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Tenor in Electronic Media Political Discourse in BBC News
A Functional Analysis of English-Arabic Translation

Qays Amir Kadhim, (Ph.D.)

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Abstract

The study examines tenor in electronic media discourse in BBC News texts. Tenor is one of the register variables identified by Systemic linguistics. The study looks at how translators use their social role to relate with their audience in such media discourses as the Internet. The translator is usually the dominant writer so he determines how his imaginary audience will respond to his message. Being the sole translator, this increases his power to control the political discourse. He uses mainly direct and narrative texts to elicit responses from his imaginary reader. Whichever electronic media used, the personal tenor of the discourse is that of the translator as the knower/expert, while it has the pragmatic force of persuasion, exhortation and challenge for the reader.

Introduction

This study focuses on a form of political discourse, which is channeled through the electronic media. It looks at one of the three variables of situational features (identified by Halliday (1978: 32) that determine registers – **tenor** (the two others being **field** and **mode**). The data for this study was drawn from BBC News by the Internet. All of the English original messages (ST) were rendered in Arabic. The major focus in the analysis is the role structure into which the participants in the discourse fit and how this determined how they made and interpret meaning in the political discourse.

This study presents a study of the Arabic translation of English news from the view of the functions of the news texts especially in terms of *field*, *tenor* and *mode* as conceptualized in Halliday and Hasan (1985). This study also considers the texts in terms of their communicative functions as viewed in Hatim (1997) and in terms of Fishman's (1972) sociolinguistic view that language is to a large extent a reflection of the society which uses it. It aims to answer the research question : “*What is the extent of the sustenance of the messages in the Arabic translation in terms of field, tenor and mode as well as in terms of the communicative and societal functions as compared to the same terms in the original messages of the ST?*”

A comparative method will be adopted paying attention to the context of situations, namely *field*, *tenor* and *mode*, its communicative functions and how it fits the society which uses it. The

differences and similarities of grammatical features, texture, structure and generic features representing the textual meaning of the text will be examined. Towards that end, we have chosen eleven examples of English BBC news and their corresponding Arabic translation. This study will analyze 4 types of data and their Arabic translations in terms of *field*, *tenor* and *mode*, since those article have taken from BBC News texts by the Internet

Functional Analysis Model.

Halliday and Hasan's theory of functions (1985), relates to the stylistic, sociolinguistic and rhetorical aspects of language. They are more general and at the same time more restrictive in their theory of functions. They are more general in the sense that they suggest three functional categories of language: the ideational (i.e., experiential), the interpersonal and the textual. They are more restrictive in the sense that their explanation of the systematic realization of the context of situation is confined to three, namely, *field*, *tenor* and *mode*, through the three functional components of the semantic system mentioned above respectively.

In the ideational function, Halliday and Hasan's theory relies on and departs from the text to detect the real meaning. It must refer to our experience of the real world. For them, the interpersonal meaning to the language functions as a way of acting, a progression from the semantic meaning to the pragmatic one and to text as a communicative intercourse vehicle. As for the textual meaning of the text, they recourse to grammatical features, texture, structure and generic features of language.

In this study, we will focus our analysis of the messages of the Arabic translation of English news only on the three realization of the context of situation, namely *field*, *tenor* and *mode*. The term *field* refers to "...what is happening, to the nature of the social action that is taking place, while *tenor* has to do with who are taking part in the transaction as well as the nature of the participants, their status and roles, and *mode* concerns with "...what it is that the participants [of a transaction] are expecting language to do for them in that situation." Halliday and Hasan (1985:12).

Tenor in discourse

1. The Fugitive al-Qaeda Leader's.

In this section, we shall examine the phrase, *the fugitive al-Qaeda leader's*, in terms of *field*, *tenor* and *mode*.

Consider now Table 1.1 below:

Table 1.1 The Field of “the fugitive al Qaeda leader’s”

ST	Bin Laden call falls on deaf ears... US intelligence believes the Audio tape aired by an Arab TV channel is genuine making it <u>the fugitive al-Qaeda leader’s</u> first message since January.
TT	قال اسامة بن لادن زعيم تنظيم القاعدة في تسجيل صوتي منسوب اليه....
Trs	<i>Qala osama bin laden za’eem tandeem al-qa’eda fi tasjeel sauti mansub eleih....</i>
Glosses	said Osama bin Laden <u>leader organizing al qaeda</u> in sound recorder.
Field in ST	<u>the fugitive al-qaeda leader’s</u>
Field in TT	<u>za’eem tandem al-qa’eda</u> ‘leader organizing al qaedah’ . The translator has replaced the lexical word ‘the fugitive’ into <i>tandeem</i> ‘organizing’.
Quality of message.	Perceptually, the BBC sees Bin Laden as a fugitive leader of the <i>al-Qaeda</i> . In an indirect sense this is meritorious position. In the eyes of some Arabs, far from being a fugitive, he is generally considered as an able person who is highly respected and capable of managing and spearheading his organization. Thus while the focus is the same, i.e., in Bin Laden being a leader, the emphasis is different. The West sees him as a fugitive, while some Arabs see him as one who is capable of handling his organization well. Hence, it is a semi-literal translation.

In Table 6.1, we are concerned with the phrase *the fugitive al-Qaeda leader’s* in the ST and its corresponding Arabic translation (underlined), and the impact it has upon the perception of the Arabic news readers. It is noticed that the *field* of the ST regards Bin Laden as a fugitive which is evidenced from the noun phrase *the fugitive al-Qaeda leader’s*. It has been translated into Arabic as زعيم تنظيم القاعدة (*za’eem tandeem al-qa’eda*) ‘leader organizing al-qa’eda’, which is also a noun phrase describing Bin Laden’s merits.

That is, the translator has replaced the lexical word *the fugitive* of the ST with the word تنظيم (*tandem*) ‘organizing’ to reflect the general perception of the Arab readers upon Bin Laden’s character as one who is highly esteemed, respectable and acceptable in the Arab society. In the sense that the meritorious leadership quality of Bin Laden in the ST is sustained in the corresponding Arabic TT, in that the focus of the message remains the same while the emphasis has shifted from regarding him as a fugitive to one who is capable in putting his organization

well-placed. In these respects the translation is not a fully literal translation but rather a semi-literal one.

The English ST is describing a *field* pertaining to a political matter. The phrase *the fugitive al Qaeda leader* is used to describe Bin Laden as a leader of an organization with the enemy is in hot pursuit. The repetitive and continuous use of the nouns to describe him is evidently a way of emphasizing the seriousness of the West in perceiving his characters in the world of the media.

In this respect, the translator has attempted to emulate that kind of portrayal by having a similar repetitive technique in the Arabic version: *زعيم تنظيم القاعدة* (*za'eem tandem al-qa'eda*) 'leader organizing *al-qa'eda*'. However, although the focus is the same, namely Bin Laden being a leader, the emphasis in the ST and the TT is somewhat different.

In the ST, he is being conveyed as a fugitive leader, while in the TT, he is seen as a well-organized leader. The fugitive (i.e., negative connotation) part of the story has been suppressed. Such an approach where the translator has empathized the readers' perception of Bin Laden can be seen as befitting the Arab societal-cultural milieu only when we fall back on Hatim's (1997) view of translating across different cultures or nations; we have to be seen as communicating in that new cultural setting.

Also, in the new context of this TT and bearing in mind the field of the discourse, another explanation why the translator acts the way he does must be considered; that is, from the metaphorical use of the word *al-Qaeda*. The original message does not change the name of *al-Qaeda*. In the Arab world, *al-Qaeda* is not just any organization, it is more than that; for example, metaphorically *al-Qaeda* in the TT has represented Bin Laden's foundation or Bin Laden's ideology in which no negative quality should be attached to it.

Next, we shall reconsider the same data as in Table 1.1 above, but we do so now in terms of the *tenor* of the text as represented in Table 1.2 below:

Table 1.2 The Tenor of "the fugitive al Qaeda leader's".

ST	Bin Laden call falls on deaf ears. US intelligence believes the Audio tape aired by an Arab TV channel is genuine making it <u>the fugitive al-qaeda leader's</u> first message since January.
TT	قال اسامة بن لادن زعيم تنظيم القاعدة في تسجيل صوتي منسوب اليه....
Trs	<i>Qala Osama bin Laden za'eem tandem al-qa'eda fi tasjeel sauti mansub eleih....</i>
Glosses	said Osama bin Laden <u>leader organizing</u> al qa'eda in sound recorder.
Tenor of ST	<u>the fugitive al-Qaeda leader's</u> , the writer has characterized Bin Laden as a fugitive
Tenor in TT	<i>za'eem tandem al-qa'eda</i> , the translator has characterized Bin Laden as an individual capable or organizing things well. His role as a fugitive is eliminated.
Quality	Semi-literal translation

In the above Table, we still focus on the underlined constituents. It is noticed that the *tenor* of the ST is one in which Bin Laden is conveyed as *the fugitive al-Qaeda leader*. This functional role of Bin Laden has been translated into *زعيم تنظيم القاعدة* (*za'eem tandem al-qa'eda*) 'leader organizing *al-qa'eda*', which is also reflecting Bin Laden's merits and ideology. Here, the translator has changed the character of Bin Laden from being portrayed as a *fugitive* in the ST to an individual who is in the Arab world as a very capable individual in leading and *organizing* something.

In the eyes of the translator, changing this role and character of Bin Ladin is a way of making the TT more acceptable to the Arab society. That is, while the participant remains Bin Ladin, his role has certainly been seen positively.

Also, while the ST sees the negative quality of Bin Laden as a *fugitive*, the translator stresses his positive quality and role of an organizer to the Arabic news readers. Hence from the viewpoint of his role, the original message is only partially retained. Therefore, it is a semi-literal translation.

Finally, we shall see the same text in terms of its *mode*; that is, the nature and purposes of the linguistic expressions. We present it as in Table 1.3 below:

Table 1.3 The Mode of 'the fugitive al Qaeda leader's'

ST	Bin Laden call falls on deaf ears US intelligence believes the Audio tape aired by an Arab TV channel is genuine making it <u>the fugitive al-Qaeda leader's</u> first message since January.
TT	قال اسامة بن لادن <u>زعيم تنظيم القاعدة</u> في تسجيل صوتي منسوب اليه...
Trs	<i>Qala Osama bin laden <u>za'eem tandem al-qa'eda</u> fi tasjeel sauti mansub eleih....</i>
Glosses	said Osama bin Laden <u>leader organizing al qaeda</u> in sound recorder.
Mode in ST	<u>the fugitive al-Qaeda leader's</u> , is used in a declarative sentence, and the function of the message is thematic.
Mode in TT	<u>زعيم تنظيم القاعدة</u> (<i>za'eem tandem al-qa'eda</i>) 'leader organizing <i>al qaeda</i> '; the word <u>تنظيم</u> (<i>tandem</i>) 'organizing' suggests skillful character and elevate his position.
Quality	The message changes somewhat; hence, it is a semi-literal translation.

The phrase, *the fugitive al Qaeda leader's*, has been expressed in a declarative sentence. This implies that the speech function of the original message is thematic with a purpose such as announcing the negative character of Bin Laden. That is, Bin Laden being a fugitive and leader of the *Al-Qaeda* organization. Towards that end, the writer of the ST describes Bin Laden in a declarative statement in a series of cohesive nouns as *fugitive, al Qaeda, leader*. Such a structural

schematization conveys a proposition of intense in the original message to the ST reader. As evidence from the opening phrase *قال اسامة بن لادن* (*Qala Osama bin laden*) ‘Said Osama Bin Laden’, the same technique of a declarative sentence as well as word repetition have been employed by the Arabic translator; but instead of choosing an Arabic equivalent of *fugitive*, he has chosen the word *تنظيم* (*tandem*) ‘organizing’.

By so doing while he has been able to maintain the intensity of the original message, simultaneously he was creating a new purpose, namely, to shift the emphasis to the positive quality of Bin Laden which is the ability to organize things. In this sense, the output is a semi-literal translation. In terms of the sociolinguistic views of Fishman (1972), here the translator’s choice of linguistic terms is merely portraying Bin Laden as he is naturally seen by the Arabs in the Arab world.

To summarize this section, from the perspective of *field*, *tenor* and *mode*, it is observed that the Arabic translation of the English phrase *the fugitive al Qaeda leader’s* does not fit squarely into the term *literal translation* as within the similarities there is still some degree of difference of information between the ST and the TT. Hence, we have suggested a new term, semi-literal translation.

2. *Parliamentary Speaker.*

In this section, we shall examine the phrase, *parliamentary speaker*, in terms of *field*, *tenor* and *mode*. We will consider Table 2.1 below:

Table 2.1 The *Field* of “*parliamentary speaker*”.

ST	Maliki endorsed as new Iraq PM Maliki also gave the post of <u>Parliamentary speaker</u> to Mahmood AL mashhadani, a Sunni Arab.
TT	اختير محمود المشهداني و هو سني رئيسا للجمعية الوطنية....
Trs	<i>Ukhteera mahmood al-mashadani wa huwa sunni raeesan lil-jam’eeyah al-wataneeyah...</i>
Glosses	Chosen Mahmood Mashadani and <u>he Sunni president for the association the nationalism.</u>
<i>Field</i> in ST	<u>Parliamentary speaker</u> , the <i>field</i> is specified to two lexical words only, but still indicating an important political event in the appointment of a principal political office to a Sunni Arab.
<i>Field</i> in TT	<i>(wa huwa raeesan lil-jam’eeyah al-wataneeyah)</i> ‘president for the association the nationalism’. The <i>field</i> has been extended to include a broader scope of a ‘nation’ and ‘president’ as well as ‘association’.
Quality	An overtranslation

In the above data in Table 6.4, we are concerned with the underlined constituents only. It is noticed that the *field* of the ST is the appointment of a *parliamentary speaker*. In the perception of the Arabic translator befitting the socio-cultural milieu of the Arab readers, this event has been extended as the appointment of رئيسا (raesan) ‘president’, الجمعية (lil al jam’eeyah) ‘the association’ and الوطنية (al wataneeyah) ‘the nationalism’, which is also a noun phrase describing Mashhadani’s political post.

As a consequence, the translator has widened the *field* of the ST the nominal *parliamentary speaker* to nouns. In addition, surrounding the appointment of a *Parliamentary Speaker*, the original message has been elaborated to include a detail information about the nominated candidate.

To the name of *Mahmood Al- Mashhadani*, the writer has also provided his religious sector, *Sunni*, and his race, *Arab* suggesting the exhaustiveness of the announcement of Mashhadani’s appointment in the political media. Although the same range of information is found in the TT, noticeably it has been given a greater emphasis on the appointment by virtue of the fact that the political terms such as الجمعية الوطنية (lil-jam’eeyah al-wataneeyah) ‘the association the nationalism’ encompass a greater scope of an association and nation. Taken as a whole, the TT is an overtranslation of the ST.

Next, we will reconsider the same data in Table 2.2 above but will do so now in terms of the *tenor* of the text as represented in Table 2.2 below:

Table 2.2 The Tenor on “parliamentary speaker”.

ST	Maliki endorsed as new Iraq PM Maliki also gave the post of <u>Parliamentary speaker</u> to Mahmood AL Mashhadani, a Sunni Arab.
TT	اختير محمود المشهداني و هو سنّي رئيسا للجمعية الوطنية....
Trs	<i>Ukhteera mahmood al-mashadani wa huwa sunni raeesan lil-jam’eeyah al-wataneeyah...</i>
Glosses	Chosen Mahmood Mashadani and he Sunni <u>president for the association the nationalism.</u>
Tenor in ST	<u>Parliamentary speaker</u> , the tenor has referred to the specific role of the participant ‘Mahmood Mashadani ’ in the process of interaction policy.
Tenor in TT	<i>raeesan lil-jam’eeyah al-wataneeyah</i> (president for the association the nationalism). The translator has described Mashhadan’s post as president of the national society to the readership of the TL text.
Quality	An overtranslation

In the ST the participant is mentioned as *Mahmood AL Mashhadani* who is a Sunni Arab. The same range of information has been well translated in the Arabic TT as *محمود المشهداني و هو سني* (*mahmood al-mashhadani wa huwa sunni*) ‘Mahmood Mashhadani and he (is a) Sunni’.

As we move further to see his role, however, there is a difference in the way it is perceived in the ST to that one that is perceived in the TT.

In the TT, *Mahmood AL Mashhadani* has been seen not merely as a person whose function is within the confine of parliament, but more than that, his role encompasses more globally within a nation. It is a perception that is most natural within the Arab socio-cultural context. As a consequence, the translator has painted a broader concept to the new political role of *Mahmood AL Mashhadani* in the TT compared to the information in the ST. Therefore, it is a case of overtranslation.

We move on to reconsider the data in table 2.3 above in term of its *mode* as seen presented in table 2.3 below:

Table 2.3 The Mode on “parliamentary speaker”.

ST	Maliki endorsed as new Iraq PM. Maliki also gave the post of <u>Parliamentary speaker</u> to Mahmood AL mashhadani, a Sunni Arab.
TT	اختير محمود المشهداني و هو سني رئيسا للجمعية الوطنية....
Trs	<i>Ukhteera mahmood al-mashadani wa huwa sunni raeesan lil-jam’eeyah al-wataneeyah...</i>
Glosses	Chosen Mahmood Mashadani and he Sunni <u>president for the association the nationalism.</u>
Mode in ST	<u>Parliamentary speaker</u> , the original message is a declarative message
Mode in TT	<u>رئيسا للجمعية الوطنية</u> (president for the association the nationalism.). Expressed in a declarative sentence to inform the TL reader about the appointment of a political post from among the Arab Sunni nationals.
Quality	An overtranslation

Here, the declarative sentence has a purpose to inform the readers of an important appointment to a political office. The office is *parliamentary speaker*. The personality is *Mahmood Mashadani*. There is additional information, namely that he is an Arab who is a Sunni. The Arabic version also comprises a declarative sentence whose purpose is also to inform. In so far as the personality and the appointment to a political office are concerned, the Arab TT contains the same information.

There is a difference, however, in the nature of noun that is being declared. While the ST declares it as a simple post of a *parliamentary speaker*, the TT text declares much more than that. It declares a position that assumes three-in-one post رئيسا للجمعية الوطنية (*raeesan lil-jam'eeyah al-wataneeyah*) 'president for the association the nationalism' which, in the sense of Fishman (1972), is a reflection of the sociolinguistic and cultural perception of the Arab speakers in Iraq. Hence, from the perspective of the *mode* of the TT, it is an overtranslation.

In summary, seen from the perspective of *field*, *tenor* and *mode*, the Arabic translation of the English phrase *parliamentary speaker* is a case of overtranslation.

3 Traders.

In this section, we shall examine the translation of the English word, *trades*, to Arabic in terms of *field*, *tenor* and *mode*. First, we consider the Table 3.1 below:

Table 3.1 The Field of "traders".

ST	Iran fears drive oil to new high But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.
TT	و يرى محللون ان استمرار التوتر سيدفع الالاسعار فيالاتجاهالمزيد بشكل يتجاوز تقريبا سعر 75 دولار للبرميل.
Trs	<i>Wa yara muhalilun ana estemrar al-tawatr sa yadf' al-as'ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s'r 75 dular lil barmil</i>
Glosses	And <u>analysts</u> see that continuing the tension will push the prices in the high direction which access 75 dollars per barrel.
Field in ST	Selling and buying oil; its prices are buoyant; it creates fears among buyers and sellers.
Field in TT	<u>محللون</u> (<i>muhalilun</i>) (a) 'a group of people analyzing the oil crisis' or (b) 'general analysts'
Quality	An ambiguous translation

With respect to the English word *traders* in the above text, it concerns with the activities of buying and selling oil, the prices are buoyant and there is a continuing fear of the rising price. It has been translated as محللون (*muhalilun*) 'analysts'. In the first reading of the TT, this information is also obtained. However, in the absence of the word النفط (*al naft*) 'the oil' in the context of situation, when the word محللون (*muhalilun*) 'analysts' is considered in a broader scope, the word محللون (*muhalilun*) may have a second interpretation, namely that of the analysts in general. Due to these two possibilities, the translator's choice of the word محللون

(*muhallilun*), although not incorrect, is somewhat inappropriate and it has made the TT potentially ambiguous. Hence, it is an ambiguous translation.

From the perspective of the *tenor* of the text of the word traders, we will present the data as in Table 3.2 below:

Table 3.2 The Tenor of “traders”

ST	Iran fears drive oil to new high But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.
TT	و يرى ان استمرار التوتر سيدفع الاسعار في الاتجاه المزيد بشكل يتجاوز تقريبا سعر 75 دولار للبرميل .
Trs	<i>Wa yara muhalilun ana estemrar al-tawatr sa yadf’ al-as’ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s’r 75 dular lil barmil</i>
Glosses	And <u>analysts</u> see that continuing the tension will push the prices in the high direction which access 75 per barrel.
<i>Tenor</i> in ST	<u>traders</u> refer to people who deal in oil transactions such as oil producers, agents and buyers.
<i>Tenor</i> in TT	<u>محللون</u> : two possibilities: (a) oil traders and (b) analysts in general.
Quality	An ambiguous translation

In the above data, it is noticed that the *tenor* of the ST contains the lexical plural noun *traders* which in a business society can possibly refers to business people who usually deal in oil transactions such as oil producers, agents, buyers and sellers. The favorite reading of the Arabic TT محللون (*muhallilun*) ‘analysts’ also conveys these range of participants. However, due to another possibility of a wider range of usages of the Arabic word in a wider spectrum, various repertoires and networks of sociolinguistic communication in Arab society in the sense of Fishman (1972), it may also have an additional, though less favorite, reading of a ‘general analyst’. Hence from the perspective of the *tenor* of the Arabic text, there is a possibility of the Arabic translation being ambiguous.

We move on to reconsider the same data from the perspective of the *mode* of the text as presented in Table 3.3 below:

Table 3.3 The Mode of “traders”.

ST	Iran fears drive oil to new high But <u>traders</u> say that in the short term the price could rise as high as 75 per barrel.
TT	و يرى محللون ان استمرار التوتر سيدفع الـ اسعار في ا لاتجاه المزيد بشكل يتجاوز تقريبا سعر 75 دولار للبرميل .
Trs	<i>Wa yara muhalilun ana estemrar al-tawatr sa yadf' al-as'ar fi al-etijah al-mazeed bishikel yatagawiz taqreeban s'r 75 dular lil barmil</i>
Glosses	And <u>analysts</u> see that continuing the tension will push the prices in the high direction which access 75 per barrel.
Mode in ST	<u>Traders</u> , is the head of the text and precedes by a lexical word; text opposition <i>but</i> expresses positives sense.
Mode in TT	<u>محللون</u> is the head of the text and preceded by a lexical word; the additive conjunction و (<i>wa</i>) ‘and’ confirms the availability of the original information; but its occurrence with other words serves a possible duality of meaning (a) traders and (b) analysts.
Quality	An ambiguous translation

By virtue of the sentential conjunction *but*, the *mode* of the context of situation of the language of the ST is expressed in a contrastive sense giving rise to a declarative-contrastive meaning. In another words, due to the fear of Iran, the oil traders hold the negative view of the price of oil to keep on increasing. In terms of *mode*, the usage of the word *traders* in the context of ‘...drive oil to new high’ can only positively refer to people who deals in oil business and handlers of oil.

In the case of the Arabic TT, the usage of the conjunction و (*wa*) ‘and’ suggests the first reading holds true; however, its usage together with the word محللون (*muhallilun*) ‘analysts’ in the context of situation where the word النفط (*al naft*) ‘the oil’ is not also used, may give rise to another interpretation, namely that of ‘the analysts on matters other than oil’. That is, an idea that is not conveying the original sense and meaning of the original message. In this sense, the translation is an ambiguous translation.

4. Have reduced the number of weapons.

In this section, will examine the verb phrase ...*have reduced the number of weapons*' within its context of situation in terms of *field, tenor and mode*. Consider the data in Table 4.1 where it presents the verb phrase in terms of *field*.

Table 4.1 The *Field* of the verb phrase, '*...have reduced the number of weapons*'.

ST	Iraq tribe 'taking on Al Qaeda' They set up the salvation council for Anbar and claim to <u>have reduced the number of weapons</u> and foreign fighter coming into this area.
TT	و اسست هذه العشائر "مجلس انقاذ الانبار" و زعمت انها ساهمت في <u>خفض</u> عدد الاسلحة و المقاتلين الا جانب في هذه المنطقة.
Trs	<i>Wa asasat hathesh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi khefd 'dad al-asleha wa al-muqatileen al-ajaneb fi hathih al-mantaqa.</i>
Glosses	And these tribes established 'AL anbar rescue committee' and claimed that she (AL anbar rescue committee') participated <u>in reduce number of the weapons</u> and the foreign fighters in this area.
<i>Field</i> in ST	<u>have reduced</u> : infighting took place due to the supply of weapons and the presence of foreign fighters; the weapons and foreign fighters have been reduced.
<i>Field</i> in TT	<u>خفض</u> , (<i>khefd</i>) 'reduced': it covers the same events as in the ST above, but at the same time, it sets them out in the past tense.
Quality	In terms of a wrong time frame, it is an incorrect translation

In the above data, the *field* of the English ST is about the political events in Iraq at a certain point. These events are set out in the present perfect tense. These are the setting up of the salvation council for Anbar and the reduction of weapons and foreign fighters. The same political situations in Anbar city, however, are set out in the past tense in the Arabic ST, namely the usage of the verb خفض (*khefd*) 'reduced'. As a consequence, the translator has perceived the message somewhat differently than that found in the TT. That is, he sees them as completed events. Thus, in term of *field* there is a dislocation of time frame from present perfect to a past tense and, therefore, grammatically the output is an incorrect translation.

We will now reconsider the same data above in terms of its *tenor* of the situation as set out in Table 4.2 below. Here, we will be interested as to the identity and nature of the participants.

Table 4.2 The Tenor of the verb phrase' "...have reduced the number of weapons"

ST	Iraq tribe 'taking on Al Qaeda' They set up the salvation council for Anbar and claim to <u>have reduced the number of weapons</u> and foreign fighter coming into this area.
TT	و اسست هذه العشائر "مجلس انقاذ الانبار" و زعت انها ساهمت في <u>خفض</u> عدد الاسلحة و المقاتلين الا جانب في هذه المنطقة.
Trs	<i>Wa اساسat hatheh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi khefd 'dad al-asleha wa al-muqatileen al-ajaneb fi hathih al-mantaqa.</i>
Glosses	And these tribes established 'AL anbar rescue committee' and claimed that she (AL anbar rescue committee') participated <u>in reduce number of the weapons</u> and the foreign fighters in this area.
Tenor in ST	'have reduced': the weapons and foreign fighters, the rescue committee, people of Anbar city, weapons and the foreign fighters are participants; the reduction is ongoing.
Tenor in TT	<u>خفض</u> (reduce), the same participants are found in the TT; there is a difference , however, in the number of those participating and the fact that the execution of reduction was completed.
Quality	While the ST talks about a process of reduction that is ongoing, the reduction of the participants is regarded as complete in the TT; hence, it is an incorrect translation.

In the above data, the scope and nature of the participants are the same in the ST and the TT. These are the tribes, the people of Anbar city, the committee, the weapons and the fighters. What is different between the two texts is the timing and the manner of the reduction of some of the participants. In the ST, the reduction is an ongoing process and nearing completion; but the usage of the past tense in خفض (*khefd*) 'reduced' suggests that the translator is not interested in what has gone before, but rather he is more focused on the fact that the reduction of weapons and fighters were completed. As a consequence in terms of its mode of situation, the translator has given an incorrect translation.

Now we move on to reconsider the same text from the perfective of the *mode* of situation as in Table 4.3 below:

Table 4.4 The Mode of the verb phrase’ “...have reduced the number of weapons”

ST	Iraq tribe ‘taking on Al Qaeda’ They set up the salvation council for Anbar and claim to <u>have reduced the number of weapons</u> and foreign fighter coming into this area.
TT	و اسست هذه العشائر "مجلس انقاذ الانبار" و زعمت انها ساهمت في <u>خفض</u> عدد الاسلحة و المقاتلين الا جانب في هذه المنطقة.
Trs	<i>Wa asasat hatheh al-'shar majlis enqath al-anbar wa za'amat anaha sahamat fi a'dad al-asleha wa al-muqatileen al-ajaneb fi hathih al-mantaqa.</i>
Glosses	And these tribes established ‘AL anbar rescue committee’ and claimed that she (AL anbar rescue committee’) participated <u>in reduce number of the weapons</u> and the foreign fighters in this area.
Mode in ST	<u>have reduced</u> ; the declarative conjoined structures express process of action to reduce weapons by the participants that is almost completed.
Mode in TT	<u>خفض</u> (<i>khefd</i>) ‘reduced’. The declarative expression of conjoined clauses captures the same theme which is to reduce weapons; but it perceives the action as fully completed.
Quality	An incorrect translation.

The ST in the above table is set in a conjoined declarative sentence putting together a number of participants and events. Its declarative purpose is to express a thematic sense that action has been taken to reduce the number of weapons and that the process is almost completed. In the Arabic version, however, while the same declarative and conjoined structures are used to put together all the participants, and thematically to report an action of weapons reduction, the translator sees the action as only having been fully completed. There is a shift in focus.

May be this is the way the action is naturally seen from the perspective of the Arabic language. If so, this is in congruent with Fishman’s (1972) view that linguistic expressions are reflections of the perceptions of its speakers about their surroundings. Therefore, although the *mode* of the situation of the original ST message, *have reduced*, has been changed to a past tense in the Arabic TT, the Arab readers still find it of some standard and readable form. Nonetheless, the fact remains that literally the output shows an incorrect translation.

Conclusion

The study has looked at Halliday and Hasan (1985) views on *field*, *mode* and *tenor* and their application on the messages in a text in particular as they relate to the translation of the BBC political news into Arabic. The purpose has been to seek the answers to a research question stated at the onset of this paper. Towards that end, we have considered separately four different BBC English texts on political news in which each has been examined from the perspective of

field, tenor and *mode* of situation as conceptualized by Halliday and Hasan (1985). We also have considered, wherever appropriate, the relevance of the ideas of Hatim (1997) and Fishman (1972) in our analysis.

a) Halliday's elements (*field, tenor* and *mode*) have helped to facilitate us to view the messages in both the ST and the TT in a different dimension. In this paper, we have been able to see the texts through the dynamic functioning of the linguistic elements in three separate perspectives: its *field* which focuses on the nature of the events, its *tenor* which looks at the participants and their status and roles in the social actions, and its *mode* which considers the expressive aspects of the language use. Seen from these different angles, Halliday's elements have served as complementary instruments in our examination of the nature and extent of the sustenance of messages in the translation of the BBC political news into Arabic.

(b) Theoretically *the field, tenor and mode* have been useful in the examination of the data from the perspective of events, participants and language; but it does not do as well in the examination of the message in terms of the hidden cultural elements and ideology that may exist in a text.

From the four texts that have been examined, it is also found that the translators seem to have been keen to use a language, which can be understood by different types of social classes.

In other words, they have attempted to pitch the language of the TT to one standard that would be readable by the masses for wider readability.

Towards that end, one case has been ambiguously translated while another receives an "incorrect" representation (translation). In this regard, Hatim's (1997) views on communication across different cultures and nations in translation studies, and Fishman's (1972) sociolinguistic concepts that language to a large extent is a reflection of the society which uses it, have served as useful tools in understanding more clearly the nature of the ST and the TT as well as the translation problems.

In particular, Hatim's ideas has helped us understand the data (both the ST and the TT) better especially in terms of us being more careful in our examination of the data as different lexical words/phrases/clauses can have different connotations in different nations/cultures. Against such difficult backgrounds, in general, we find the translators have done fairly well; this is so because, apart from the few cases of overtranslation, over all their translation outputs are noticeably acceptable to a wide circle of readers who come from different social classes, educational and cultural backgrounds.

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