

IMPLICIT MEANING AND EXPLICITATION IN THE TRANSLATION OF '*RIHLAH IBN BATTUTAH*' INTO ENGLISH

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Abstract

In translation, the utterances delivered in the form of implicit meaning in Arabic are not necessarily retained in that form in English. This results in a reversal, with the form of implicit meaning being translated into explicit meaning. This study aims to identify the forms of implicit meaning in the book '*Rihlah Ibn Battutah*' and to explore the influence of culture on this translation and the strategies used by the translator to deal with the difficulties of translating implicit meaning. This study is a qualitative study using case study and textual analysis methods based on the approach proposed by Klaudy and Károly (2005), and Pym (2005). The data analysis was carried out using ATLAS.ti software. The results of this study show that explicitation in translation is not only driven by cultural factors in general but it is also significantly influenced by religious, Arabic Rhetorical Sciences (*Bal ghah*), lexicogrammatical and pragmatic factors, communicative preferences and the politeness of the target language itself. This study

will hopefully spark interest in and a deeper focus on the explicitation strategy in the field of translation.

Keywords: Translation, Implicit Meaning, Explicitation, Textual Analysis

INTRODUCTION

Translation is undoubtedly a medium connecting the various nations and languages of the world. It has been given a wide definition by various scholars but the following brief definition suggested by Hatim and Munday (2004) gives a comprehensive picture of the definition of translation:

The process of transferring a written text from SL (Source Language) to TL (Target Language), conducted by a translator, or translators, in a specific socio-cultural context.

1. The written product, or TT (Target Text), which results from that process and which functions in the socio-cultural context of the TL.
2. The cognitive, linguistic, visual, cultural and ideological phenomena which are an integral part of 1 and 2.

(Hatim and Munday, 2004:6)

According to Munday (2009), of late, the third aspect of the above definition has generated a great deal of interest and has attracted the attention of researchers in the discipline of translation. This study is no exception, especially in terms of focusing on the elements of meaning and its relevance to the explicitation strategy in the translation of the book '*Rihlah Ibn Battutah*' into English.

In the English translation of '*Rihlah Ibn Battutah*' entitled '*The Travels of Ibn Battuta*', there exist implicit meanings in the source text that are translated as explicit meanings in the target text. The implicit information is part of the meaning which is to be communicated in the translation as it is part of the meaning intended to be understood by the original writer (Larson, 1984:38). Thus, translating implicit meaning can be very

challenging and demanding due to the fact that implicit meaning is not overtly recognisable (al-Zughoul, 2014). The meaning conveying the implicit information has an implied message, and this message is a part of the whole meaning. For that reason, translation of implicit meaning may also lead to a misinterpretation of the target language due to linguistic and cultural differences between the source and target languages. In addition, implicit meaning can also create ambiguity or even vagueness in the target language (al-Zughoul, 2014).

The Translation of ‘Rihlah Ibn Battutah’ into the Languages of the World

The full title of ‘Rihlah Ibn Battutah’ in Arabic تحفة الأنظار في غرائب الأمصار وعجائب الأسفار (Tuhfat al-Nuzzar fi Ghara’ib al-Amsar wa Aja’ib` al-Asfar) can be translated as ‘A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling’. However, the book is often simply referred to as the *Rihla* الرحلة, or ‘The Travels’ and this title is the most famous and prominent. The writing of ‘Rihlah Ibn Battutah’ at first was only confined to northern Africa since the fourteenth century began to spread its fame to the outside world when the West discovered this gem of writing and translated it into German, French, English and Italian. Thereafter, the writing of ‘Rihlah Ibn Battutah’ continued to spread with the translation into Asian languages, including Persian, Japanese, Chinese and recently, Malay.

The early manuscript made its first appearance in Europe in the eighteenth century as noted by David Waines in his book, ‘The Odyssey of Ibn Battuta – Uncommon Tales of a Medieval Adventurer’:

“Judging by the number of extant manuscripts of his travels, some 30 in all, Ibn Battutah had nevertheless posthumously enjoyed some popularity in the Middle East, especially in Maghrib (present-day Morocco). In Europe its importance appears to have been first recognized only when two famous traveller-explorers to the Arab

world, Ulrich Jasper Seetzen (1767- 1811) and John Ludwig Burckhardt (1784 - 1817), had purchased abridged copies in manuscript acquired on their travels in the Middle East.”

(Waines: 2010)

The writing is of great stature as Ross E. Dunn wrote in his book, ‘The Adventures of Ibn Battuta – a Muslim Traveller of the 14th Century’:

“The book has been cited and quoted in hundreds of historical works, not only those related to Islamic countries but to China and the Byzantine Empire well. For the history of certain regions, Sudanic of West Africa, Asia Minor, or the Malabar Coast of India, for example, the Rihla stands as the only eye-witness report on political events, human geography, and social or economic conditions for a period of a century or more.”

(Dunn: 2012)

Unlike many other Arabic writings which are inclined to be lengthy, the work of ‘*Rihlah Ibn Battutah*’ that spread to the outside world was mostly in the form of a concise edition. The translation of the first complete concise edition was published by Samuel Lee in the Oriental Translation series in 1829 with the title ‘*The Travels of Ibn Batùta translated from the abridged Arabic Manuscript Copies*’. The translation into the French edition appeared in 1853-58 through the efforts of MM. C. Defremery and B.R. Sanguinetti for the Société Asiatique. The translation into French comprises four volumes. The French edition features the Arabic text together with the French translation, complete with notes and various readings. The French translation is acknowledged as a significant achievement in a complete edition of the translation of ‘*Rihlah Ibn Battutah*’ and forms the basis for the translation into English.

The Translation of ‘*Rihlah Ibn Battutah*’ into English

The original work is huge. Mackintosh-Smith (2002) in his book ‘*The Travels of Ibn Battutah*’ agrees that:

“If the (book of) Travels is steep in spirit, it is also rich in solid observation. On the pre-Ottoman states of Anatolia, the Khanate of the Golden Horde, the Sultanate of Delhi, the Maldives and the Empire of Mali, Ibn Battutah is the major source of his time. Gibb, his English translator, called him ‘the supreme example of ‘legeographe malgre lui’.”

(Mackintosh-Smith: 2002)

The English translation proved to be a great challenge in translating ‘*Rihlah Ibn Battutah*’ as a classical writing. This idea is clearly documented in the preface and blurb (publisher summary) of the English edition. The English edition was pioneered through a proposal by Gibb in 1922, and the process of translation went through a very lengthy and eventful journey before it was finally completed in 2000. A total of five volumes were successfully published; the first in 1958, the second in 1962, the third in 1971, the fourth in 1994, and the fifth and final volume containing the index for the previous four volumes was published in 2000. The entire translated English edition took 78 years to complete.

The first English edition as translated by Gibb debuted in 1958. The delay was due to the fact that Gibb had a very busy and illustrious career as a Professor in London,

Oxford and Harvard. After the second volume was successfully published in 1962, Gibb continued his efforts to publish the third volume. While completing the third volume, he returned to England from Harvard gravely ill as he had suffered from a stroke. Gibb sought the help of his friend, Beckhingham, to assist him in proofreading and providing maps for the third volume. Beckhingham wrote about Gibb's perseverance in his translation work:

“When he returned to England from Harvard he was a very sick man, unable to utter more than a sentence or two without being exhausted. It is evidence of great courage and determination, as well as impressive scholarship, that he completed volume III under such difficulties. I gave him some help with reading the proofs and preparing the maps. About six months before he died he proposed that I should take over the project from him.”

(Beckhingham, 1994:ix)

However, Beckhingham who aspired to complete the fifth volume of the translated English edition containing the index also died before he could fulfil his wish. Thereafter, Bivar (2000) took over the task of indexing, hence completing the implementation of the proposal put forward by Gibb in 1922. The blurb on the bind of the fifth volume of the English translation edition chronicled the 78 years of trials and tribulations while completing the translation project.

“Almost everything that is known of the life and personality of Ibn Battuta is derived from his own narrative of his travels’, so wrote Professor Sir Hamilton in his Foreword in 1957 at the start of this Hakluyt Society project. Gibb was to die from a severe stroke shortly before the third volume was published in 1971. Professor Charles Beckhingham nobly stepped into the breach and took in hand the

translation of the fourth volume with annotations. But Beckingham too was to die before the completion of the project could be achieved and it was Professor David Bivar who offered to compile the extensive index, covering all four previous volumes, which at last completes the proposal that Gibb made to The Hakluyt Society as far back as 1922.”

(The Travels of Ibn Battuta,
blurb, 2000)

Beckingham (1994) also wrote in ‘The Travels of Ibn Batuta: AD 1325 – 1354’ that:

“It will be a long time before a definitive commentary on the Rihla can be attempted. It must be remembered that considerable number of Arab books, written in or before his time, has still not been catalogued, let alone printed. Mosque libraries and private collections in Morocco are believed to contain rich collections of such works. Ibn Battuta and Ibn Juzayy may be able to identify many more of the qadis, preachers and jurists of whom he speaks. We may also find the sources from which he took information which he presents as the results of his own observation.”

(The Travels of Ibn Batuta: AD 1325-1354; vol. IV,
Hakluyt Society)

Literature Review

Elam M. (2002) suggests that in the process of understanding the implicit meaning, the translator needs to enhance his efforts to obtain an accurate understanding through the process of interpretation and visualisation. Translators need to know certain things

about the situation and context accompanying the text. Elam M. (2002) also quoted the views of Aminuddin (1985) who emphasised the existence of the phrase '*reading the lines*', namely reading to understand the meaning as written, and the phrase '*reading between the lines*', which is reading to understand the hidden meaning or implicit. The process of '*reading the lines*' and '*reading between the lines*' is highly relevant in the translation process that requires the translator to make the distinction between explicit meanings and implied meanings.

A review of studies conducted in the domain of implicit meaning in translation and explicitation approaches prove that this domain is widespread and attracts the attention of many scholars. This field also sees Arab scholars conducting serious studies connected with explicitation. Among others, Waleed Othman (2006) focused on explicitation techniques in Arabic-English translation, while Ashraf A. (2010) studied explicitation conjunctions in Arabic text, translation and translation materials written by the same author through his doctoral thesis entitled "*A Corpus-Based Study of Conjunctive Explicitation in Arabic Translated and Non-Translated Texts*". In addition, al-Masri H. (2008) reviewed the linguistic loss in the translation of Arabic literary texts into English. In the analysis, al-Masri touched on the aspects of implicit and explicit translation.

In the context of translation that does not involve the Arabic language, this area witnessed the emergence of some interesting research. At the regional level, namely Indonesia, Elam M. (2002) studied the meanings which were implicit in the novel "*Harry Potter and the Prisoner of Azkaban*" by J.K. Rowling, while at the global level, Saldanha (2008) reviewed the relationship between the role of the translator and the explicitation strategy. Mareva (2009) also explored the question of why translations by students are longer than the translations by professional translators. Through the doctoral thesis entitled "*Explicitation and Implication in Translation: A Corpus-based*

Study of English-German and German-English Translations of Business Texts”, Becher (2011) describes explicitation and implicitation in business text translation by reviewing the English-German and German-English-based corpus. Becher’s study seems to be unique and distinctive as he views explicitation and implicitation from both directions of translation, i.e. English-German and German-English.

The current study as presented by the researchers is different from previous studies that have been highlighted particularly in the aspect of focus and objectives of the study. This study aims to identify and discuss the translation of the implicit meaning in the text ‘*Rihlah Ibn Battutah*’. Data analysed in this study are sets of dialogues in the book ‘*Rihlah Ibn Battutah*’ and the study was conducted on 149 sets of dialogues contained in the book. Types of texts such as dialogues are something that has hardly been explored in studies conducted previously in this domain, both in research related to Arabic and non-Arabic languages.

Explicitation Concept

The concept was first introduced by Vinay and Dalbernet in 1958 as part of the translation procedure that they divided into two categories, namely direct and indirect translation procedures. This concept received a much needed boost when in 1964 Nida developed the idea of explicitation through terms that included additions, subtractions and alternations. Some explicitation techniques were also introduced by Nida (1964).

However, the explicitation hypothesis suggested by Blum-Kulka (1986), which assumes that the translation process will result in the target text with high levels of redundancy compared to the source text is regarded as the first systematic study on explicitation. However, the views of Blum-Kulka who viewed explicitation with redundancy purposes were disputed by other scholars such as Seguinot (1988) who argued that the term ‘explicitation’ should be devoted to an addition that cannot be

explained by differences in structure, style or rhetoric between the two languages, and the addition is not the only explicitation tool. Klaudy and Karoly (2005) also summarise some key features that suggest explicitation in translation.

The concept that began as an additional procedure in translation which examines explicitation in implicit meaning in translation caused by a variety of languages and cultural enhancement has grown today to trigger a variety of hypotheses, strategies and techniques. This concept eventually led translation scholars such as Pym (2005) to view explicitation as a means of risk management in the context of translation, similar to managing risks in management.

Klaudy and Károly (2005: 15) gave some examples of standard transfer operations involving explicitation including lexical specification, lexical division, addition of lexical, grammatical specification, grammatical elevation (rising) and the addition of grammar. While the standard transfer operations involving explicitation include lexical generalisation, lexical contraction, lexical omission, grammatical generalisation, grammatical lowering (downgrading and contraction) and grammatical reduction. Klaudy and Károly (2005: 15) assert that explicitation and implicitation are the outcome of translation strategy adopted by translators.

PROBLEM STATEMENT

The existence of problems in implicit meaning prompted the emergence of explicitation strategies in translation. Abdul-Raof (2001) points out that languages differ significantly from each other in terms of syntax, semantics and pragmatics. This gives rise to the first (1) problem, which is, the difference from the point of syntax, semantics and pragmatics triggered a problem in meaning, that subsequently became the main problem in the discipline of translation.

Translation is a delivery of the same meaning in the target language. However, not all the meanings and information in the source language can be exactly translated into the target language. Texts such as '*Rihlah Ibn Battutah*' contain a lot of utterances delivered in the implicit form. The form of implicit meanings in the Arabic language and culture though is not necessarily maintained in the target text. This poses difficulty to the translator who should try to overcome it in an effective way without compromising the message conveyed by the source text. This second (2) problem presents a big challenge to the translator; having to overcome the problem effectively and at the same time not to impact the meaning and message conveyed by the source text.

In addition to that, Roswita Silalahi (2009) in her doctoral thesis , '*Dampak Teknik, Metode, dan Ideologi Penerjemahan pada Kualitas Terjemahan Teks Medical-Surgical Nursing dalam Bahasa Indonesia*' ('The Impact of Translation Technique, Method, and Ideology on the Quality of Medical-Surgical Nursing Text Translation in the Indonesian Language') discusses the relationship between culture and translation and the complexity of cultural differences that gives rise to problems in translation. According to Roswita Silalahi (2009), language is a part of culture and is closely related to thought. Every community and culture has a specific way of thinking that is conveyed by its language. The relation between language and culture is based on the principle that language must be learned in the cultural context and that culture can be learned through language. Different cultures will result in different words as every culture has different concepts. This situation causes the third (3) problem, that is, translation should not be limited to transfer of language but it also involves adapting cultures. The existence of differences in the culture that is the backdrop of the language usually causes difficulties in obtaining the exact match in translation.

The existence of this reversal phenomenon that is the implicit information form translated into the explicit information form, demands that the translator implement an effective strategy to address the challenges of implicit meaning. Due to this, an analysis of the translation of implicit meaning is important to scrutinise this complex translation problem and to look for an effective solution.

RESEARCH OBJECTIVES

Based on the problem statement and literature review above, this study aims to achieve the following two objectives:

1. To discuss the translation of the implicit meaning from the aspects of syntax, semantics and pragmatics between two different languages which has created problems in the translation of book '*Rihlah Ibn Battutah*' into English.
2. To identify the strategies used by the translators to overcome the problem of implicit meaning in the translation of the book '*Rihlah Ibn Battutah*' into English.

RESEARCH QUESTIONS

Based on the objectives described above, this study suggests the following two research questions:

1. How do differences in syntax, semantics and pragmatics between two different languages create problems in the translation of the book '*Rihlah Ibn Battutah*' into English?
2. What strategies does the translator use to overcome the problem of implicit meaning in the translation of the book '*Rihlah Ibn Battutah*' into English?

SIGNIFICANCE OF THE STUDY

This study attempts to increase awareness among translation practitioners of the importance of applying the explicitation strategy in translation training modules and guidance. In addition, this study is expected to provide new insights into how to handle Arabic text translation. It is hoped that the study is able to generate a widespread impact especially on matters pertaining to problems regarding meanings that often pose big challenges for translators and to enrich translation strategies and techniques in the 21st century.

RESEARCH METHODOLOGY

The authors use a qualitative research method that involves the case study design and textual analysis of case studies. Case studies have indeed been applied widely in the study of translation, especially at the postgraduate levels. Susam-Sarajeva (2009: 37) asserts that:

“Case studies are, I would argue, the most common research method taken up by students pursuing a postgraduate degree in translation studies, especially at the doctoral level.”

Meanwhile, the authors use textual analysis as the method is indeed formidable and recognised by qualitative research scholars. Silverman (2010:157) describes some of the advantages of textual analysis:

-) Richness – close analysis of written texts reveals presentational subtleties and skills
-) Relevance and effect – texts influence how we see the world and the people in it and how we act
-) Naturally occurring – texts document what participants are actually doing in the world, without being dependent on being asked by researchers
-) Availability – texts are usually readily accessible and not always dependent on access or ethical constraints.

Data were collected from 149 sets of passages quoted from the Arabic version of '*Rihlah Ibn Battutah*' based on the edition edited by Talal Harb and published by Dar al-Kutob al-'Ilmiyyah, Beirut in 2002. While the translation data were extracted from the English translation entitled '*The Travels of Ibn Battuta*' (1958, 1962, 1971, and 2000).

The data coding procedure for the identification of implicit and explicit meaning is determined by the existence of a mismatch parameter (incongruity) between the source text and the target text, as depicted by Table 1 below.

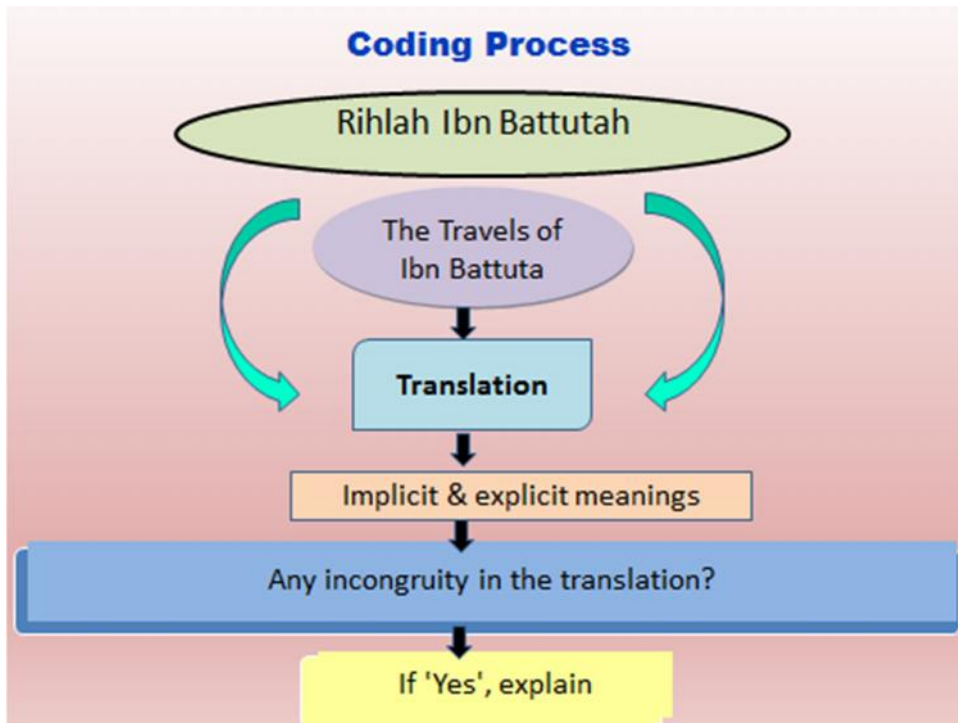


Table 1: Data coding process using the parameter of ‘incongruity’

The taxonomy of this study is ‘The form of implicit meaning changed to explicit in the translation of the book ‘*Rihlah Ibn Battutah*’. This taxonomy is further broken down to smaller sub-themes, namely:

1. The Arabic text is more concise and compact but the English text contains more words and additional information; and
2. the Arabic text is metaphoric, but the English text is common prose.

In this study, the Klaudy and Károly (2005) model is used as the basis for the research theory. The Klaudy and Károly (2005) model is adopted in this study due to its ability to explain the characteristics of explicitation in translation clearly and concretely. This

is reflected by the conclusion presented by Klaudy and Károly (2005) that explicitation takes place, for example:

1. When a SL [Source Language] unit of a more general meaning is replaced by a TL [Target Language] unit of a more special meaning;
2. The complex meaning of a SL word is distributed over several words in the TL;
3. New meaningful elements appear in the TL text;
4. One sentence in the SL is divided into two or several sentences in the TL; or, when SL phrases are extended or “elevated” into clauses in the TL; or,
5. When SL phrases are extended or “elevated” into clauses in the TL, etc.

For the purpose of validity and reliability , the researchers used the procedure of inter-rater reliability (reliability between examiners) as a strategy for strengthening the review. As stated by Marques and McCall (2005), in a qualitative study, the findings are usually not represented in plain numbers. This type of study is regarded as less scientific and its findings are perceived in a more imponderable light. Thus, the reliability between examiners in qualitative research requires the examiners (inter-raters) to engage in order to give full attention to the reading materials, which then have to be interpreted, and at the same time the examiners need to demonstrate the same or basic understanding of the topic under discussion .

Marques and McCall (2005) clarify that the reliability among examiners is viewed as a means of strengthening (solidification tool) that can contribute to the quality of qualitative research as well as the seriousness of qualitative research to be given greater consideration in the future. More importantly, with the involvement of independent examiners who originally have no connection with the study, the analysis of the data obtained will provide strength to the qualitative researcher as a study ‘instrument’ and significantly reduce the room for bias that may influence the findings of the study.

“As explained earlier, the researcher is usually considered the instrument in a qualitative study. By using interrater reliability as a solidification tool, the interraters could become true validators of the findings of the qualitative study, thereby elevating the level of believability and generalizability of the outcomes of this study.”

Marques and McCall
(2005:440)

Analysis and Discussion

By using the incongruity parameter between the source text and the translated text, the researchers obtained data that show the existence of implicit meanings in ‘*Rihlah Ibn Battutah*’ that presented difficulties to the translator as he was required to do explicitation in the translation process.

Table 2: Themes to be amended from implicit meaning form to explicit

<i>Rihlah Ibn Battutah</i>	The Travels of Ibn Battuta
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Arabic text more concise and compact

Target text contains additional words and information

Arabic text is metaphoric

Target text changed into ordinary prose form

In the following pages, the researchers explore the six dialogue samples that have been selected to describe the explicitation strategy in translating implicit meaning in *'Rihlah Ibn Battutah'* for the purpose of analysis and discussion.

1. Arabic texts which are more compact and concise become English texts that contain additional words and information

The first example presented under this heading is the most striking example of this as it highlights the key issues underlying our discussions of the first theme that sets the tone for further discussions in this analysis.

(1)

Codes: [Arabic text more concise] Pages: (RIB) 47/(TIB) 31

فقال : "سوف تحج وتزور النبي صلى الله عليه وسلم"

... he said: 'You shall make the Pilgrimage [to Mecca] and visit [the tomb of] the Prophet [at al-Madina] ... (TIB) 31

In this example, the word *تحج* has been translated as a longer phrase and information, namely: "You will go for Hajj in Makkah and visit the tomb of the Prophet in Medina." In this English translation, there are more words and information: "You shall make the Pilgrimage [to Mecca] and visit [the tomb of] the Prophet [at al - Madina] ..."

Context: This dialogue is taking place between Sheikh Abu `Abdillah al - Mursyidi and Ibn Battuta when Ibn Battuta was in the town of Fawwa, Egypt.

In example (1), the verb *تحج* uttered by Sheikh Abu `Abdillah was brief and literally means, "You will go for Hajj." However, in English the verb is translated with a longer phrase "*You shall make the Pilgrimage [to Mecca].*"

The English translation provides more information than the Arabic text. Sheikh Abū` Abdillah's speech in the form of implicit meaning as in example (1) was translated into English in a more explicit manner. Translators decipher the meaning behind the words of the speakers that usually carry broader meaning in accordance with the opinion of Leech that "speakers often mean more than they say" (1983:9). This situation prompted explicitation of implicit meaning of the original text in the target text.

Adding words for explicitation of meaning in English Texts

One of the other findings obtained under the first theme is that the compact and concise Arabic text becomes an English text containing excessive, additional words and information indicating that explicitation occurs in the target text so as to spur dialogues in the target text. Analysis of sample (2) supports this statement:

(2)

Codes: [Arabic text more compact and concise] Page: (RIB)

271/(TIB) 375

فقال لي: "إن العادة إذا جاء الفقيه أو الشريف أو الرجل الصالح لا ينزل حتى يرى السلطان"

Then I said to him, "When I lodged, I shall go to him," but he said to me, "It is the custom that whenever there comes a jurist or a syarif or a man of religion, he must first see the sultan before taking a lodging." (TIB) 375

Context: The ongoing dialogue between Ibn Battuta and a *kadi* when Ibn Battuta arrived in Mogadishu, Somalia. To facilitate understanding of the context of the dialogue, it is quoted in full here:

The *kadi* invited Ibn Battuta to meet the Sultan but Ibn Battuta declined saying that he would only go after getting a place to stay. Then the *kadi* replied to the words of Ibn Battuta:

فقال لي: "إن العادة إذا جاء الفقيه أو الشريف أو الرجل الصالح لا ينزل حتى يرى السلطان"

Here, translation into English uses conjunction word 'but' to make explicit meaning. Then I said to him, "*When I lodged, I shall go to him,*" but he said to me, "*It is the custom that whenever there comes a jurist or a syarif or a man of religion, he must first see the sultan before taking a lodging.*" (TIB) 375. In the original Arabic text, there is no word that means 'but'. However, the English translation has used this conjunction to explicitate the implied meaning in the dialogue.

Explicitation caused by the lexicogrammatical factor

In the following example (3), we can observe explicitation by words added due to the lexicogrammatical factor.

(3)

Codes: [Arabic texts more compact and precise] Page: (RIB) 368 / (TIB) 517

" وكننت أردت السفر من السرا إلى خوارزم فنهاني عن ذلك وقال لي: " أقم أياما وحينئذ تسافر... "

“I had intended to set out from al-Sara to Khwarizm, but he forbade me to do so, saying to me, ‘Stay here for some days, and then you may continue your journey.’”

Context: Ibn Battuta decided to continue his adventures from Sara to Khawarizm but Sheikh Nu`manuddīn forbade him from doing so. In the example (4), we find additional words in the target text. In the sentence:

أقم أياما وحينئذ تسافر

It is observed that the explicitation strategy is applied to the English translation. The addition of the words ‘here’, ‘then’ and ‘may’ indicate lexicogrammatical aspects that lead to the application of explicitation in translation. These words are originally not available in the Arabic text.

I had intended to set out from al-Sara to Khwarizm, but he forbade me to do so, saying to me, “Stay here for some days, and then you may continue your journey.”

Explicitation Explains the Real Denotative Meaning

In the source text data, we can see the use of metaphor while the English text uses the real denotative meaning of the item.

(4)

Codes: [Arabic text is metaphoric] Page: (PIB) 54 / (TIB) 62-63

"أنت الخصب وهذه مصر فتدفقا فكلكما بحر"

*"Khasib, the fruitful to bestow, by Egypt's Nile alights;
Let high the golden tide o'erflow, since sea with sea unites."*

Context: Khasib was the governor of Egypt. Something happened and it caused the wrath of the Caliph. The Caliph then decreed that both Khasib's eyes be gouged out. After Khasib's eyes were gouged out, he was left in a market in Baghdad. It was at this very moment that Khasib was greeted by a poet expressing praise towards him.

"أنت الخصيب وهذه مصر فتدققا فكلكما بحر"

"*Khasib, the fruitful to bestow, by Egypt's Nile alights;
Let high the golden tide o'erflow, since sea with sea unites.*"

In this poem, the word مصر (Egypt) can create confusion. Uttering مصر here is an example of a rhetorical technique or *bal ghah* in Arabic. Here, rhetorical form is *maj z mursal*. Majāz Mursal is a phrase used not as the original meaning since there is no relationship in terms of *musy bahah* (similarity), but *qarinah* that prevents the understanding of the original meaning.

In this example (4), Egypt in the poem does not mean t Egypt the country, but rather the Nile. The relationship between the words spoken explicitly, namely Egypt with its true meaning here in the form of implicit meaning, and the Nile is the *al-kulliyyah* relationship which means that what is said refers to the whole but what is meant is a small part of the whole. In the context of this case,

what is said is the land of Egypt, but what is really meant is the Nile. Therefore, to avoid confusion, ‘Egypt's Nile’ is used in the translation of the *kasidah*.

“*Khasib, the fruitful to bestow, by Egypt's Nile alights;
Let high the golden tide o'erflow, since sea with sea unites.*”

(5)

Codes: [Implicit meaning explicitated in target text] Page: (PIB) 439 / (TIB) 572

- قالت: " لا ألبس ثوبا وقع عليه بصر غير ذي محرم مني

She said, 'I shall not wear a robe upon which there has lighted the eye of any man other than those within the forbidden degrees of relationship to me.' (Gibb, H.A.R. (trans. and ed. Vol. 3), 1971, p. 572)

Context: The woman did not accept the robe returned to her as the robe has been seen by *muhram*.

Here, the word محرم was explained by the translator as “*any man other than those within the forbidden degrees of relationship to me*”.

The word ‘*muhrām*’ is derived from an Islamic concept of *Shari`ah*, and rendering this word into English is difficult due to religious and sociocultural differences between Arabic and English readers. As a result, the explicitation strategy was used to give a clearer meaning of the text to English readers.

(6)

Codes: [Implicit meaning explicitated in target text] Page: (RIB) 589 / (TIB) 837

- فعاد إلي الرسول وقال: "لم يعجبه ذلك وهو يحب أن يزوجه بنته إذا انقضت عدتها". فأبيت أنا ذلك, وخفت من شؤمها, لأنه مات تحتها زوجان قبل الدخول.

The messenger returned to me and said: ‘The proposal does not find favour with him, for he wishes to marry you to his own daughter when her period of widowhood comes to an end. But I for my part refused that, in fear of the ill-luck attached to her, for she had already had two husbands who had died before consummating the marriage.

Context: Ibn Battutah refused to marry the daughter of Chief Wazir of Maldives as he feared the ill-luck attached to his daughter.

The word *قبل الدخول* implicitly means sexual intercourse in Arabic. However in the English text, the translators used euphemistic words to render this meaning through the phrase ‘consummating the marriage’. In Oxford Dictionary of

Euphemisms (2008, p. 134), consummate (a relationship) is to copulate. Consummation is one of the essential ingredients of Christian marriage, in default of which a British or Vatican court, among others, may grant an annulment.

In this example it can clearly be seen how the English translator translates the phrase *قبل الدخول* into a term more suitable for politeness and uses euphemism appropriate for the English audience. In fact the addition of the words 'the marriage' further clarifies the meaning. The translator did not merely state 'before consummation' as per the original phrase in Arabic, but instead clarified it further by stating 'before consummating the marriage'.

CONCLUSION

The implicit meaning form found in 'Rihlah Ibn Battutah' encompasses nouns, verbs, phrases, clauses and sentences. Explication at the level of nouns, verbs, phrases and clauses usually gives rise to additional words and information in the target text. The target text then becomes simpler, clearer and easier to understand for the reader. Explication is not done arbitrarily by a translator unless there is good reason. In some situations, the translator has to do so to fulfil the lexicogrammatical requirements of the target language as well as the chosen means of communication for the target reader. In other situations, the translator has to adapt to the requirements of the parameters of politeness and euphemisms of the target language reader.

The collection of dialogues studied in this research are in Arabic. The data available show that not all dialogues are uttered in normal prose. In fact, some have rhetorical Arabic elements (*Bal ghah*) that carries implicit meanings, which is challenging for the translator. There are some words whose references in Arabic can be easily understood, such as the word *مصر* (Mesir) but the presence of this word in the *maj z mursal* form

through the *kasidah* of praise by a poet has changed the meaning of the reference of this word from Egypt to the Nile River. If the implicit meaning form such as this is translated literally and not explicitly, it will impact and have consequences on the translation produced.

Through the display of data from the source text and the target text as presented above, it is clear that the explicitation strategy plays a significant role in translation, and this requires the translator to possess certain skills and competence in order to be able to apply the strategy effectively. Source text forms typically have implicit meanings that are appropriate to the text and its own audience, but when translated into the target language, that form of implicit meaning should be made explicit to comply with the elements of the environment, politeness, linguistics and culture of the target language.

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