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# *Adab Al-Rafidayn Journal*

**A refereed journal concerned with the publishing of scientific researches  
in the field of arts and humanities both in Arabic and English**

**Vol. Ninety / year Fifty- Second / Safar - 1444 AH / September 2022 AD**

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## *Ergonomics of Mental Spaces Theory to the Analysis of Translated Tropes in Some Qur'anic Texts*

**Mohammed Nihad Ahmad \***

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### **Abstract:**

Translation process is cognitively a highly complicated phenomenon. It involves many sophisticated operations in the mental model of the translator's mind. The memory of the translator also includes a transfer competence which treats the incoming inputs of SLT according to the dynamic time and space of the context and pushes them into other outputs in different dynamic time and space in TLT. This paper shows that translation is an operation that includes an occurrence of integrated mental spaces in the translator's memory. The paper also described the performance of translators of highly stylized types of genres that is the Qur'anic text; this type of description has an interpretive methodology of data analysis. It is concluded, in this paper, that mental space theory is a theory of interpretive approach valuable to the translators who embark on rendering the complicated and highly stylized types of genres .

**Keywords:** Translation process, mental spaces, information, ICM, memory.

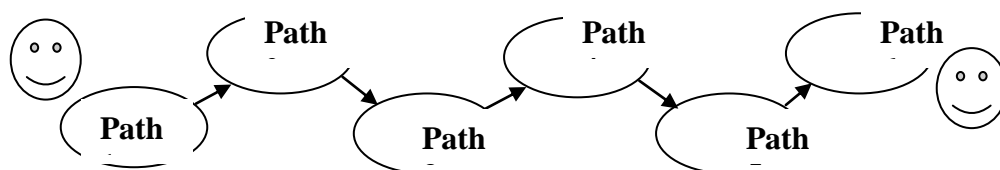
### **1. Mental Spaces: the Rationale**

“Mental spaces” are very vital cognitive clusters of information networks stored and constructed as thought processing chambers in the human brain. They are structured in the memory of human processing – apparatus. The concept of mental space is relevant for that of reasoning to the dynamic time and space of dynamic understanding to the linguistic inputs. They contain mind mappings to knowledge factors and are structured by Idealized Cognitive Models (ICM). In translation–process research, translators may vary for the amount of knowledge and conceptual structures they possess. Consequently, they differ in the way of interpreting the inputs. Mental spaces are usually expanded due to

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human experience and contact relationships with language performance, it is an accumulated pertinent of information as a schematic knowledge. The conceptual structure of knowledge needs, however, some individual steps to map out the meaning potential within the path to reach the target meaning. Thus, the translator can deviate from the meaning – potential to interpret the TL if he/she feels that it lacks the meaning – potential context. The ICM of mental spaces may reconstruct other clusters of information inputs (Fauconnier, 1994: 3; Fauconnier, 1997: 210). The translator can have several steps in rendering certain situations and acts via accessing the contextual clues of the discourse. These acts constitute a network of relations within one model and compromise a reciprocal message between participants of the discourse. The following figure shows the relations between clusters of ICM:



**Figure (1): ICM Relations Network**

Among other things, blending is also associated with the development of mental space theory. It blends the clues of discourse within the cognitive clusters that have the function of being individual templates that are structured to constitute a model of action or decryption (de Beaugrande, 1980: 69; Fauconnier 1994: 4, see also Lakoff, 1987: 23).

According to the theoretical basis of “cognitive semantics”, mental spaces theory perceives the meaning of the structural pattern of linguistic inputs according to the participant’s mental representing model and construes of the linguistic structures as clues that instigate the participants in the discourse communicative interaction to set up elements in the referential structure, on the one hand and the inferential function on the other. Dynamic localization in the brain assumes that the working systems of localized sub-functions can perform linguistic processing to cues such as phonetic/and morphological distinctions, parsing, semantic



construal, perception-action of the pragmatic dimension, and the estimation of the linguistic cues of the discourse participants (Doherty, 2001: 279; Zaky, 2000:12).

The patterns of “mental space” refer to the aspects in the reality only indirectly, or in the form of abstract entities in the mental representations. Initially, they are used to meet the schematic conditioning about indirect inference (i.e., figurative tropes) and referential opacity (i.e., emotive meaning). Mental spaces theory is useful to describe various sorts of spaces in the mental model as clusters of knowledge structures. It pertains to the meaning in input structures and applies to the meaning in the domain structures such as figurative tropes (i.e., a figurative meaning traditionally understood by native speakers). This meaning of figurative tropes is different from the direct meaning of other elements. Mental spaces contain performance of entities and relative structures of tropes as perceived, imagined, remembered, recalled, retrieved, or otherwise understood by a participant in the discourse. Patterns of conceptual structures represent discourse entities and simple frames as in a form of relationships between context and linguistic inputs. This happens because the same scenario of entities can be interpreted in multiple methods of analysis. On this basis, mental space is frequently used to partition the incoming information of elements in the referential representations. For instance:

"إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا" (الكهف/٥٧)

**Verily, we have set veils over their hearts lest they should understand this, and over their ears, deafness (Ali, A.Y., 1989: 746)**

The current example informs the receptor about the construction of two mental spaces, one for the mental space (عَلَى قُلُوبِهِمْ أَكِنَّةً) (**veils over their hearts**), and the second for space (وَفِي آذَانِهِمْ وَقْرًا) (**over their ears, deafness**), this is the events – effects space. The compatibility between the focal – point participant in the spatial - relations on the one hand and the event – effects space on the other, is performed through intellectual connectivity between the two conceptual domains. The two domain structures of mental - spaces allow the receptor to analyze the mental representations of complex

perceptual situations, interpretations of events effects<sup>1</sup> and domains of structures. Mental spaces enable the receptor to divide incoming inputs at the referential - level into concepts, reassembling into paths and schematic conditioning (see figure: 1) that are relevant to different aspects of the scenario contexts (Coulson and Oakley, 2000: 167). See the following example:

"وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ" (الإسراء/٢٩)

**Don't make your hand tied to your neck nor extended it wide open** (Kassab, 1994: 373).

World Knowledge is relied on to form expectations according to schemata of the event (وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ) (**Don't make your hand tied to your neck**) and mental spaces memory (وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ) (**nor extended it wide open**). It enables the translator to understand the complex relationships in the text (see Malmkjær, 2018: 34)

However, the literature on mental spaces theory does not address how these cognitive structures are specified compositionally, let alone offering formalizations of mental space representations or computational realizations. Hence, mental spaces have coincided to a large extent with a similar construct proposed by scholars. It is proposed that semantic proponents must primarily define a proposition in terms of what it does to any given discourse domain. So, the meaning of the semantic unit should be categorized first in terms of the spaces, it brings about to a given discourse domain, i.e., the meaning of the sentence consists of the specification to the reference according to the function it takes (Seuren, 1985: 29; Coulson and Oakley, 2000:23; Mok, *et al.*, 2016:20).

## **2. Meaning Integration of Space Networks**

Concepts blending theory, determines the progress of cognitive system that involves mapping structures, and dynamics of mental simulation in the contexts. According to the concepts -

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<sup>1</sup> Event effect is a term used in cognitive linguistics to refer to the situational features that may affect the interpretation of utterance meaning.

blending theory, the notion of the conceptual integration networks is posited as a construe factor to the interpretation of the linguistic inputs (Fauconnier and Turner, 1998: 134; see also Klitgård, 2018:246). The conceptual network of a specific structure consists of two or more inputs - spaces as mental slots filled by information from discrete conceptual domains. A space that involves the applicable structure to all mental slots in the conceptual networks, and a blended - space that is equivalent to the selected aspects of structure from each input space within the event effects. The translation is highly influenced by such conceptual network of relations between the domains of structure, as in the following example:

"الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا" (يس/ ٨٠)

**He Who produces for you fire out of the green tree** (Al-Hilali and Khan, 1996:802).

This example is restricted to the world of conceptualization mapping in which the cultural models play an important role in understanding the whole ICM. Blending the conceptual structures in the context of the above example involves the foundation of partial mappings between domains in the structure (الَّذِي جَعَلَ لَكُم) (**He who produces for you**) in different spaces of the network interception for each conceptual structure from the mental space of SL to another mental space in TT. The blended space is associated with the receiver that is presupposed to recognize the equivalence of the partial coincidental similarity between two conceptual domains. The blended space is conceptual in that the mapping scenario of (الشَّجَرِ الْأَخْضَرِ) (**the green tree**) over (نَارًا) (**fire**) is an analogical dynamic time and space; one is supplementary to another.

### 3. Philosophy of Meaning - templates:

Meaning is not a concrete thing; it is an abstract entity in the human mind. It has been an object of dispute in the literature of translation studies; it involves what is meaningful to the event effects and cognitive capability to interpret the inputs. Philosophers have many trials to specify the nature of meaning and how meaning

is constructed in terms of mental spaces. The basic – “level concepts are “meaningful” because they are characterized by the spaces and by the way we interact with things using our bodies”.

Image schemas are involved in the mental structure to specify what is meaningful to us because they structure the domains of perceptions and “bodily movements”. The tropes in the linguistic interaction refer to the mapping of the space in a specific domain to give individuals a dynamic time and space to another domain. Hence, natural figurative tropes are meaningful concepts and correlations in the experience and contexts they may sometimes refer to the culture-specific phenomenon. Since Ungerer and Schmid, 2006: 258 envisioned the construction of mode of logical expression in the relation to the contextual clues. Some conclusions referred to the superordinate and subordinate concepts that are meaningful mental space because they are grounded in basic-level categorization and extended based on such things as function and purposes (de Beaugrande, 1980: 60; Lakoff, 1987:292; see also Kremer and Quijano, 2018: 85).

#### **4. Memory Spaces**

Memory is a fundamental component of all mental processes, it is the storage system of concepts, acts, language and experience, without memory communication cannot be achieved. Mental space theory has exploited the concept of memory in the analysis of linguistic interactions. Human memory, hence, refers to pattern recognition that depends on the human capability to perform various actions such as scanning, recalling, retrieving, etc. The analysis of mental spaces in the language is however managed by the analysis of the approach to understanding the memory that is based on memory behavior and performance. In translation process research, it is believed that memory and pattern - recognition are intertwined together, they act as abutments of comprehension to the clues of the discourse. Figurative tropes are however the building blocks of these clues (Kremer and Quijano, 2018: 85; Schwieter and Ferreira, 2018: 258).

In a memory processing system, data and expertise are stored in spaces or addressed in specific mental locations. In the

translation process, the models of knowledge spaces retrieve these data – processing system by instructing the incoming memory to deliver the contents of specific contextual clues in no time (Ahmed, 2019: 147). It is very unlikely that human brain is addressing either mental locations or numbered – registers<sup>1</sup>. Human memory is “a black box of mental spaces” where data are “saved” permanently as patterns – recognitions (visual, auditory, tactile structures), where there is an appropriate empty storage location inputs. Data are “retrieved” in response to “prompt” linguistic patterns that may be “external stimuli” from linguistic interaction or participant’s communication and situational sensors or features that may be regenerated as internal reaction via cognitive functions or thought - processing systems in the brain. See the following example:

"وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ  
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ  
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ" (الأنعام / ١٤١).

**And it is He Who produces gardens trellised and untrellised, and date – palms, and crops of different shape and taste and olives, pomegranates, similar and different. Eat of their fruit when they ripen, but pay the due thereof on the day of its harvest, and waste not by extravagance. Verily, He likes not who waste by extravagance (Al-Hilali and Khan, 1996: 193).**

Many aspects of mental space networks can be compressed under a blending structure. In this Qur’anic text, the space path refers to space (مُخْتَلِفًا أَكْلُهُ) (**different shape and taste**) and the domain is (**their fruits and seeds**). Thus, focusing on the compression of vital relations between mental spaces, and in particular, the compression of the vital relation of *representation* is very important. While the domain is (مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ), (similar and different) and the space is (**in-kind**) and (**in taste**). On this basis, memory can be defined as the library analogy. The orientation in this context is to shed light on how books in this library are arranged on shelves. It is important here to focus on two types of memory as a consideration of the structure and function of memory (see Turner, 2006: 12).

**Episodic Memory:**

This type of memory of events and actions contains the records of an individual's own experiences and practices that have occurred in the dynamic time and space, i.e., they are specific and contextually – bounded to the spaces. Such memory is to be stored as episodes (series of events) with addresses such as (spaces, labels, or headings). It gives access (contextual clues) to the information stored about them and specifies the event effects, places and, persons in which they have occurred. Episodic memory is posited in the interaction part of the language understanding process. It depends on an individual's competence to use memory status effectively and translation is consequently seen within this space of the human mind. The episodes are stored in the memory in terms of knowledge impetuses used for processing the discourse inference, then finding counter equivalents to be natural concatenations in terms of understanding. The interactions between levels of language processing and inferential memory necessitate the construction of extremely complex models (Schank and Burstein, 1987: 163).

"ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ" (الأنعام/ ١٤٣).

**Eight pairs: "of sheep" two and the goats two. Say "Has He forbidden the two males or the two females, or which the "wombs" of the two females enclose? Inform me with knowledge "if you are truthful" (Al-Hilali and Khan, 2996: 194).**

This example shows the concatenations of mental selectivity, the domain (مِنَ الضَّأْنِ اثْنَيْنِ) (**of sheep two**) counters the matching space of (**male and female**) and to the domain (وَمِنَ الْمَعْزِ اثْنَيْنِ) (**the goats two**) refers to the space of (**male and female**). The following dynamic time and space of the context refer to the (**overall rhetorical question**) (الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ) "**Has He forbidden the two males or the two females**" domain structure to (**totality**).

Expertise is initially involved in the episodic memory, and most of memory either fade away completely or merge with mental spaces of similar events (approximation principle), while, few do survive to provide the total recall of a dynamic event. A flash of

events related to the recollection can be arranged by virtually any sensory stimulus (Bell, 1993:225).

Thus, the semantic connectivity in any text builds up any mental spaces according to the conceptual integration provided by the cognitive pragmatics. In the model, mental spaces are structured (in the memory) as incremental sets with elements and relations of contexts holding between each other (Faccounier, 1985: 16; see also Leech, 1983: 13).

#### **4.2 Conceptual Memory:**

In contrast with episodic memory, this type, which is a part of mental spaces, is for categorization. It usually reflects the inherent patterns of knowledge such as the structures of the event-related potential. Each mental space is stored in the form of a concept and is accessed through the same schematic conditioning. This provides the access point to the series of lexical entries for each concept logical, lexical, and encyclopedic. Dynamic Time and space play an important role in specifying the minute mental space of the conceptual memory, as it consists of the cognits of certain pragmatic inferences and gate for attention which has come to us through senses of Idealized Cognitive Model ICM (Lakoff, 1987: 13; Bell, 1993: 240; see also Ungerer and Schmid, 2006: 258; Ahmed, 2019: 110).

The number of constructions in language is counterfactual space builders, which should be understood in natural language specifically the highly stylized types of texts, starting from strong explicit structures and ending with implicit meaning deviation in figurative tropes (Barbara, 2017:241; see also Ungerer and Schmid, 2006: 178; Malmkjær, 2018:31). Hence, the analysis of mental spaces conceptualization can be subsumed under three points:

1. Semantic constructions are per se clues to establish or identify the mental spaces with elements in these spaces, as well as the relations that hold these elements in the contexts.
2. Lexical entries are regarded structures in mental spaces, relative to a given knowledge frame, the propositional cognitive perspective, and the perception–action control. They are holistic

on the basic cognitive level category and can be represented in terms of image schemas and their transformations.

3. The dynamic contexts of event effects are operated in the conceptual memory. The language user is free to choose in an interaction according to the required space to perform text interpretation within the knowledge factors of the textual inputs (Barbara, 2017: 242).

The mental representations in the translation process are formed during mental conceptualization to space by participants from real and conceptualized interactions. Space may differ from one individual into another according to a different variable of mental mappings and knowledge factors. Space is the foundation of thinking; it is typically “metric, uniform, and unitary”. Thoughts can be structured in those measured spaces of mental capacity. In “human conceptions of space”, the thoughts in spaces of the mind are fundamental and the qualitative spatial relations among them concerning a reference frame form scaffolding the translating process (Malmkjær, 2018:32).

"قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (٥) فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا (٦) وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا" (٧)

**"He said “O my Lord! Verily, I have called to my people night and day (i.e., secretly and openly to accept the doctrine of Islâmic Monotheism), But all my calling added nothing, but to (their) flight (from the truth). And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves pride".**

This Quranic text has the property of being highly stylized implication to confirm the chains of mental spaces. This text bears a sort of inferential contextual clues to the target conceptual domain in ST. The translator should recognize the clue of the text to facilitate the process of understanding for the TL receptors, i.e., he has to draw reference to the target domain on TL text material. **Al-**



**Hilali and Khan (1996: 1053)** started their rendering to the contextual clue (لَيْلًا وَنَهَارًا) that should be identified the receptor; these two contextual domains of space have reference to the long time clue. The translators made a very interpretive approach to explain the text through using (i.e., “secretly and openly” to accept the doctrine of “Islâmic Monotheism”). They also recognized the clue of departure from intensive meaning (فِرَارًا). The paradoxical cluster has been inferred to as professing space (دَعَوْتُهُمْ). It is associated to conceptual entity from the context of  $S^L$  (جَعَلُوا أَصَابِعَهُمْ (فِي آذَانِهِمْ) and/or the meaning veiled within the contextual clues (وَاسْتَعِشُّوا نَبَاتَهُمْ) included in the conceptual structure of  $S^L$  clues. The cluster of insistence and arrogance is (وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا).

During translation process, the conceptual structures can be selected and the space - relations are chosen as suitable via dependence on the functions of the contexts. The participants in the discourse may interact with many spaces, the space around the space; the space of relation in “way finding or estimating distances”, the space of target domain in reading maps or understanding diagrams, and the space of conceptualizing the incoming words and sentences (Malmkjær, 2018:32; see also Dickins, 2018: 226). Each of these spaces is expressed according to the schematic conditioning, and spatial relations that are retrieved for the linguistic interaction.

The elements and space - relations are interchangeably important to the translation of the interpretation of the contexts within the mental representations consequentially engendered. Mental model represents large environments that are associated according to different views or different contests are constructed from elements relative to a reference frame and perspectives (see Lakoff and Turner, 1989: 65; see also Dickins, 2018: 226).

#### **4. Dimensions of Mental Space:**

“A mental space – structure is a graphic representation of the images evoked by a group of figurative tropes and performed in particular situations”. In the construction of mental spaces, however, there are different sorts of contextual clues of discourse. Generally, Fauconnier (1994: 12) demonstrated the mental space on the existence of trope in language interaction i.e., the speaker’s lexical

entry in the mental representation. In a simple discourse there is one - space created by a conceptual structure, a space with a specific domain, a time, and concepts filling the role of the main action? They constitute the dynamic context of the discourse itself. "Each of these elements in the space is a symbol in which they refer to their respective referents in a specific language". Regarding discourse processing, working memory in mental spaces holds a list of grounded topics as well as referents and participants mentioned earlier in the discourse (Bower and Cirilo, 1985: 76; Dickins, 2018: 226). They constitute a sort of relationship (relative, assertive, permissive, etc.). Look at the following example:

"الْحَاقَّةُ (١) مَا الْخَاقَّةُ (٢) وَمَا أُذْرَاكَ مَا الْخَاقَّةُ (٣) كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ (٤)  
فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ (٥) وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ (٦) سَخَّرَهَا  
عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَارٌ نَحْلٌ خَاوِيَةٌ  
(٧) فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ" (٨)

**"The Inevitable (i.e., the Day of Resurrection)! What is the inevitable? And what will make you know what the Inevitable is? Thamūd and Ād people denied the Qâriah (the striking Hour of Judgment)! As for Thamūd, they were destroyed by awful cry! And for Ād, they were destroyed by a furious violent wind! "Which Allah imposed on them" for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date!**

**Do you see any remnants of them?"**

One of the most essential principles of the process – oriented translation process - oriented is that the translator makes memory recalls to understand the SL text before embarking on translation to transfer the closest natural equivalent image schema on TL text. The translator then establishes a sort of correspondence between the SL and TL text. The basic mapping of this correspondence is the mental spaces network involved from the episodic memory to fill particular slots of information and details that are not explicitly stated within the conceptual structure of the text. (الْحَاقَّةُ) is the first space, (الْخَاقَّةُ) is the second space; they both are associated with repetitive space. Translators may have different integrity spaces for the first part of

the text. Translators (**Al-Hilali and Khan, 1996: 1036**) used (The Inevitable) that may be treated through the use of the interpretive approach in translation (the Day of Resurrection). **Kassab, (1994: 1062)** on the other hand, made a new space that is also repetitive with different spaces (The Truth Revealing Day). They are constituted in the cluster space. Therefore, in the translation of texts of this kind the cultural equivalent principle is imposed to provide the TL receptor with clear input information. If not, the thematic approach should be followed. It is a part of affirmative space for reasons. Translators used expressions as a prelude space (كَذَّبَتْ ثَمُودُ (وَعَادَ بِالْقَارِعَةِ) for the reason which is somehow accurate to achieve the same frame of reference even though it is more understandable by TL receptor (Qâriah (the striking Hour of Judgment!) or (knocking event). Both are relative spaces for a space network of relations. The cluster space is somehow more typical in the text. There is an intermediate level of conceptual mappings of interpretation of integration spaces within ICM. It is difficult to render SL pace because of the presence of culture-specificity and because the translator's main task is to consider culture while translating to refer to the cluster of intimidation. Thus, translators transferred the SL mage schema by using the space integration which would leave some ambiguous contextual clues to the TL receptors. The conceptual structure of lexical inputs requires a knowledge schema to process the input information, which in turn needs prior knowledge on the part of the translator to specify the levels of schemata as universal and specific cultures. It is important to know that the translator may, in such case of cultural specificity, resort to the use of footnotes to remove some cultural or conceptual ambiguities that may arise on the TL text and become difficult to be processed in terms of knowledge or prior knowledge schema structures on TL text-receptor. Since, the discourse itself, the “form and the meaning”, are an *object* that is part of the macro discourse, the utterance could be called “*a figure*” to the discourse setting *ground* of spaces. A simple reality space includes a participant, a receptor, a location of the discourse, and a time as the mental space is something created and manipulated by the mind.

## **5. Multiple – Spaces Structures:**

“Human activity occurs in a multitude of spaces”. The space of the body, the space immediately around the body, the space of mind navigation of incoming lexical entries to the mind during the interaction, and the space of graphics are a few of them. Each of these spaces is conceptualized differently, “depending on the functions” it serves in the discourse itself, the activities invoked, the entities involved, the data stored in the mental model, and the expertise of translating. The space of the navigation or relatedness is important for emotiveness and sensations of the lexical entries. “It is thought of not in terms of size, but in terms of the figurative pertinent, that is perceptually salient and functionally significant in the discourse domains. The space surrounding the body, the space that can be readily perceived and acted on, is organized in terms of three domains, defined by extensions of the lexical usage, the dynamic time and space of the discourse, and the mental capability to conceptualize the structures of language. “Accessibility to the space navigation depends on the perceptual and functional asymmetries of the mental lexicons and their relations to the only dynamic and space of the context”, but not necessarily coherent because the lexis may be set as haphazardly patterned in the work of the translation. To make judgments about the space, people seem to extract the relevant information on certain phenomenon and integrate it using relations between elements and domains that are relative to the reference frame (Sweetser, 2003: 2).

Mental spaces may rely on the “human ability” (i.e., aphasia) to make spatial and temporal inferences on the contexts that occurred, and on widespread spatial-temporal tropes, they are relatively easy to understand and use. The brain, for example, makes far more distinctions in the process of translation, the space around the lexical entries, that around the structures, and more. Each space is reviewed mentally according to different functions involving different “space elements” and reference frames. The dynamic elements of spatial and temporal relations structured for each mental space are determined by the activities prevalent in that space. Schematization reduces cognitive load, facilitates information

processing, and allows the integration of disparate bits of translation (Tversky 2000: 54).

### 5. Potential of “Working Memory”

“Working memory (WM)” is a pivotal component of the mental space theory process. It is highly potential in translation process-oriented works as an online operational part in the human mind; it works with a memory effort to manage the storage, recall, and retrieves the incoming information of ST and TT. According to Baddeley (1986: 255), working memory is associated with the brain system that provides “temporary storage and manipulation” of the incoming information for any complex cognitive task such as translation process, learning, and reasoning. WM is an important cognitive ability, particularly for conceptualizing the mental spaces processing (Higby, Kim, & Obler, 2013: 69). It is a specialized memory system in that information is “simultaneously stored” for a brief period and performs a wide majority of functions to navigate the discourse pertinent during the translation process. Studies have stated that working memory is strongly related to L<sub>1</sub> and L<sub>2</sub> transcendence. ‘WM has been found to function differently in L<sub>1</sub> and L<sub>2</sub> processing’. Kim *et al.* (2002: 22) analyzed the brain activity for the L<sub>1</sub> and L<sub>2</sub> and found that for the L<sub>1</sub>, WM is associated with the “right anterior dorsolateral prefrontal cortex and the left superior temporal gyrus”, but for the L<sub>2</sub> is associated with the posterior part of the dorsolateral area and the left inferior temporal gyrus. Hence, working memory is the system required to sustain the information in a context-dependent of concurrent processing, distraction, and/ or attention gate (Engel de Abreu, 2011: 530). A study found a correlation between bilingual competences is conducted by (Ransdell, *et al.*, 2006: 728). They focused on the differences in working memory for translators as competent bilingual performers. A comprehension phase revealed that translators not only have not only metalinguistic awareness but also have higher working memory to operate the spaces in the mental model between ST and TT than monolinguals (Schwieter and Ferreira, 2018: 258). The translator relies on long - term memory or “metacognitive skills” as a result of navigating the dynamic context space and time of the environment. When contextual clues come to working memory in

translation task, however, there seems to be a closer match between clues of the ST and TT on the one hand and the lexical entries to the mental space in the mind of the translator on the other (Timarova *et al.*, 2014: 139). However, studies are required to investigate the variables about the notion that can affect WM performance for different populations, especially if we are to accept that translators have developed specific strategies of using WM more efficiently (Ransdell *et al.*, 2006). The translator can have the ability to simultaneously process linguistic inputs, lexical entries, semantic accesses, and production of the segment translated (Bajo *et al.*, 2001: 27; Schwieter and Ferreira, 2018: 258).

## **6. The Integration of Conceptual Networks**

Conceptual blending theory is the development of mental space theory. It provides a system of cognitive representation that includes partitioning, mapping, structure projection, and dynamic mental simulation. Central to the conceptual blending theory is the notion of the conceptual integration networks between the structures of the domain. It is an array of mental spaces between the tropes of ST and tropes of TT (Fauconnier and Turner 1998).

"تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ (٢) الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ" (٣)

**"Blessed is He in Whose Hand is the dominion and He is Able to do all things. Who has created death and life that He tests you which of you is best in deed. And He is the All-Mighty, the Oft-forgiving; Who created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" (Al-Hilali and Khan, 1996: 1025).**

The representation of the knowledge of the world is the basis of the interpretation of the text within the frame of human mental capability to include all eccentricities. This representation can be derived from the dynamic time and space of the text. So, the translator can manage the episodic memory or the linguistic and semantic repertoire about the preceding – process - ensuing situations of mental mappings.

Translators rendered the ST into TT where there is a sort of particular slot to be filled within the same frame of space (الَّذِي بِيَدِهِ (وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) (الْمَلِكُ). Both translators made the cluster model through the performance of translating the text. This part is preparatory space to inform the reader in the TT of what will happen later. So, the problem in translation is to recreate the space that is equivalent to the ST, some translated versions may not serve the target entity of space use and the translator is unable to create the cluster model of interpretation. Those translators have mentally linked the words (الْمَوْتُ وَالْحَيَاةُ) with as the spatial relations. Cognitive construction of  $T^T$ , (see translations) stands for contextual clues of TT and that is consequently quite schematic to ST conceptual domain / or frame of reference within the structure of ICM. The overall space (لِيُنْزِلُكُمْ) includes all spaces in the text. The following figure shows the structure of the mental network of relations according to the blending structures. Hence, the implication of the conceptual blending between spaces is not only a matter of linguistics, but it is rather the semantic inferences of schematic conditioning that have to do with the receptor's and/or translator's knowledge of the cognitive system. Therefore, it is too difficult to achieve a successful rendering under the limitations of the linguistic structure only without any integration to spaces and semantic structures of cognitive processes/prerequisites of text-processing in the translator's mind. Translators used a very expressive way of rendering the Qur'anic text through the use of some expressions (**He is Able to do all things**) or (**Who is omnipotent**). The referential meanings constitute contextual modeling structures. So, the conceptual structure of TL text quite deviates from the SL conceptual structure of input-information processing within the cluster space; translators varied in space structuring model in TT (**He tests you which of you is best in deed**) or (**to test you which of you has a better achievement**). Translators transferred  $S^T$  conceptual structure by using the expressions to achieve an expressive and suitable target entity on the conceptual structure of overall space, then the construction is used as an entity related-transfer relation within the same conceptual structure of domain

space of ICM such as (the Oft-forgiving) or (the Condoning One), (seven heavens) or (seven skies). Translators fully understood the SL spaces, so, they took the cultural and contextual variables between ST and TT into consideration, i.e., the translators, here, strove to establish a TL response as close as possible to the SL response whose schema structures are involved by linguistically transferred TL frame different from that of the original cultural and prior knowledge structures to achieve understanding (**you can see “no faults” in the creation of the Most Gracious**) (**Can you see any rifts?**) or (**You cannot notice any disproportion in what merciful One has created**) (Is there any split in them?). This rendering is quite integrated within the mental spaces in such context to achieve the comprehension phase. Hence, the blending consists of “two or more input spaces” structured by information from discrete cognitive domains, a generic space that contains domains common to all spaces in the text. The “blended space” contains selected aspects of structure from each input space, and frequently, the emergent structure of its own. Blending involves the establishment of partial mappings between cognitive models in different spaces in the network, and the projection of conceptual structure from space to space of the domain structure. The “focal participants” and they're on - scene relations can be used to structure the information from other spaces because abstractions are easily extracted to form the generic space for the network. The visceral conceptual image in the input can be abstracted in terms of the contact over the image schema in which a trajectory comes into contact with a landmark or set of landmarks. The contact over schema also gives rise to a force dynamic relation in which content comes into contact with a container, acting as a change in the state or location of the figurative trope. This schematization applies to any specific context where a domain moves and is in contact with a locational or momentarily fixed landmark, but does not determine the specific results (Lakoff and Turner, 1989: 97). The information processing approach assumes that perception of the discourse can be analyzed conceptually into series of stages during which particular mechanisms perform some elementary operation (Bower and Cirilo, 1985: 73). Although the scenario in the generic space in the blended



theory is fairly abstract. Because generic spaces represent information shared by the entire network, it is often the case that information in the generic space is concrete, such as the identity of the referent (participant). In such descriptions, it is important to characterize the differences between the structure evoked in the blended space and each of the inputs. In the philosophical space, tropes supplanting is the culturally desirable outcome; and, in the blend, it may be interpreted as a desirable outcome. In this case, then, the blending analysis suggests that the force dynamics of the scenario can be served analogically to frame the relationship between the participants of the discourse despite the dis - analogy between the emotional valence of the physical (negative) and philosophical (positive) consequences. The categorization between the structure in the blended space and structure in the input spaces is how the conceptual blending gives rise to the emergent structure that frequently sustains reasoning (Bower and Cirilo, 1985: 73; Lakoff and Turner, 1989: 97).

## **7. Analysis of Translation – Process Research TPR:**

The translation – “process oriented” is a branch of translation studies that works within a “behavioral - cognitive” experimental methodological paradigms, where essential data about the translation process stem from translators' cognitive capability to shift SL into TL. The paradigm of mental space measurement is often expanded with data analysis from concurrent or retrospective reviews to the translated texts. Regardless the combination of “information collection methods” is used; TPR sought to solve one basic issue: by what observable and presumed mental processes do translators arrive at their translations? (Dickens, 2018: 209; Schwieter and Ferreira, 2018: 258). The translation process can delimit several mental processes that have to be conditioned to realize the comprehension phase to the TL receptor such as (Lakoff, 1987: 322):

- **Understanding - process:** “It is an experience property, i.e. two conceptual structures are commensurable if they can both be assessed by a person – presumably via the conceptual structure of his experiences and his general conceptualizing capacity”.

- **Usage:** “Two conceptual systems of mental spaces are commensurable if they use the same conceptual structures in the same way”.
- **Framing - structure:** “two conceptual systems are commensurable if they frame situations in the same way and if there is a one-one correspondence between spaces in the two clusters”.
- **Organizational structures:** “Two conceptual structures are commensurable if they have the same spaces organized relative to one another in the same dynamic space and time of context”.

The translation is an old human activity. Theoretically, translation is a mental process, by which all conceptual structures are posited within the cognitive model of the mind. The role of translation is to encode a certain message or statement in one language, re-encoding the same message or statement in another language to be decoded by the receptor of another language. The distinction between the “referential or lexical meaning” of a word and the meaning it acquires or radiates in a given context (Lakoff, 1987: 78; Xiaoshu and Dongming, 2003: 10; Dickens, 2018: 209; Malmkjær, 2018: 43). There is a difference between the “referential meaning of a word and the contextual meaning of the same word”. There are factors in the mental spaces that contribute to the choice of one element in the discourse through selecting the closest natural equivalent. These factors may vary following the context, environment, and other discourse clues, as well as the degree of formality or informality in the same discourse (Malmkjær, 2018: 32).

### **Conclusions:**

The quality of a translation depends on the theoretical knowledge and practical skill of the translator. This is because translation is not only a scientific phenomenon, science with its peculiar elements and methods, but also an art of reproduction and re-creation. The “thoughts, feeling, and style” will be reproduced provided that the paragraphs, sentences, and words in the original or source language are faithfully, flexibly, and satisfactorily transferred to the target or receptor language. The resemblance in form is the

basis for the spirit and is the crystallization of the text. The conformity of exegesis and the interpretation of the original are posited during translating.

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## **نظرية بيئة العمل في الفضاءات العقلية لتحليل العبارات المجازية المترجمة في بعض النصوص القرآنية**

**محمد نهاد أحمد \***

### **المستخلص**

يُعدُّ الاتصال بوساطة الكمبيوتر أرضاً خصبة للبحث في السمات غير المهيبة (الوقاحة)، والأفعال التي تهدد الوجه المعروفة ب(FTA)، تميل الاتصال بوساطة الكمبيوتر إلى أن تكون وسيلة أكثر تصادمية من وسائل الاتصال الأخرى، مثل التفاعل وجهاً لوجه (Hardaker 2012: 71)، ويظهر موقع تويتر بوصفه مكاناً لبحث ثري للباحثين الذين يدرسون مجموعة متنوعة من التخصصات، مثل قلة الأدب (الوقاحة) تجاه السياسيين، وفي هذه الرسالة، تمثل دونالد ج. ترامب، الرئيس الخامس والأربعين للولايات المتحدة هدفاً لوقاحة السياسيين والصحفيين على تويتر خلال محاكمة عزله الأولى.

إنَّ الدراسة الحالية فريدة من نوعها؛ إذ يعتقد الباحث أنَّ الوقاحة تجاه ترامب من السياسيين والصحفيين على تويتر لم يتم العمل عليه في هذا المجال، وثمة مبرر كبير آخر لاختيار هذا الموضوع، وهو أنَّه تم تجاهل البحوث المتعلقة بـ"صيغ الوقاحة" في المجال الأكاديمي العراقي، ولا يزال معظم الباحثين يستعملون نهج (Culpeper 1996؛ 2005) الذي يتعامل مع الاستراتيجيات، بخلاف الصيغ. جوناثان كولبير، بصفته رائداً في "صيغ الوقاحة"، انتقل عمله بالفعل من "استراتيجيات" الوقاحة إلى "صيغ" الوقاحة (انظر Culpeper 2010: 3238؛ 2016: 430-4؛ 2017: 208-15). (Culpeper et al., 2017: 208-15؛ 2016: 430-4؛ 2010: 3238).

**الكلمات المفتاحية:** التداولية، علم اللغة الاجتماعي، تويتر.

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