن التحدث عنه”. Rendering “un-English” as “غير إنكليزي” does not have a contextual meaning. In the ST, Said tends to highlight that journalists, in Britain, underestimate the discussion of issues that concern intellectuals in their society. However, the Arabic product lacks coherence and does not maintain the interpretation of the understatement. Therefore, an alternative translation of this phrase “it was a most "un-English" thing to talk about” could transfer the ST function as “بأن مثل تلك الموضوعات لا ترقى للنقاش في المجتمع الإنكليزي”. The strategy of lexical addition is used to maintain pragmatic effect and textual coherence. To interpret this TT, back translation strategy is provided as “unworthy to be discussed in the English society.” The addition of the underlined phrase, in this dependant clause, explains to the target reader the way other intellectuals attack Said. Thus, the strategy of explication should be adopted to achieve a functional translation of the ST.

Another inaccurate translation of understatement is obvious in rendering the word “sneer.” Basically, this word means “an unkind expression on your face that shows you do not respect or approve of someone or something” (Cambridge Dictionary online) , or “an unpleasant look, smile or comment that shows you do not respect somebody/something” (Oxford Advanced Learner’s Dictionary online). The two definitions entail the sense of being disrespectful to others. However, this is not conveyed in the TT because Khodour translates it as “ملاحظة ساخرة” (lit. a sarcastic note). Thus, to maintain textual coherence on the sentence level, an alternative translation of this NP ‘a sneer’ could be “في موضع استهزاء”. Thus, the following suggested TT is coherent and pragmatically meaningful, “البرج العاجي" أو “في موضع استهزاء”.

5. Findings & Discussion

After the functional ST analysis is done on the micro/macrostructure, the comparison of the Arabic rhetorical devices of hyperbole and understatement with their ST counterparts points out that the translator uses the word for word strategy. The TT is characterized by

a strict adherence to the ST nominal structure. This in turn results in lack of coherence and loss of figurative meaning. Consequently, in light of the research questions stated in section (1), I find out that (1) the translator has failed to convey the author's ideologies, (2) the TT has not reflected the translator's mediation, and (3) the inaccurate word choices and ineffective strategies have led to misinterpretation of the author's ideologies. For these reasons, the suggested translations provided in the analysis are prescriptive. That is to say, alternative translations include other transfer strategies and grammatical procedures, which are identified and described to render the author's intention and ideological positions. Thus, in rendering hyperbolic expressions and understatement, the most effective strategies are lexical addition for maintaining explication and coherence in the TL, and adaptation for transferring a vague ST lexical items to the TC. To sum up, translation problems are classified as basically pragmatic and cultural ones, which mainly stem from linguistic inaccuracies and poor translation and linguistic competence.

6. Conclusion & Implications

Nord's (1991) model of functional text analysis has been useful in the assessment of rendering hyperbole and understatement. The ideological stance, as implied in each figure of speech, is conveyed, with respect to the functionally adequate translation of other significant lexical elements that entail: concepts, terms, and idioms. The analysis moves from micro to macrostructure to highlight reasons of the occurrence of inaccurate translations, at the lexico-pragmatic level, which result in lack of textual coherence, at the sentence level. Finally, classification of translation problems and their suggested solutions are underlined.

In light of this research, further studies can be conducted to prescribe strategies to translate hyperbolic expressions and understatements, which are not as widely discussed as metaphors, irony, idioms, and collocation. With respect to the current research, the errors spotted are in forming the construction of Adj. Phr. to produce hyperbolic expressions or understatements. One of the solutions to this translation problem, which can utilize further studies, is to ask a group of trainees to revise texts incorporating the linguistic phenomena of hyperbole and understatement. Then, they can identify possible accurate forms of Adj. Phr. in the two languages, and develop their translation competence by tracking mistakes, explaining mistranslations and prescribing correct alternatives, as provided by the revision training in Copenhagen Business School (CBS) (Hansen, 2008, p.319). Added to this, providing error free translations requires developing translation strategies, which relate language competence to translation skills (Conde, 2013, pp.98-99). Thus,

translators' training requires continuous contrast between STs and their TTs, to develop error analysis skills and enhance quality "judgement," mainly when evaluators provide grading criteria and marks (Conde, 2013, p.99). In sum, establishing a hierarchy of translation errors and identifying their nature enhance translators' analytical skills, which requires integrating pragmatic analysis (Conde, 2013, p.98).

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