



# A Pragma Rhetorical Approach To Translation Of Destabilization And Substitution Tropes In Shiite Discourse

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## Abstract

It has been suggested that a translator who increases his pragmatics expertise will be able to capture and interpret effectively in appropriately contextualized situations. Because of its multidisciplinary nature and character, translation borrows heavily from a variety of other disciplines without necessarily being a part of them. Pragmatics is one such discipline. The connection may appear hazy at first, but a closer look at the two fields reveals some fascinating areas of study.

A proposition can be used in a number of different ways.

Metaphor, metonymy, and puns are examples of rhetorical figures of speech. In a trope, one implies more than is spoken, and the recipient is expected to create the necessary connections.

Non-literal language deviates from a semantic norm while also providing a mechanism for accounting for trope production across languages and cultures. One of the challenges and difficulties of translation, especially literary and religious texts is finding their functional equivalent because to make a translation understandable, the audience must have access to presuppositions prior to entering the text.

In view of that, this work tries to point out the alternative translations with respect to pragma- rhetorical tropes: destabilization and substitution tropes, and to pinpoint the pragma rhetorical tropes that are considered more difficult to be translated. In relation to these aims, it is hypothesized that: **1.** metaphor is the most difficult pragma- rhetorical trope to be translated, and **2.** the cultural filtering strategy proves to be the most popular of the translator's tactics for gaining an advantage in the translation process. In order to achieve the aims of this paper and test its hypotheses, a model is presented for the analysis of the data under scrutiny. The analysis is conducted in the book (الامام علي ) (نبراس ومتراس) by Sulayman Kattany and the translated book from Arabic (Imam Ali Source of Light, Wisdom and Might) by the translator I. K. A. Howard.

**Keywords:** Pragma- Rhetoric, Translation, Destabilization and Substitution Tropes.

## 1. Introduction

The history of translation dates back as far as the universe itself. It is widely understood that translations are necessary in order to overcome language and cultural obstacles,

principally when it comes to religious texts like the Quran or Nahj al-Balagha, which is a well-known fact. As a result of their spiritual values and the lessons they convey, these kinds of books play an important role in promoting dialogue between cultures.

In the progression of transferring from ST to TT, language differences often cause a problem of non-equivalence. Translating is not restricted to lexicons or grammatical junctions. Any translation is primarily intended to convey a message or idea; thus, grammaticality or verb-to-verb translation should take second place to this very objective.

A pragmatics-based approach to language has major advantages over one that views pragmatics as merely another component of the language system. When this approach is used to the field of language translation, it has been demonstrated that it can provide reasons for the several different translations for the same text (Gholizadeh, 2004:84). Some argue that when it comes to translating pragma rhetorical tropes in religious texts, the source language is like a blooming flower whose translation into a target language causes it to waste away (Anis, 1958: 172). In fact, translating a pragma-rhetorical cliché from one religious text to another is tantamount to taking a risk.

As a result, the goal of this paper is to identify the alternate translations for pragma-rhetorical tropes: destabilization and substitution tropes, as well as the pragma-rhetorical tropes that are more difficult to translate. In light of these objectives, it is hypothesized that:

1. The most difficult pragma- rhetorical trope to translate is metaphor.
2. The cultural filtration method emerges as the most effective among the translator's strategies for gaining an advantage in the translation process. A model for the examination of the data under scrutiny is offered in order to meet the goals of this article and test its premise. Sulayman Kattany's book (لامام علي نبراس ومتراس) and the translator I. K. A. Howard's translated book from Arabic (Imam Ali Source of Light, Wisdom, and Might) are used to do the analysis.

## **2. Pragmatics**

Yule (1996:4) outlines pragmatics as “the study of the relationship between linguistic forms and the users of these forms”. Stalnaker’s definition is more obvious (see Hatim and Mason 1991:59):

(Pragmatics is the study of the purposes for which sentences are used, of the real world conditions under which a sentence may be appropriately used as an utterance.)

Contextual meaning is utilized and studied in pragmatics to find the "true" meaning. In pragmatics, it's critical to discuss implied and intended meaning, assumptions, people's objectives and aims in communication, and various types of activities. (ibid.)

Pragmatics emerged when semantics failed to account for sociolinguistic and other non-linguistic factors in verbal communication, consequently, pragmatics is a relatively recent topic of research that overlaps with sociolinguistics and semantics. Pragmatics

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is speech in action, with society or interlocutors dictating the action. When society determines the activity, it is more or less sociolinguistics, but when it is more about intended meaning, it is more semantics. (Bariki,2013:12).

### **3. Rhetoric**

The origins of rhetoric can be found in the works of Aristotle, Isocrates, and Plato. Aristotle prefaced his Book 1 by stating that rhetoric is " the counterpart of dialectic " according to Roberts (2004:3-7); he defines rhetoric as "the faculty of observing in any given case the available means of persuasion".

The art of rhetoric is concerned with the ability to recognize the various types of persuasion that are presented to us. Bivins (2008:131) demonstrates that much of Aristotle's work has been passed down down the generations. One of his most important works is his work on rhetoric, which takes into account the subject of persuasion. McQuarrie and Phillip (2008:3) define rhetoric as a "ancient discipline that was fundamental to Western thought for over 2,000 years" Rhetoric is currently growing again, thanks to the expansion of the media, which focuses on analysis and broad variants of 'consumer'.

On the one hand, rhetoric is the study of effective language use in communication. As a result, rhetoric is the art of persuading through language. Persuasion is described as one party's nonreciprocal attempt or attention to affect another party's behavior, feelings, intentions, or worldview through communication means. To put it another way, the speaker's goal is to persuade the listener to commit to a course of action (Lakoff, 1982: 65).

### **4. Pragma-Rhetoric**

Archer et al (2012:148-149) define the relationship between pragmatics and rhetoric as the use of words to influence others and change their behavior in a particular direction. A pragmatic approach to language entails this. According to Bitzer, "a work of rhetoric is pragmatic; it comes into existence for the sake of something beyond itself" as Persson and Ylikoski (2007:55) point out.

Rhetoric is crucial in the production of an action or the transformation of the world. Furthermore, rhetoric is a method of altering reality by generating a discourse in which the audience is fully engaged; rhetoric is always persuasive in this sense. Dascal and Gross released 'The marriage of Pragmatics and Rhetoric' in 1999, according to Capone et al (2013:537-538). 'The marriage of Aristotelian rhetoric with Gricean pragmatics,' they say. They also believe that combining the firmness of "Gricean pragmatics and Aristotelian rhetoric" is both attainable and productive.

After Dascal and Gross, Larrazabal and Korta (2002:1) propose Pragma – Rhetoric as a new perspective in discourse analysis, which is: "A pragmatic and rhetorical view in discourse analysis, merging both disciplines in order to..."

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## **5. Pragma-Rhetorical Tropes**

Any idea can be expressed in a number of different ways. The use of rhetorical figures of speech such as metaphor, understatement, pun, and so on is one of these methods. These rhetorical figures of speech stray from the norm by disobeying (a) conversational interaction maxim(s) (Levinson, 1983: 110). People are frequently more interested in persuasion than in discovering the truth (Anderson, 2007: 46).

Typically, a figure of speech can be described in two ways: either as Schemes or Tropes. A figure of speech in the schemata mode deviates from the usual pattern or arrangement of words. For instance, repetition, ellipsis, and so on, are all used as a figure of language. A figure of speech in the tropic mode, on the other hand, involves a departure from the ordinary and primary meaning of words. For instance, puns, hyperbole, and so on (MacQuarrie and Mick, 1996: 3).

### **5.1 Destabilization Tropes**

Destabilization and Substitution tropes are the two types of tropes. The use of a statement whose meaning is uncertain in its context is seen as one of the rhetorical operations of destabilization. One meaning more than is said in a destabilization trope and the recipient is expected to figure out the ramifications. (ibid.)

### **5.2 Substitution (Emphasis) Tropes**

Tropes like overstatement and understatement are called emphasis tropes because they are designed to have an emphatic impression on interlocutors, (Harris, 2008: 5).

The substitute rhetorical operation chooses an expression that requires the meaning of instability that may change, while the meaning of substitution changes based on the scale. Overstatement (hyperbole), which occurs when a speaker's description is stronger

than the actual state depicted; understatement (litotes), which refers to the inverse of hyperbole; and rhetorical questions (strong/weak assertive force) are examples of substitution tropes. (ibid.)

## **6. Translation**

Because of the diversity in languages and cultures, translation is a difficult undertaking. As a result, some translators and linguists advocate for the application of linguistic theory to the field of translation. This linguistic application on translation practice has been carried out in a variety of ways. The pragmatic approach is one of several techniques to translation. Pragmatics is defined by Leech (1983: 06) as "the study of meaning in relation to speech situations". In addition, any translator should be aware of a few practical considerations when translating. Speech acts (Austin, 1962; Searle, 1979), implicatures, presuppositions, the cooperation principle (Grice, 1975), and the Gricean four maxims (the maxim of quality, quantity, relation, and manner maxim) enable speakers and hearers to construct and decipher implicatures in utterances. 1-2 (Trikit, 2013).

More crucially, Nida was one of the first linguists to stress the significance of pragmatic knowledge in translation, but he was far from alone. Other writings, such as Malmkjar (1998) and Ho (2001), have properly brought out the linkages between pragmatics and translation (1971). They also raise some translation issues that arise as a result of pragmatic variations between the source and target languages. Furthermore, Hatim and Mason (1991) take a broad pragmatic approach, arguing that a better translation should keep the source text's pragmatic effect on the target text. (ibid.)

## **7. Model of Analysis**

Chesterman's model of local translation techniques is the model that will be used to analyze the data under consideration (1997). According to Chesterman (1997:88), the taxonomy of translation strategies might be reduced to a single category, namely, change anything. Chesterman is implying that after completing the first translation of a particular string of text, the translator frequently believes that it is inadequate for a variety of reasons. The most common adjustments made by translators are to the words used, the structures in which they are utilized, and the context in which the words appear in the text.

As a result, Chesterman categorizes local translation strategies as semantic, syntactic, and pragmatic. Pragmatic methods are more general, but semantic and syntactic tactics are more specific. Syntactic strategies are those that alter the grammatical structure of the TT in relation to the ST on a local level.

Syntactic techniques, in other words, look at structural changes in translation, such as changes in phrase, clause, or sentence structure, changes in word class, unit shifts, and so on. Because the current study focuses on the message and how it evolves during the translation process rather than the structure of the phrase, syntactic and semantic methods were deemed irrelevant for the study and hence were not used in data analysis. Instead, the research focuses on pragmatic techniques, which typically reveal the translator's overall strategy for conveying the author's intended meaning. Each of the techniques had subcategories, which were narrowed down to three pragmatic strategies, as shown below, based on the study's goal. (ibid.)

## **7.1 Strategies:**

### **7.1.1 Strategy 1: Cultural Filtering (Pr1)**

When translating culture-bound material, cultural filtering is frequently used. This method entails various sorts of domestication of the text into the target culture so that it fits into the target culture's world vision and adheres to its norms.

### **7.1.2 Strategy 2: Explication (Pr2)**

This is a method that adds information to the target text that may theoretically be gleaned from the ST, making it more explicit.

### **7.1.3 Strategy 3: Addition (Pr3)**

The translator uses this method to add additional information—words or phrases—to help the text better suit its goal.

## **8. Data and Analysis**

### **8.1 Data**

#### **8.1.1 Data Collection and Description**

Sulayman Kattany's book (الامام علي نبراس ومتراس) and the translator I. K. A. Howard's translated book from Arabic (Imam Ali Source of Light, Wisdom, and Might) are used to do the analysis. He is a renowned Islamic scholar and one of the few Western experts who has dedicated his life to the study of Shi'ah Islam.

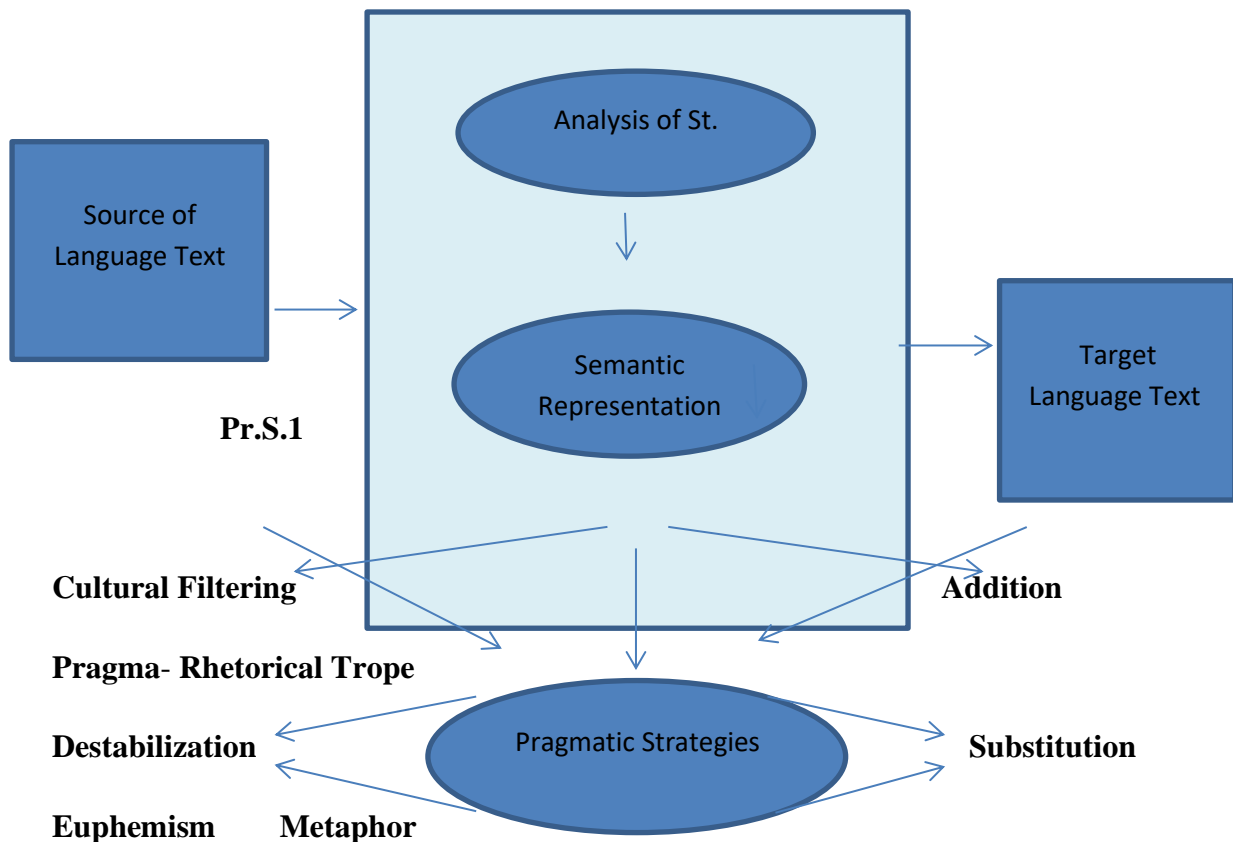
### **8.2 Analysis**

#### **8.2.1 Methods of Analysis**

The constructed and introduced model is the primary tool used in this study to pragma-rhetorically examine the translations in the data. In addition, the two novels are read several times and then pragma-rhetorically studied. Prior to beginning the analysis, two important considerations should be made:

1. In the analysis, the examples are provided numbers. This is done for clarity and accessibility.
2. Because the volumes are rather long, examining all of the representative sermons will take up a significant amount of time. As a result, just a few illustrative instances are provided and analyzed in accordance of the following developed modal:-

A developed Modal of Analysis of Translated Text



**This developed modal adopted from Chesterman (1997)**

### 9. Illustrative Analyzed Examples:

The practical part of the current work is distinctly displayed in this section wherein the examples are described and analyzed by means of pragmatic- rhetorically methods of analysis. On the basis of the analysis, the findings are presented, discussed, and estimated in accordance with the aims and hypotheses specified in **introduction**.

**Example (1):**

(ST) , (1) ( لا اداهن في ديني , لا اعطي الدنيا في امري )

(TT of the American translator): I will not cheat my religion, i will not given to base conduct in my affairs .

(The amended translation): I will not admit of indulgence in religion nor give in to base conduct in my mission.

In this example, the translator adopts the thinking of his culture as they consider 'cheating' as a controlled and constrained concept. In Arabic, it refers to a comprehensive concept as it suggests deceit, artifice and deception. In Arabic culture, cheating is restricted to commercial affairs or cheating in exams, and this does not refer to courtesy or hypocrisy. Not only has the American translator not succeeded to transfer the message in the target culture, but he has not also found an example which is pragmatically related to the ST one. The pragma- rhetorical trope that is used here is euphemism. The alternative word will be admitting of indulgence. The translator adopts this strategy to have more powerful impact as a kind of effective persuasion.

(ST) (2) ( وَ الدُّنْيَا دَارٌ مُنِي لَهَا الْفَنَاءُ وَ لِأَهْلِهَا مِنْهَا الْجَلَاءُ وَ هِيَ خُلُوةٌ خَضْرَاءُ وَ قَدْ عَجَلَتْ لِلطَّالِبِ وَ التَّبَسُّتْ ) (2) : بِقَلْبِ النَّاطِرِ فَارْتَحِلُوا مِنْهَا بِأَحْسَنِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ وَ لَا تَسْأَلُوا فِيهَا فَوْقَ الْكِفَافِ وَ لَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ.

(TT): The world is a place in which I will come to end and its inhabitants will emigrate from it ... It is pleasant in bloom. It comes quickly to the one who seeks it and it is obscure in the eyes of the onlooker. Journey from it with the best of the provisions which are provided for you. Do not ask from it more than what is sufficient to live and do not seek from it more than the means of sustenance.

(The amended translation): This world is a place for which destruction is ordained and departure, for its inhabitants, is destined. It is sweet and green. It hastens towards its seeker and attaches to the heart of the viewer. So depart from here with the best of provision available with you and do not ask herein more than what is enough and do not demand from it more than subsistence.

While the meaning of the words (metaphor) is evident to readers in the source culture, it will almost certainly require explication in the target culture in order to make it more explicit to readers in the cultural objectivity. As a result, Explication approach (Pr2) is used.



The pronoun 'its' is added to the Amended translation in the second case to emphasize the point.

(3) "وَيْحَكَ إِنِّي نَسْتُ كَأَنْتَ إِنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى أَيْمَةِ الْعَدْلِ أَنْ يُقَدِّرُوا أَنْفُسَهُمْ بِضَعْفَةِ النَّاسِ كَيْلًا يَتَّبِعَ بِالْفَقِيرِ فَقْرَهُ."

(TT)"Woe upon you....I am not like you. God has required the Imams of justice to value themselves with the weakest of men so that the poor man is not disturbed by his poverty"

(The amended translation): "Woe be to you, I am not like you. Be certain that Allah has made it obligatory on true leaders to restrict themselves to the level of low people so that poverty would not be harder for the poor"

The Addition approach (Pr3) is used in this case. Because the Arabic word for would has a different connotation than the English term, the translator has combined it with the comparative 'er' to properly convey the metaphor's purpose.

## 10. Conclusions

The study has come up with the following conclusions:

1. The most difficult pragma- rhetorical trope to translate is metaphor. This result supports the first theory.
2. Among the tactics used by translators to gain an advantage in the translation process, the cultural filtration strategy appears to be the most popular. This result supports the second theory.
3. The translator may contribute value to the TT either because he or she has a better understanding of the author's thoughts or because the target language has neater and/or greater linguistic resources. He may add fresh material to the text to make it more explicit for readers from the target culture.
4. Almost every translation, and especially every interpretation, contains a pragmatic aspect on some level.

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