The Translation of the "Myth" of Crucifixion in Kamel Hussein's *Qaryah Zálima*: A Relevance Approach

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Abstract: *This paper adopts a relevance theory approach and attempts to present a cognitive analysis of the translation of the "myth" of Crucifixion in Muhammad Kamel Hussein's Qaryah Zálima or City of Wrong (1954). The paper aims to apply Dan Sperber and Deirdre Wilson's Relevance Theory (1986, 1987 and1995) to the analysis of the translation of the Christian Islamic scholar Bishop Kenneth Cragg, City of Wrong: A Friday in Jerusalem (1994). The main argument of this theory is that the translator's access to beliefs, ideologies and existing assumptions of the target receiver, which build his psychological and cognitive context, is of paramount importance to the transference and processing of information inherent in a literary text. The significance of this type of context is to guide the receiver to select the information that is more relevant to his cognitive potential and that is less-effort requiring. A receiver finds a literary work relevant to him if it brings changes to his "cognitive environment" by turning him aware of something new. The author of Qaryah Zálima who has surpassed the time and place limitations of the myth intends to express the moral dilemma of taking decisions for communal interest, and the translator intends to transfer this moral dilemma with respect to his target audience expectations.*

Keywords: Relevance theory, crucifixion, translation, cognitive.

1. Introduction

This paper deals with relevance theory as a framework for the analysis of the translation of the myth of crucifixion in Muhammad Kamel Hussein's *Qaryah Zálima* (1954) through a comparative analysis of some selected textual and extra-textual properties of the translated text. Sperber and Wilson (2001) consider relevance theory[1] "a new approach to the study of human communication" (24). According to Sperber and Wilson (1995), relevance simply means that communication is based on mutual interaction between intention of the communicator and intention of the receiver. It is about the difference between the proposition and its interpretation in a context. Sperber and Wilson explain relevance "as a relation between a given assumption and a given context" (1995:142). The "assumption" is the input intended to be communicated and the "context" is the resource of the old assumptions of the receiver. Sperber and Wilson (1995) describe this relation as follows:

> An input (a sight, a sound, an utterance, a memory) is relevant to an individual when it connects with background information he has available to yield conclusions that matter to him: say by answering a

question he had in mind, improving his knowledge on a certain topic, settling a doubt, confirming a suspicion, or correcting a mistaken impression (p. 44).

2. Review of literature

The theory of relevance has been applied in different fields including politics, economics, logic, information science, pragmatics and translation. In politics, for example, Keynes (1921) maintains that "the relevance of a piece of evidence should be defined in terms of the changes it produces of estimations of the probability of future events" (98). There are many other studies available on the theory in linguistics and translation including White (2011), Zhonggang (2006), Ramos (1998), Franken (1997), Amel (1994), Blakemore (1992), Sanders (1988), Sperber and Wilson (1987), Sperber and Wilson (1994), among others.

Despite the number of studies on relevance and translation, few of them have dealt with how relevance provides the translator with a model of understanding the cognitive environment of the receiver on which new assumptions are built and change of awareness and behavior are expected. One of the studies that have a similar focus to the researcher's study is that of Ernst Gutt (2000). He differentiates between the descriptive and interpretive uses of language. Accordingly, he distinguishes between the direct and indirect approaches of translation in an attempt to introduce what he calls "a unified account of translation". According to Gutt (1996), the principle of relevance determines the translator's strategy whether direct or indirect, and relevance helps translators to decide which strategy achieves successful communication depending on the scope of the target receiver's cognitive environment. What is common between Gutt and the present study is that the connections that a target receiver makes, in reading a target text, cause changes in the cognitive environment by inferring new information and retrieving previous experiences that would automatically improve the individual's awareness of the world. Though Sperber and Wilson initiated the relevance theory of communication, it is Ernst Gutt, the student of Wilson, who formulated the theoretical framework that relevance provided for translators in his book, *Translation and Relevance: Cognition and Context* (2000).

Another work on translating implicit information based on Gutt's research is that of Zhonggang (2006). Its focus is similar to the present study because Zhonggang considers the clue-based context essential in transferring a text into another language. Although the two studies above attempt a cognitive study of the implicit information in literary texts, and both of them explain how a text does not only convey explicit information but also implied meanings of an utterance, they do not provide enough examples of how translation problems in areas like rhetorical figures, idiomatic phrases and lexical/structural ambiguities can be dealt with. Gutt provides a differentiation between extra-textual and textual properties. Yet, the present study differs from Gutt's in that it evaluates the role of both textual and extra-textual properties in triggering the cognitive potential of the receiver.

3. Why the myth of crucifixion?

Qaryah Zálima (1954), the only novel written by Hussein (1901-1977), is a philosophical narrative in which he displays his philosophic views in a realistic human way. Through the narrative, the details of characters' lives, he unveils his philosophy regarding the will of the community to commit an evil deed or a crime unheeded by conscience guilt. Hussein has chosen the crucifixion event, a historic moment that is tremendously significant in terms of people's responses towards religions, morals and human interactions, as a framework for the exploration and analysis of different unsettled universally human issues. The human aspect of the story makes it universal and applicable to all prophets and humanity. Hussein in *Qaryah Zálima* says:

"وقديما قتل الأنبياء، وكان قتلهم يتم على هذا النحو، موزعا على الناس توزيعا يجعل الجماعة وحدها هي القاتلة". (28)

> When in older times, the prophets were slain this was the way in which their deaths were brought about. They were so shared out among the whole community that the only real murderer was the community (Cragg 1994:45).

Quite surprisingly, Hussein addresses all the details around the crucifixion event but not the event itself. What is used in Hussein's narrative is not the Jesus crucifixion as mentioned in the Bible, but a myth based on the biblical version. In *Qaryah Zálima,* Jesus is real but some of the events around the story are supernatural and debatable. That is why it has the characteristics of a myth. Hussein's aim is not to provide an influential graphic presentation of the crucifixion but an ideological one that suits every human being at any time. This is quite obvious in the dramatic conflict which is not a conflict between characters, but an intellectual philosophical conflict between the individual and the communal conscience. According to him, "today's events will remain the theme of debate for very many centuries" (Cragg 1994:200). Though it is set within the Islamic view that it is not Jesus who is condemned, Hussein uses the crucifixion story to remind Muslims that the power of the evil community conscience in perpetrating a horrid deed and justifying wrong for communal interest overrides the ultimate morals of humanity at large. For this purpose, he presents a Roman soldier as a substitute, and this declaration is made through one of his friends' words:

"إن الجماعة من عمل الإنسان ولا ضمير لها. وهي دون الفرد الذي هو من عمل الله وله ضمير يرفعه فوق المخلوقات كلها. وتضحية الفرد في سبيل الجماعة كفر بالله وسنته..." (1954:185).

> The community is a human invention and has no conscience. Though what God created was the individual and though it is the individual who possesses the gift of conscience raising him above all the rest of creation, it is just the individual that the community disallows. To sacrifice the individual in the name of society is blasphemy against God and His holy law. (Cragg 1994:178)

While Cragg acknowledges that the story addresses the Muslim community, he

believes that it also addresses Christians. As such, says Cragg in the introduction to his translation, the death of Jesus "constituted […] a tremendous moral encounter in which the issues of the human situation are mirrored and the inclusive crisis of humanity can be studied" (1994: xiv). This interest of both the original author and the translator in the human aspect of the myth, its universal repercussions and its serious intention to correct the human moral path in life are the main reasons for choosing the translation of this specific work to analyze from the perspective of relevance theory.

4. An overview of the theory of relevance
In this study, relevance can further be explained in terms of the two main principles postulated in Sperber and Wilson's theory (1995:260). They are: The cognitive principle and the communicative principle.

4.1 The cognitive principle
The cognitive principle of relevance where "human cognition tends to be geared to the maximization of relevance" means that the human mind through its cognitive processes naturally attends to the kind of information that positively affects the individual's life and his position in the world (Sperber and Wilson 1995:260). In other words, the human mind exploits its mentally processing faculties; namely, perception and memory to interpret the kind of knowledge that would enable it to efficiently improve the individual's knowledge of the world around, to enhance his awareness of it, and to relate it to the achievement of his goal in life. Through perception and memory processing in the cognitive context which already involves old assumptions and premises, the receiver identifies the stimulus[2] (contextual clue) that is relevant to his cognitive environment. Employing the cognitive resources and the stimulus, the receiver infers what is hidden in the mind of the communicator. A contextual implication[3] is thus formed based on an interaction between the old assumptions and the new assumptions, called by Wilson and Sperber " contextual assumptions" leading to contextual effects[4]; some of these effects are positive because they are relevant and less effort requiring. They also lead to modification of actions and individual behaviors. The example given by Carston (1998:62) below explains the previous cognitive process:

A: Let's go to a movie this evening.
B: I've got a lecture.

According to Carston as in the example, some information has to be communicated between both the speaker and the receiver in advance. This means that A knows that B skips lectures for other reasons then A implies that B doesn't want to go to the cinema (contextual assumption). Yet, in Sperber and Wilson's analysis, there must be any kind of a stimulus in B's utterance whether textual or situational (facial expression) so that the receiver A can understand that B doesn't want to go to the cinema (contextual implication). This same process applies to translation as in the following example which illustrates the

cognitive principle of relevance and its role in helping the translator to render a relevant input successfully.

Having considered the expectations of the target receiver's understanding of the target textual properties and its interaction with context, the translator Cragg renders *City of Wrong: A Friday in Jerusalem* as the substitute title for *Qaryah Zálima*. The original author embarks upon *Qaryah Zálima* which he has derived from the Quràn. The word *qaryah* (village) occurs in the Quràn 56 times in different verses either singular or plural, and it refers to more than one people. Most of the occurrences have negative associations not with the place itself but with the people and the inhabitants of the place except when it occurs in association with Mecca as explained in Tafsīr al-Jalālayn (1459). In fact, the word *qaryah* involves a multitude of interpretations. Yet, the translator does not render this universal context of the title of the original text. On the contrary, *City of Wrong: A Friday in Jerusalem* reflects the translator's manipulation of the title to make it relevant to the cognitive environment of his target audience by giving them the stimuli (Friday and Jerusalem) related to their religious beliefs which constitute an essential part of the cognitive system of the human mind.

The historical significance of adding time and place that are absent in the original title is to limit the myth to a specific event in opposition to the original author's universal informative intention. Friday, a specific day with contextual implication, and Jerusalem, a specific place that has a historical importance, are contextual clues that trigger the receiver's cognitive processing of their old assumptions about the specific day and place. By adding Friday and Jerusalem to the title translation, the translator is predicting the potential context of the target receiver assuming it meets their expectations in order that they do not exert much effort in processing the potential implied message of the original title. Indeed, the customized translation of the title and explication of its underlying connotation stimulate memories and emotions associated with a specific event is intended for attracting the audience interest to retrieve relevant information to help them to relate to the original text. In a word, the main goal of the translator is to achieve successful communication, and Cragg, being both the receiver of the source text and the communicator of the target text, is responsible for expecting whether the source text intended to be translated is relevant and communicable in both the psychological context and cognitive environment of the target audience or not.

4.2 The communicative principle
The communicative principle of relevance where "every act of ostensive communication communicates a presumption of its own optimal relevance" (Sperber and Wilson 1986:158) means that the communicator of an utterance is expected to produce the most relevant utterance to its receivers. It should meet their cognitive resources and their abilities to process it with minimum effort. An efficient communicator equips his\her utterance with contextual clues and stimuli that would render an utterance worth of the effort exerted to process and comprehend. Sperber and Wilson (1995) maintain that "the communicator

produces a stimulus which makes it mutually manifest to communicator and audience that the communicator intends, by means of this stimulus, to make manifest or more manifest to the audience a set of assumptions" (155). Based on the following example that is provided by Sperber and Wilson (2004:79), there must be some stimuli (facial expressions, gestures, tone or a specific word like "you know") that trigger cognitive processes allowing the receiver to infer the communicated message.

A: Will you have a glass of Brandy?
B: You know I am a good Moslem

The example shows that B expects A to know the assumption that Muslims do not drink Alcohol and Brandy is alcohol. This is called by Sperber and Wilson "contextual assumption" and B not drinking Brandy is called "contextual implication". Words like "you know… good Moslem" retrieve how not only a Muslim but also a good Muslim should behave. Accordingly A changes his knowledge. Thus, based on the examples above, the cognitive and communicative principles of relevance unite in a clue-based context in order to cause changes in the individual's knowledge.

5. The context in relevance theory

In relevance theory, the context is cognitive because it explains what happens inside the mind, and it is psychological because it yields a change of behavior. According to Sperber and Wilson (1986), "a context is the psychological construct, a subset of the hearer's assumptions about the world" (15). In other words, the context of an utterance is "the set of premises used in interpreting [the utterance]" or "a set of facts that are manifest to him/her [the receiver]" (Sperber and Wilson 1986: 15). In this sense, the context is a basic part of the cognitive processing of an utterance. Accordingly, relevance can be achieved by bridging the gap between the "ostensive context" of the original text and the psychological cognitive context of the receiver in Sperber and Wilson's terms (1986:158). Accordingly, the cognitive context involves the linguistic knowledge, cultural norms, ideologies, religious facts, and any other expectations of the receiver. Sperber and Wilson (1986) state:

A context in this sense is not limited to information about the immediate physical environment or the immediate preceding utterances. Expectations about the future, scientific hypotheses or religious beliefs, anecdotal memories, general cultural assumptions, beliefs about the mental state of the speaker, may all play a role in interpretation. (15)

6. Research methodology
6.1 Data collection
In order to present a cognitive analysis of the translation of the myth of crucifixion, the qualitative data in the study was drawn from journal articles, books (original and translations), online research papers, websites and unpublished manuscripts. The data includes both primary and secondary sources. The primary source Kamel Hussein's *Qaryah Zálima,* a novel. Another

primary source is the Quràn from which the words الشهادة and قرية were drawn. Various secondary sources were also used including Cragg, *City of Wrong: A Friday in Jerusalem*, a translation of the primary source previously mentioned and the Quràn interpretations (Tafsīr al-Jalālayn 1459). Along with the two editions of *Relevance: Communication and Cognition* (Sperber and Wilson, 1986, 1995), there are many reviews and comments on the theory of relevance.

6.2 Data analysis
In analyzing the qualitative data, there was a continuous interplay between the theory and analysis. The researcher employed the cultural and religious contexts of texts, the original and the target to provide a more in-depth analysis of the efficiency of the translator to produce the most relevant translation. Both contexts are essential in analyzing the significance of cognition and communication. Another element in the analysis of data that requires consideration is the categorization of the samples selected for analysis. In the analysis of the translation, the samples that were selected from The Crucifixion "Myth" scenes fall in one of the following categories: Textual properties and extra-textual properties. Textual properties include (idiomatic expressions, lexical ambiguities, and sound/visual effects) and Extra-textual properties include (translator's introduction and endnotes). Three examples of idiomatic expressions were selected from the translation for the purpose of revealing the translator's efficiency in communicating the intended message. They are: Mammon, *sub specie aeternitatis* and limb from limb. Two examples of lexical ambiguity were also drawn from the translation for the purpose of showing the difference between the cognitive environment of both the source and target receivers. They are witness and lord. The Lazarus scene was also used to analyze how visual and sound effects retrieve relevant memories that help in reducing the processing effort.

Before going into the analysis and discussion, a significant clarification should be made that the purpose of the study is neither to announce reaching exegetical conclusions of issues of interpretive debate about the crucifixion of Jesus nor to focus on "textual properties" that pose translation problems (Gutt 1998: 44). The study, therefore, seeks to analyze and examine samples of the translated text, more specifically samples from the myth of crucifixion, from the point of view of communicative success rather than communicative failure and translation loss. Since relevance theory is a theory of communication, the analysis focuses on parts of the translated text that manifest "interpretive resemblance" and communicability as Gutt (2000: 218) puts it. The study aims to answer the following two questions:
1. Can relevance theory be used to analyze translated texts?
2. How can relevance theory contribute to translation communicability?

7. Analysis
7.1 Extra-textual properties

Translator's notes provide examples of the extra-textual properties in which a translator may add or explain an idiom or an expression cognitively remote by using an introduction, a glossary, endnotes, footnotes, or parenthetical notes. Sometimes, a translator's note is used for the purpose of overcoming the complexity and ambiguity caused by the disparity between the cognitive environment of the source and target audience. According to Nord (1997), "the cultural gap between the amount of information presupposed with respect to source-text receivers and the actual cultural and world knowledge of the target-text addressees can sometimes be bridged by additional information or adaptations introduced by the translator" (86). An endnote, for example, in any translation is an indication that the translator is aware that s/he is addressing different audience; otherwise, s/he should not take pains in explaining source-text references to target language audience. The following is an example of how the translator builds a cognitive environment for his audience in the introduction of his translation.

7.1.1 Translator's introduction

Cragg has introduced his translation with the *ecce homo* scene, which does not exist in the original text, in order to help his target receivers to connect the background information they already have in their cognitive environment with the input presented in the original text. This act of connection is significant in facilitating the process of retrieving assumptions related to the famous crucifixion scene. For this purpose, Cragg provides an ostensive context for his audience from where they find evidence and clues to help them infer contextual implications. This process results in the target audience realization of the implicit moral and the intended message of the author that is Jesus' crucifixion is not a plight of an individual, but of humanity as a whole. The *ecce homo* scene, being a memory, is a stimulus that triggers the mental processes in the receivers' minds. In other words, the target receivers visualize the crowd and their shouts, the pointing and cry of the emperor, the blood all over the body of Jesus and all the visual and sound effects included in the *ecce homo* scene.

The *ecce homo* scene, though addressing the crisis of a man, its implication is addressed to the crisis of humanity on the whole. The cry is an appeal to all humanity to observe the consequences of their deeds. Instead of calling the mob to pity the tortured man, the Roman Governor Pilate attracts their attention to "behold humanity". Employing this scene at the introduction of the translation reflects two main elements; namely, the translator's awareness of his target receivers' cognitive environment, and his efficiency in selecting the most relevant "communicative clues" in building up a context that stimulates their cognitive faculties (Gutt 2000:177). Resorting to this kind of clues, the translator has managed to affirm that Hussein intends to touch the Christian history on its human aspect rather than on its polemic or theological reality. Accordingly, Cragg (1994) in his introduction states:

> The *ecce homo* scene in the precincts of the Roman praetorium presents
> a man to the judgment of a crowd. But such are its implications that the

tables are reversed. The man becomes the crisis of the crowd and the moral meaning of the scene becomes a judgment by and of humanity. All its import gathers into one revelation chief priests and people, governor, and onlookers, and cries to us all: Ecce Homines, 'Behold humanity'. (xi)

Cragg, in his translation, has not attempted to change his audience expectations regarding the crucifixion. Instead, he has just offered them a new framework to evaluate their pre-existing knowledge. Keeping all the Islamic assumptions in the original text as they are, Cragg offers a new perception of the human aspect of the crucifixion event to his target receivers. In this respect, the new information presented by Hussein in the original text interacts with the components of the target audience cognitive context in a way that either strengthen or contradict an issue related to the universal human predicament; namely, the community conscience role in perpetuating an evil deed that might be rejected by an individual conscience if left alone to his own judgment.

In the *ecce homo* scene, the input that stimulates the target receivers is the memory of this famous biblical incident that relates to their religious background. The receivers have background information about this scene and the memory is relevant to what they know. The translator employs this kind of input in an attempt to bring the audience interest to "communicative clues" that influence their reasoning to help them connect their available information with the associations retrieved by the memory of this scene (Gutt 2000:177). According to Sperber and Wilson (1995),

A communicator cannot directly present an audience with an assumption. All a speaker or any other type of communicator can do is present a stimulus hoping that its perception by members of the audience will lead to a modification of their cognitive environment and trigger some cognitive processes. (150)

Indeed, Cragg wants to build a cognitive environment that contributes to the interpretation of the translated text. Processing relevant information that requires less processing effort and conforms to the original writer's intention of achieving maximum positive effect meets the general cognitive goal of humanity. The receiver can easily retrieve clues from the context to comprehend the intended message of the author. In a word, this kind of input is relevant for two reasons: First, it can be connected to the target receivers' assumptions and knowledge of this scene. Second, contextual implications can be inferred from the interaction of both the memory and the related contextual clues. Hence, the relevance is achieved by combining contextual implications or conclusions with contextual assumptions which produce a contextual effect as the target audience experience "a change in one's awareness" as Gutt (1996) puts it (241).

Cragg, in his introduction, offers a display of the controversies about Jesus crucifixion stating the fact that Hussein's philosophic story is based on the story mentioned in the Qurān, and though the author is using a purely Christian belief, the Islamic background of the issue is maintained. He also points to the main differences between Christian understanding of the Crucifixion and the Muslim

version of crucifixion. In *Qaryah Zálima*, Cragg asserts that "the author remains strictly within his Qurānic grounds. The interesting thing is that few, if any, before him have taken a specifically Muslim initiative to study the Christian History on its human side" (13). In fact, this is exactly what Cragg intends to explicate in his translation.

7.1.2 Translator's endnotes

The following is an example of the translator's manipulation of endnotes. Hussein, in Qaryah *Zálima*, differentiates between the different status of reason and conscience as follows:

طبيعة العقل أن يكون دليلا هاديا وطبيعة الضمير أن يكون رادعا ونذيرا ولو بقي كل منهما على طبيعته لعم خيرهما. أما أن يكون الضمير هاديا والعقل رادعا فهو خروج عن طبيعة كل منهما.
(1954:224)

> Reason is constituted by its nature to direct. The nature of conscience is to restrain and warn. If each only adhered to its natural role the good effects of both would prevail. But to expect conscience to be a guide and reason a curb is to ask what is not within the nature of either. (Cragg 1994:217)

Using the notes at the end of his translation, Cragg intentionally explains to his target audience that if they misinterpret the original message stated by Hussein about conscience "being inhibitive and prohibitive" to be a guide like reason, his comments clarify this misinterpretation (Cragg 1994:231). Cragg further explains that such a remark made by the original author disambiguates the misinterpretation. He also adds in his notes that Hussein's comments in another work illustrate this idea. "Dr. Hussein deals with this subject in a forthcoming book *The Unity of Knowledge* (Wihdat-al Marifah)" (1995:231).

Another example of a clarifying endnote is the different lexical items used to refer to Jesus in the original text "The author it will be noted refers mostly to Jesus under the phrases "the teacher of the new gospel", "the innovator of the new heresy", "the master", "the rabbi" etc (1995: 223). This shows the translator's awareness of the cognitive context not only of his target receiver but also of the source receivers. He admits that it is a translation difficulty. In his notes, Cragg says:

> The Arabic phrase rendered 'the Lord Christ' presents somewhat of a problem of translation [...]In popular Muslim usage the word Sayyid, or Lord, almost invariably prefaces any mention of Christ, as a token of veneration and honour. The same word is also used of the Prophet Mohammed… Though Christian readers will realize that the usage of 'Lord' implies no divine status nor any recognition of Christian understandings of the Lord. It is for this reason that nouns relating to Jesus in this book except 'Lord' are not in translation capitalized… (1994: 223).

In short, in both the introduction to the translation and the endnotes, Cragg has succeeded in making his audience familiar with the underlying meanings

intended by the author. He has also managed to embark upon the universal element of humanity that the original text upholds and intends to communicate.

7.2 Textual properties

The "textual properties" are essential in revealing the author's informative intention and in facilitating the reader's interpretation of the implicit information the author intends to communicate ostensively (through clues in the text). Indeed, the purpose is to help receivers to infer the communicative intention of the author (Gutt 1998:44). Examples of "communicative clues" or stimuli that build up the cognitive environment of the receivers are: idiomatic expressions, lexical ambiguities, and sound/visual effects (Gutt 2000:177).

7.2.1 Idiomatic expressions

- Mammon
- *Sub specie aeternitatis*
- Limb from Limb

It is quite obvious that these English expressions are a product of a different culture and a different religion. These expressions are processed on basis of its relevance to the cognitive environment of the target receivers. They meet the receivers' expectations and maintain positive contextual effects by strengthening the pre-existing assumptions without unnecessary effort expenditure. This results in successful communication.

7.2.1.1 Mammon

Mammon is from the Greek *mamônas* and the Aramic *māmmôn* meaning 'riches' (Matthew 6:24 New Revised Standard Version). It is a personification of wealth and avarice as an evil spirit or a false god. In the Bible, there is a warning against worshipping this god in an attempt to replace God with money and worldly gains. "You cannot serve God and Mammon" (Matthew 6:24). This is equivalent to **عبادة المال** (worshipping money).

"والموعظة تقول لكم لا تستطيعون أن تعبدوا إلهين، وإنكم لا تستطيعون أن **تجمعوا بين عبادة الله وعبادة المال**"(216:1954).

"The sermon assures you that you cannot worship two gods nor reconcile the worship of God with the worship of **mammon**" (Cragg 1994:209).

In this example, the translator is substituting an Islamic based expression **عبادة المال**; (worshipping money) with the biblical one "the worship of Mammon". This is deliberately done for the purpose of bringing the audience interest to the contextual clue in order to stimulate their cognitive potentials allowing for many assumptions and interpretations. Accordingly, they can relate with less effort to the target text.

7.2.1.2 Sub specie aeternitatis

Cragg renders the expression **صفة الدوام** (eternity) into *sub specie aeternitatis*. In the original text, Hussein says:

"وأخشى على الدين، بل على الأديان كلها، عامل الزمن وعامل الرقي ونمو العقل، فإن للدين

صفة الدوام، وعليكم ألا تجعلوه يعرض لما يستطيعه العقل" (1954:218)

Religion is ***sub specie aeternitatis*** and it is your duty not to subordinate
it to what is within the competence of reason (Cragg 1994:211).

In the translation, *sub specie aeternitatis* is another expression from Latin
origin. It literally means "under the aspect of eternity". In English, it means
"from the perspective of the eternal". According to Lord (2010), the expression
is coined by the philosopher Baruch Spinoza in his theory of ethics to describe
what is universally and eternally true, specifically, the eternity of life and
religion. Spinoza was trying to show in his theory that life has an eternal
attribute not related to time and this eternal perspective *sub specie aeternitatis* as
he calls it is what makes things necessary to life. In *City of Wrong*, the translator
uses this expression to render صفة الدوام (eternity) to make it easily grasped and
cognitively processed by his target audience.

7.2.1.3 Limb from limb

The idiom "limb from limb" (إرباً إرباً) means to attack or kill someone violently.
In the original text, Hussein says:

" وماذا كنت فاعلاً لو مات بين يديك إذاً لقطعناك **إرباً إرباً**" (1954:153).

"What would you have done had he died under your strokes and we had
then torn you limb from limb?" (Cragg 1994:151).

The translator has successfully managed to render the idiom with all the
associated meanings attempting to transfer to the target text the same effect
produced in the original source. Providing an equivalent idiom indicates the
intensity and ruthlessness of the committed act, and the rejection of the ferocity
and rigidity of the Roman Emperor who symbolizes any dictator ruler whose
sole aim is to protect his throne regardless of his people. This example shows
that the cognitive context of the communicator (the original author or the
translator) and the target receiver share the same contextual assumption and
implication. Both experience psychological pain and react in the same way.
Accordingly, this cognitive process yields the same contextual effect that is
more relevant and less effort- requiring.

7.2.2. Lexical ambiguities

Though lexical varieties and ambiguities can be regarded as poetic and enriching
in a text because they extend interpretation possibilities, they require more
processing effort to select the most relevant to the cognitive context of the
receiver. Lexical accuracy does not only reduce and limit the number of
interpretations that a reader receives but also "costs more processing effort,"
according to Gutt (2000:24), because it hits a specific interpretation.

The original text in *Qaryah Zálima* is neither ambiguous nor polysemic.
The ideas are clearly expressed and this is an unusual characteristic of a literary
text. It easily brings the psychological, religious conflicts to its readers. Hence,
there is no difficulty or attempt to disambiguate. The implied meanings come
directly from the formal properties of the text. Accordingly, the implied relevant

information in this work requires less effort on the part of the receiver. S/he can easily process the text on the basis of the inferential combination of the interaction between the text and the contextual effects. Yet, there are a number of lexical items that have different undertones when rendered from a language to another in respect to its receivers, and because the translator is more interested in building a suitable cognitive environment, he tends to customize the lexical items for this purpose. Here is an example:

Hussein says:

> لن تبرأ المسيحية حتى يومنا هذا، أو لعلها لن تبرأ من هذا الذي علق بنفوس الحواريين من ندم وحسرة على مافرطوا في حق المسيح حين أحجموا عن نصرته. وقضي عليهم أن يحملوا ذنبا ناءوا به زمنا بعد ذلك حين تركوا المسيح لأعدائه يظلمونه ويعذبونه، وخيل لهم أنهم لم يؤمروا بالأنصراف عن نصرة نبيهم إلا لأنهم لا **يستحقون الشهادة**. (1954:136)

> They have been destined to bear the reproach of the great sin- the sin of abandoning Christ to his foes, to his oppressors and persecutors. It seemed to them that they were only commanded to withhold themselves from rescuing their prophet because they did not **deserve to be his witnesses**. (Cragg 1994:136)

The word **الشهادة** (witnessing) has two different meanings in Arabic: one of them is to witness something and the other is martyrdom; meaning sacrificing one's life for a noble cause, mostly for the sake of religion in Islam. Though the translator is aware of the pun, he has addressed his target receivers using one of the meanings and disregarding the other.

Though it is clear that the word **الشهادة** (witnessing) has been repeated in *Qaryah Zálima* with a specific Islamic undertone, Cragg has customized it to suit the Christian audience by disregarding the meaning of martyrdom and limiting it to a more Christian based meaning. It means: the disciples witness that Jesus came with the message from God. Indeed, Cragg's manipulation of the lexical items can be justified as follows: "Translations are never produced in an airlock where they, and their originals, can be checked against the *tertium comparationis* [point of comparison] in the purest possible lexical chamber, untainted by power, time or even the vagaries of culture" (Bassnett 1998:7). Rather, translations are made to meet the cognitive expectations of the audience. " Having grown up in another culture, the TT [target text] recipient has a different knowledge of the world, a different way of life, a different perspective on things, and a different text experience in the light of which the target text is read" (Nord 1991:24).

Another example of a word that is used in two different ways is **lord**. In Arabic, more specifically in Muslim context, lord means السيد (Al Sayyid); the master. It is used as a title for respect in general and for reverence and veneration in religious contexts specifically when it precedes the names of the prophets. However, in Christian context, Lord is used in the Revelation to describe "Jesus as the head of the church, the Master, the ruler over all creation and king of kings" This is why in the translation Cragg translates ربأ into **Lord**. Hussein says:

> " فإن للدين ربأ يحميه"(1954:123).

"Religion has a **Lord** Who is well able to secure it" (Cragg 1994:124).

Using Lord instead of God reflects the translator's efficiency and accuracy in keeping the contextual assumptions about source and target receivers in place. Yet, it should be noted that abiding by the Quràn version of the crucifixion would be misinterpreted if not accompanied and illustrated by the notes of the translator in an attempt to build the cognitive environment of his receivers as mentioned earlier in the section on translator's notes.

7.2.3 Sound/visual effects

In Sperber and Wilson's terms (1995):

> Most stimuli used in Ostensive inferential communication are attention–pre-empting: they typically involve sudden loud noises such as shouts or doorbell chimes, striking visual stimuli such as hand waves, flashing lights or bright posters, or vigorous tactile stimulation such as prodding or grasping. (153)

The following scene shows how Hussein has drawn a graphic picture that involves sound and visual effects. These are the stimuli that both the author uses to stimulate the cognitive abilities of his receivers and the translator transfers to produce the same effect produced in the source:

ولوح الحداد بمطرقته وهو يتميز من الغيظ، **واضطربت يده، فأفلتت** المطرقة **ووقعت** في الكور **فتطايرت** قطع من النار، أصابت إحداها التاجر في عينه **فزأر** من شدة الألم، وهول الفاجعة. وجن جنون الحداد **فاندفع** صوب التاجر ليرى ماحدث له **فزلت** قدمه **ووقع** على الأرض فتلقاها بيده، وكان في الأرض مسامير كثيرة، **دخل** أحدها في يده اليمنى **فخرج** من ظهرها. **وعلا الصياح** واشتد **الهرج**، (1954:45)

> The blacksmith brandished his hammer, and as his hands **trembled** it flew from his grasp into the furnace. Fragments from the fire **flew up** in all directions and one struck the merchant in the eye. He **bellowed** with fight and pain. The blacksmith **rushed frenziedly** to where the trader stood to see what happened to him. In doing so, he **slipped** and **fell** to the ground. There were many nails lying about where he fell and **one of them pierced his hand** as he **struck the ground** and came through the palm. In the growing **tumult of cries** and **confusion ...** (1994:59)

The lexical items used in the scene are divided into two categories: one depicts the visual action in the scene through the employment of motion words like (trembled, flew up, rushed frenziedly, slipped, fell and pierced), and the other depicts the audio effect in the scene through words like (bellowed, struck, cries, confusion). Both categories contribute to building up a horrid picture of the severe pain, confusion and chaos that will later prevail with the approach of the crucifixion. Indeed, all the sound and visual input of the Lazarus scene foreshadows the ruthless picture that will haunt humanity for ages. It also produces various contextual links with the cognitive frame of the target receiver in addition to the previously mentioned background introduction. Because Cragg intends to produce the same effects to influence his audience, he has kept all the stimuli in the translation above.

From the sound and visual input transferred, the target receiver builds contextual assumptions resulting in the contextual implication that whoever participates in the crucifixion is punished. Yet, the target receiver will realize that this was not the only interpretation communicated by the translated text. Based on the translator's introductory background, the other implication is that God does not need any sign to stop his creatures from wronging his messenger. God almighty is omnipresent. A reason for this faulty interpretation lies according to Sperber and Wilson (2004:129) in the possibility that the reader only processes some propositions which are essential to the comprehension of the utterance while other relevant contextual implications are disregarded. Operated by the cognitive principle, the target receiver decides to pick out the interpretation that is consistent with the principle of relevance among all the possible interpretations in the context. This decision contributes to achieving a balance of contextual effects and processing effort.

In short, because the interpretive activity of the target receiver equals the processing effort, the translation of the Lazarus scene produces contextual effects that are consistent with the principle of cognitive relevance. The receiver selects the first interpretation that the author intends them to select because the translator has managed to explicate idiomatic structures that yield different interpretations and ambiguities that could have caused faulty interpretation. Cragg is fully aware of the requirements of reaching an optimal interpretive efficiency based on the principle of relevance that controls such a communicative context- based utterance.

8. Conclusion

Based on the data analyzed above, Cragg's translation provides a clear example of the communicator who respects his target receivers' expectations, their cognitive environment, and their mental faculties of processing the input they receive from a specific context-based utterance. Compared with the original text, the translator has managed to maintain conformity with the original author's informative and communicative intention. The cognitive analysis of the translation shows consistency with the cognitive and communicative principles of relevance.

The analysis above, from a relevance perspective, shows that the translator intends to convey more contextual effects in order that his audience can relate to the communicated stimuli. He has employed different clues to explicate more implicit information through which he has managed to trigger the target audience memory processes, to change their awareness and accordingly to modify their behavior in a way that help them improve their representation in life.

The present study leads us to the conclusion that the significance of relevance theory to the analysis of translation in general and Cragg's in particular is twofold. First, it offers translators a model to understand the cognitive process that is in operation while transferring the author's intended message from one language into another. Second, it explains how the receiver of

the transferred text infers the communicated meanings. Indeed, relevance provides a model of analyzing what happens in an inference process; how communication and cognition interact, what environment this process requires and what effects result from this process. Further studies are recommended to apply the principles of relevance on other translations.

Endnotes
1. Relevance: Dan Sperber and Deirdre Wilson's theory of relevance is explained in their book *Relevance: Communication and Cognition* (1986, 1987, 1995 and 2001).
2. The stimulus: is a kind of behavior that calls the attention and interest of the receiver to infer the intended information. It is the contextual clue in a specific utterance.
3. Contextual implication: Sperber and Wilson (1986) explain that "the most important type of cognitive effect achieved by processing an input in a context is a CONTEXTUAL IMPLICATION, a conclusion deducible from the input and the context together, but from neither input nor context alone" (15).
4. Contextual effect: Sperber and Wilson (1986) explain contextual effect as "a result of interaction between new and old information" (109).

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